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THE COMPLETE WORKS
OF
JOHN GOWER

G. C. MACAULAY

THE ENGLISH WORKS

HENRY FROWDE, M.A.
PUBLISHER TO THE UNIVERSITY OF OXFORD



LONDON, EDINBURGH, AND NEW YORK

THE COMPLETE WORKS
OF
JOHN GOWER

*EDITED FROM THE MANUSCRIPTS
WITH INTRODUCTIONS, NOTES, AND GLOSSARIES*

BY
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FORMERLY FELLOW OF TRINITY COLLEGE, CAMBRIDGE

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THE ENGLISH WORKS
(*CONFESSIO AMANTIS*, LIB. V. 1971—LIB. VIII; *and IN PRAISE OF PEACE*)

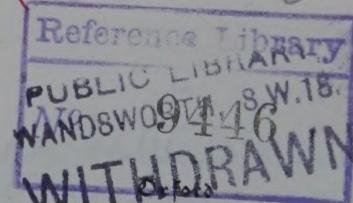
O gentile Engleterre, a toi j'escrits.

*

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CORRIGENDA ET ADDENDA

- p. 1, l. 1981, *for one* *read* *on*
p. 11, l. 2349, *for well* *read* *wel*
p. 25, note on l. 2872, *for B,* *read* *SB,*
p. 35, l. 3222, *for well* *read* *wel*
p. 57, l. 4068, *for both* *read* *bothe*
p. 96, l. 5504, *for ware* *read* *war*
p. 97, l. 5540, *for luste* *read* *lust*
p. 104, l. 5771, *for lettres* *read* *lettres*
p. 111, notes on ll. 6020, 6046, *for AdΔ,* *read* *SAdΔ,*
p. 113, l. 6114, *for parte* *read* *part*
p. 116, l. 6215, *for escaped* *read* *ascaped*
p. 119, note on l. 6313, *for AdBTΔ* *read* *SAdBTΔ*
p. 122, l. 6422*, *read* *Forthi* l. 6431* *read* *daies*
p. 123, l. 6408 (*margin*), *for obtinu-* *read* *optimu-.*
p. 127, l. 6541, *for crafte* *read* *craft*
p. 143, l. 7169*, *for don* *read* *do*
p. 144, l. 7181* *read* *poverte* 7182* *read* *underfing*
p. 145, l. 7208* *read* *Sacrilège*
p. 170, l. 116, *for verraliche* *read* *verrailiche*
p. 178, l. 415, *for Distruid* *read* *Destruid*
p. 180, note on l. 497 (*margin*), *for BΔ* *read* *SBΔ*
p. 218, l. 1880, *for schall* *read* *schal*
p. 240, note on l. 262, *for Nomans, F* *read* *Noman S, F*
p. 245, note on l. 451 *read* *J, SB, F*
p. 259, l. 983 (*margin*), *for adesse* *read* *ad esse*
p. 270, note on l. 1393, *for ellef pe* *read* *ellefþe*
p. 272, l. 1445, *for whiche* *read* *which*
p. 283, l. 1871, *for Well* *read* *Wel*



CONFESSIO AMANTIS

(LIBER QUINTUS).

iii. *Agros iungit agris cupidus domibusque domosque,*
Possideat totam sic quasi solus humum.
Solus et innumeros mulierum spirat amores,
Vt sacra millenis sit sibi culta Venus.

[COVEITISE.]

Dame Avarice is noght soleine,
Which is of gold the Capiteine;
Bot of hir Court in sondri wise
After the Scole of hire aprise
Sche hath of Servantz manyon,
Wheroft Covoitise is on;
Which goth the large world aboute,
To seche thavantages oue,
Wher that he mai the profit winne
To Avarice, and bringth it inne.
That one hald and that other draweth,
Ther is no day which hem bedaweth,
No mor the Sonne than the Mone,
Whan ther is eny thing to done,
And namely with Covoitise;
For he stant out of al assisse
Of resonable mannes fare.
Wher he pourposeth him to fare

1980

P. ii. 194

Hic tractat confessor super illa specie Auaricie, que Cupiditas dicitur, quam in amoris causa pertractans Amanti super hoc opponit.

Latin verses iii. 4 tibi AM... B₂, AdBT

1973 his AM... B₂ 1976 margin cupiditatis RCLB₂
1978 þauantage (þe auantage) E... B₂, W þe vantages MH₁XG
1979 that om. RCLB₂ 1981 That on om. B And that oon H₁
hald S, F halt A, B haltd J 1988 tofare S, F

* *

B

CONFESSIO AMANTIS

[COVEITISE.]

Upon his lucre and his beyete,
 The smale path, the large Strete,
 The furlong and the longe Mile,
 Al is bot on for thilke while :
 And for that he is such on holde,
 Dame Avarice him hath withholde,
 As he which is the principal
 Outward, for he is overal
 A pourveour and an aspie.
 For riht as of an hungrí Pie
 The storve bestes ben awaited,
 Riht so is Covoitise afaited
 To loke where he mai pourchace,
 For be his wille he wolde embrase
 Al that this wyde world beclippeth ;
 Bot evere he somewhat overhippeth,
 That he ne mai noght al fulfille
 The lustes of his gredi wille.
 Bot where it falleth in a lond,
 That Covoitise in myhti hond
 Is set, it is ful hard to fiede ;
 For thanne he takth non other hiede,
 Bot that he mai pourchace and gete,
 His conscience hath al foryete,
 And not what thing it mai amonte
 That he schal afterward acompte.
 Bote as the Luce in his degré
 Of tho that lasse ben than he
 The fışshes griedeli devoureth,
 So that no water hem socoureth,
 Riht so no lawe mai rescowe
 Fro him that wol no riht allowe ;
 For wher that such on is of myht,
 His will schal stonde in stede of riht.
 Thus be the men destruid fulofte,
 Til that the grete god alofte
 Ayein so gret a covoitise
 Redresce it in his oghne wise :

1990

2000

2010

P. ii. 195

2020

1992 while] Mile AM 2002 he his wille wolde AMHiE . . . B₂
 2020 for him E . . . B₂

And in ensample of alle tho
I finde a tale write so,
The which, for it is good to liere,
Hierafterward thou schalt it hiere.

2030

Whan Rome stod in noble plit,
Virgile, which was tho parfit,
A Mirour made of his clergie
And sette it in the tounes ye
Of marbre on a piler withoute;
That thei be thritty Mile abouthe
Be daie and ek also be nyhte
In that Mirour beholde myhte
Here enemys, if eny were,
With al here ordinance there,
Which thei ayein the Cite caste:
So that, whil thilke Mirour laste,
Ther was no lond which mihte achieve
With werre Rome forto grieve;
Wheroft was gret envie tho.
And fell that ilke time so,
That Rome hadde werres stronge
Ayein Cartage, and stoden longe
The tuo Cites upon debat.

Cartage sih the stronge astat
Of Rome in thilke Mirour stonde,
And thoghte al prively to fonde
To overthrowe it be som wyle.
And Hanybal was thilke while
The Prince and ledere of Cartage,
Which hadde set al his corage
Upon knihtod in such a wise,
That he be worthi and be wise
And be non othere was conseiled,
Wheroft the world is yit merveiled
Of the maistries that he wroghte
Upon the marches whiche he soghte.

P. ii. 196

2050

2060

[TALE OF VIRGIL'S
MIRROR.]

Hic ponit exemplum
contra magnates cu-
pidos. Et narrat de
Crasso Romanorum
Imperatore, qui tur-
rim, in qua speculum
Virgilii Rome fixum
extiterat, dolosa cir-
cumuentus cupiditate
euerit; vnde non
solum sui ipsius per-
dicionem, sed totius
Ciuitatis intollerabile
damnum contingere
causauit.

2030 thou schalt it] as þou schalt BT 2050 seeþ H1XG seiþ AM
2057 knyhtod S knithod F knyhtode AJ in] on E . . . B₂
vp on Δ 2059 non oþre AJ, S, F non oþer C, B

CONFESSIO AMANTIS

[TALE OF VIRGIL'S
MIRROR.]

And fell in thilke time also,
The king of Puile, which was tho,
Thoghte ayein Rome to rebelle,
And thus was take the querele,
Hou to destruie this Mirour.

Of Rome tho was Emperour
Crassus, which was so coveitous,
That he was evere desirous
Of gold to gete the pilage ;

2070

Wheroft that Puile and ek Cartage
With Philosophres wise and grete
Begunne of this matiere trete,
And ate laste in this degre

Ther weren Philosophres thre,

To do this thing whiche undertoke, P. ii. 197

And therupon thei with hem toke
A gret tresor of gold in cophres,
To Rome and thus these philisophres
Togedre in compainie wente,

2080

Bot noman wiste what thei mente.
Whan thei to Rome come were,
So prively thei duelte there,

As thei that thoghten to deceive :
Was non that mihte of hem perceive,
Til thei in sondri stedes have

Here gold under the ground begrave
In tuo tresors, that to beholde
Thei scholden seme as thei were olde.

2090

And so forth thanne upon a day

Al openly in good arai

To themperour thei hem presente,

And tolden it was here entente

To duellen under his servise.

And he hem axeth in what wise ;

And thei him tolde in such a plit,

That ech of hem hadde a spirit,

The which slepende a nyht appiereth

2068 tho] þat E... B₂ 2074 matier(e) to trete H:L, AdBT, W
 2079 cophres AC, F cofres (coffres) J, SB 2098 ech AJ, B
 eche F

And hem be sondri dremes lereth
After the world that hath betid.
Under the ground if ought be hid
Of old tresor at eny throwe,
They schull it in here swevenes knowe ;
And upon this condicioun,
Thei sein, what gold under the toun
Of Rome is hid, thei wole it finde,
Ther scholde noght be left behinde,
Be so that he the halvendel
Hem grante, and he assenteth wel ;
And thus cam sleigte forto duelle
With Covoitise, as I thee telle.

2100 [TALE OF VIRGIL'S
MIRROR.]

This Emperour bad redily
That thei be logged faste by
Where he his oghne body lay ;
And whan it was amorwe day,
That on of hem seith that he mette
Wher he a goldhord scholde fette :
Wheroft this Emperour was glad,
And therupon anon he bad
His Mynours forto go and myne,
And he himself of that covine
Goth forth withal, and at his hond
The tresor redi there he fond,
Where as thei seide it scholde be ;
And who was thanne glad bot he ?

2120

Upon that other dai secounde
Thei have an other goldhord founde,
Which the seconde maister tok
Upon his swevene and undertok.
And thus the sothe experiance
To themperour yaf such credence,
That al his trist and al his feith
So sikerliche on hem he leith,
Of that he fond him so relieved,
That thei ben parfitli believed,
As thogh thei were goddes thre. P. ii. 199
Nou herkne the soutilete.

2130

2108 beleft F 2114 faste by A, F fasteby J, B

[TALE OF VIRGIL'S.
MIRROR.]

The thridde maister scholde mete,
 Which, as thei seiden, was unmete
 Above hem alle, and couthe most;
 And he withoute noise or bost
 Al priveli, so as he wolde,
 Upon the morwe his swevene tolde
 To themperour riht in his Ere,
 And seide him that he wiste where
 A tresor was so plentivous
 Of gold and ek so precious
 Of jeuials and of riche stones,
 That unto alle hise hors at ones
 It were a charge sufficant. 2140
 This lord upon this covenant
 Was glad, and axeth where it was.
 The maister seide, under the glas,
 And tolde him eke, as for the Myn
 He wolde ordeigne such engin,
 That thei the werk schull undersette
 With Tymber, that withoute lette
 Men mai the tresor sauffi delve,
 So that the Mirour be himselfe
 Withoute empeirement schal stonde: 2150
 And this the maister upon honde
 Hath undertake in alle weie.
 This lord, which hadde his wit aweie
 And was with Covoitise blent,
 Anon therto yaf his assent;
 And thus they myne forth withal, P. ii. 200
 The timber set up overal,
 Wheroft the Piler stod upriht;
 Til it befell upon a nyght
 These clerkes, whan thei were war
 Hou that the timber only bar
 The Piler, wher the Mirour stod,—
 Here sleihte noman understod,—
 Thei go be nyhte unto the Myne

2140

2150

2160

P. ii. 200

2170

2150 unto] it to BT to Δ 2157 scholde (schuld &c.)
 M . . . B₂, TΔ, W 2162 And þus A . . . B₂, W Al þis
 S . . . Δ

With pich, with soulphre and with rosine,
And whan the Cite was a slepe,

[TALE OF VIRGIL'S
MIRROR.]

A wylde fyr into the depe

They caste among the timberwerk,

And so forth, whil the nyht was derk,

2180

Desguised in a povere arai

Thei passeden the toun er dai.

And whan thei come upon an hell,

Thei siken how the Mirour fell,

Wheroft he maden joie ynowh,

And ech of hem with other lowh,

And seiden, 'Lo, what coveitise

Mai do with hem that be noght wise!'

And that was proved afterward,

For every lond, to Romeward

2190

Which hadde be soubgit tofore,

Whan this Mirour was so forlore

And thei the wonder herde seie,

Anon begunne desobeie

With werres upon every side;

And thus hath Rome lost his pride

And was defouled overal.

P. ii. 201

For this I finde of Hanybal,

That he of Romeins in a dai,

Whan he hem fond out of arai,

2200

So gret a multitude slowh,

That of goldringes, whiche he drowh

Of gentil handes that ben dede,

Buisshelles fulle thre, I rede,

He felde, and made a bregge also,

That he mihte over Tibre go

Upon the corps that dede were

Of the Romeins, whiche he slowh there.

Bot now to speke of the juise,

The which after the covoitise

2210

Was take upon this Emperour,

For he destruide the Mirour;

2177 a slepe B, F aslepe AJ

2202 goldringes JE, S, F

gold ringes A, B

2208 Of þe comuns E . . . B₂ (þo EC) Of þe

bomeins (?) M Of Romayns W

CONFESSIO AMANTIS

[TALE OF VIRGIL'S
MIRROR.]

It is a wonder forto hiere.
The Romeins maden a chaire
And sette here Emperour therinne,
And seiden, for he wolde winne
Of gold the superfluite,
Of gold he scholde such plente
Receive, til he seide Ho :
And with gold, which thei hadden tho 2220
Buillende hot withinne a panne,
Into his Mouth thei poure thanne.
And thus the thurst of gold was queynt,
With gold which hadde ben atteign.

[COVEITISE.]
Confessor.

Wheroft, mi Sone, thou miht hiere,

Whan Covoitise hath lost the stiere

Of resonable governance,

P. ii. 202

Ther falleth ofte gret vengance.

For ther mai be no worse thing

Than Covoitise abouthe a king :

2230

If it in his persone be,

It doth the more adversite ;

And if it in his conseil stonde,

It bringth alday meschief to honde

Of commun harm ; and if it growe

Withinne his court, it wol be knowe,

For thanne schal the king be piled.

The man which hath hisse londes tiled,

Awaiteth noght more redily

The Hervest, than thei gredily

2240

Ne maken thanne warde and wacche,

Wher thei the profit mihten cacche :

And yit fulofte it falleth so,

As men mai sen among hem tho,

That he which most coveiteth faste

Hath lest avantage ate laste.

For whan fortune is therayein,

Thogh he coveite, it is in vein ;

The happes be noght alle liche,

On is mad povere, an other riche,

The court to some doth profit,

2250

And some ben evere in o plit;
 And yit thei bothe aliche sore
 Coveite, bot fortune is more
 Unto that o part favorable.
 And thogh it be noght resonable,
 This thing a man mai sen alday, P. ii. 203
 Wherof that I thee telle may
 A fair ensample in remembrance,
 Hou every man mot take his chance 2260
 Or of richesse or of poverte.
 Hou so it stonde of the decerte,
 Hier is noght every thing aquit,
 For ofte a man mai se this yit,
 That who best doth, lest thonk schal have ;
 It helpeth noght the world to crave,
 Which out of reule and of mesure
 Hath evere stonde in aventur
 Als wel in Court as elles where :
 And hou in olde daies there 2270
 It stod, so as the thinges felle,
 I thenke a tale forto telle.

In a Cronique this I rede.
 Aboute a king, as moste nede,
 Ther was of knyghtes and squiers
 Gret route, and ek of Officers :
 Some of long time him hadden served,
 And thoghten that thei have deserved
 Avancement, and gon withoute ;
 And some also ben of the route
 That comen bot a while agon,
 And thei avanced were anon.
 These olde men upon this thing,
 So as thei dorste, ayein the king
 Among hemself compleignen ofte :
 Bot ther is nothing seid so softe,
 That it ne comth out ate laste ; P. ii. 204
 The king it wiste, and als so faste,

[COVEITISE.]

[TALE OF THE TWO COFFERS.]

Hic ponit Confessor exemplum contra illos, qui in dominibus Regum seruientes, pro eo quod ipsi secundum eorum cupiditatem promoti non existunt, de regio seruicio quamvis in eorum defectu indiscretè murmurant.

2278 margin eorum om. AMH₁ 2288 and als so] anon als B
 and als (as) X, WH₃

CONFESSIO AMANTIS

[TALE OF THE TWO
COFFERS.]

As he which was of hih Prudence,
He schop therfore an evidence
Of hem that pleignen in that cas,
To knowe in whos defalte it was.
And al withinne his oghne entente,
That noman wiste what it mente,
Anon he let tuo cofres make
Of o semblance and of o make,
So lich that no lif thilke throwe
That on mai fro that other knowe :
Thei were into his chambre broght,
Bot noman wot why thei be wroght,
And natheles the king hath bede
That thei be set in prive stede.

As he that was of wisdom slih,
Whan he therto his time sih,
Al prively, that non it wiste,
Hise oghne hondes that o kiste
Of fin gold and of fin perrie,
The which out of his tresorie
Was take, anon he felde full ;
That other cofre of straw and mull
With Stones meind he felde also.

Thus be thei fulle bothe tuo,
So that erliche upon a day
He bad withinne, ther he lay,
Ther scholde be tofore his bed
A bord upset and faire spred ;

And thanne he let the cofres fette, P. ii. 205
Upon the bord and dede hem sette.

He knew the names wel of tho,
The whiche ayein him grucche so,
Bothe of his chambre and of his halle,
Anon and sende for hem alle,
And seide to hem in this wise :
‘ Ther schal noman his happ despise ;
I wot wel ye have longe served,
And god wot what ye have deserved :
Bot if it is along on me

2291 þe cas S . . . Δ 2297 lich J, S, F liche A, B

2290

2300

2310

2320

Of that ye unavanced be,
 Or elles it be long on you,
 The sothe schal be proved nou,
 To stoppe with youre evele word.
 Lo hier tuo cofres on the bord :
 Ches which you list of bothe tuo ;
 And witeth wel that on of tho
 Is with tresor so full begon,
 That if ye happe therupon,
 Ye schull be riche men for evere.
 Now ches and tak which you is levere :
 Bot be wel war, er that ye take ;
 For of that on I undertake

Ther is no maner good therinne,
 Wheroft ye mihten profit winne.
 Now goth togodre of on assent
 And taketh youre avisement,
 For bot I you this dai avance,
 It stant upon youre oghne chance
 Al only in defalte of grace :
 So schal be schewed in this place
 Upon you alle well afyn,
 That no defalte schal be myn.'

Thei knelen alle and with o vois
 The king thei thonken of this chois :
 And after that thei up arise,
 And gon aside and hem avise,
 And ate laste thei acorde ;
 Wheroft her tale to recorde,
 To what issue thei be falle,
 A kniht schal speke for hem alle.
 He kneleth doun unto the king,
 And seith that thei upon this thing,
 Or forto winne or forto lese,
 Ben alle avised forto chese.
 Tho tok this kniht a yerde on honde,
 And goth there as the cofres stonde,
 And with assent of everichon

[TALE OF THE TWO
COFFERS.]

2330

2340

P. ii. 206

2350

2360

2328 vnaunced (vn auanced) ȝe be E . . . B₂ 2350 faute
 E . . . B₂ 2352 his chois AM . . . B₂, BT 2357 be falle] byfalle A

CONFESSIO AMANTIS

[TALE OF THE TWO
COFFERS.]

He leith his yerde upon that on,
And seith the king hou thilke same
Thei chese in reguerdoun be name,
And preith him that thei mote it have.
The king, which wolde his honour save, 2370
Whan he hath herd the commun vois,
Hath granted hem here oghne chois
And tok hem therupon the keie.
Bot for he wolde it were seie
What good thei have, as thei suppose,
He bad anon the cofre unclose,
Which was fulfilid with straw and stones : P. ii. 207
Thus be thei served al at ones.
This king thanne in the same stede
Anon that other cofre undede, 2380
Where as thei sihen gret richesse,
Wel more than thei couthen gesse.
'Lo,' seith the king, 'nou mai ye se
That ther is no defalte in me;
Forthi myself I wole aquyte,
And bereth ye youre oghne wyte
Of that fortune hath you refused.'
Thus was this wise king excused,
And thei lefte of here evelle speche
And mercy of here king beseche. 2390

[TALE OF THE BEG-
GARS AND THE
PASTIES.]

Nota hic de diuicia-
rum Accidencia : vbi
narrat qualiter Fre-
dericus Romanorum
Imperator duos pau-
peres audiuit litigan-
tes, quorum unus
dixit, 'Bene potest di-
tari, quem Rex vult
ditare.' Et alias dixit,
'Quem deus vult ditare,
diues erit.' Que res
cum ad experimen-
tum postea probata
fuisset, ille qui deum
inuocabat pastellum
auro plenum sortitus

Somdiel to this matiere lik
I finde a tale, hou Frederik,
Of Rome that time Emperour,
Herde, as he wente, a gret clamour
Of tuo beggers upon the weie.
That on of hem began to seie,
'Ha lord, wel mai the man be riche
Whom that a king list forto riche.'
That other saide nothing so,
Bot, 'He is riche and wel bego, 2400
To whom that god wole sende wele.'
And thus thei maden wordes fele,
Wherof this lord hath hiede nome,
And dede hem bothe forto come

To the Paleis, wher he schal ete,
And bad ordeine for here mete

Tuo Pastes, whiche he let do make. P. ii. 208

A capoun in that on was bake,
And in that other forto winne

Of florins al that mai withinne

He let do pute a gret richesse;
And evene aliche, as man mai gesse,
Outward thei were bothe tuo.

This begger was comanded tho,
He that which hield him to the king,
That he ferst chese upon this thing:
He sih hem, bot he felte hem noght,
So that upon his oghne thought
He ches the Capoun and forsok
That other, which his fela tok.

Bot whanne he wiste hou that it ferde,
He seide alowd, that men it herde,
'Nou have I certeinly conceived
That he mai lihtly be deceived,
That tristeth unto mannes helpe;
Bot wel is him whom god wol helpe,
For he stant on the siker side,
Which elles scholde go beside:
I se my fela wel recovere,
And I mot duelle stille povere.'

Thus spak this begger his entente,

And povere he cam and povere he wente;

Of that he hath richesse soght,

His infortune it wolde noght.

So mai it schewe in sondri wise,

Between fortune and covoitise

The chance is cast upon a Dee; P. ii. 209

Bot yit fulofte a man mai se

Ynowe of suche natheles,

Whiche evere pute hemself in press.

To gete hem good, and yit thei faile.

[TALE OF THE BEG-
GARS AND THE
PASTIES.]

est, alias vero caponis
pastellum sorte pre-
elegit.

2410

2420

2430

P. ii. 209

2440

2405 margin sorte om. A . . . B₂ 2411 He] And BT 2412
man] a man AMH₁ men WH₃ 2417 seep B 2433 he richesse
(om. hath) E . . . B₂ richesse he hab] Ad

CONFESSIO AMANTIS

[COVEITISE OF
LOVERS.]

And forto speke of this entaile
 Touchende of love in thi matiere,
 Mi goode Sone, as thou miht hiere,
 That riht as it with tho men stod
 Of infortune of worldes good,
 As thou hast herd me telle above,
 Riht so fulofte it stant be love:
 Thogh thou coveite it everemore,
 Thou schalt noght have o diel the more, 2450
 Bot only that which thee is schape,
 The remenant is bot a jape.
 And natholes ynowe of tho
 Ther ben, that nou coveiten so,
 That where as thei a womman se,
 Ye ten or tuelve thogh ther be,
 The love is nou so unavised,
 That wher the beaute stant assised,
 The mannes herte anon is there,
 And rouneth tales in hire Ere, 2460
 And seith hou that he loveth streite,
 And thus he set him to coveite,
 An hundred thogh he sihe aday.
 So wolde he more thanne he may;
 Bot for the grete covoitise
 Of sotie and of fol emprise
 In ech of hem he fint somewhat P. ii. 210
 That pleseth him, or this or that;
 Som on, for sche is whit of skin,
 Som on, for sche is noble of kin, 2470
 Som on, for sche hath rodi chieke,
 Som on, for that sche semeth mieke,
 Som on, for sche hath yhen greie,
 Som on, for sche can lawhe and pleie,
 Som on, for sche is long and smal,
 Som on, for sche is lyte and tall,
 Som on, for sche is pale and bleche,
 Som on, for sche is softe of speche,
 Som on, for that sche is camused,
 Som on, for sche hath noght ben used, 2480

2453 ynowe] I trowe BT

2465 Bot] So BT

2477 Somon F

Som on, for sche can daunce and singe ;
 So that som thing to his likinge
 He fint, and thogh nomore he fiele,
 Bot that sche hath a litel hiele,
 It is ynow that he therfore
 Hire love, and thus an hundred score,
 Whil thei be newe, he wolde he hadde ;
 Whom he forsakth, sche schal be badde.
 The blinde man no colour demeth,
 But al is on, riht as him semeth ;
 So hath his lust no juggement,
 Whom covoitise of love blent.
 Him thenkth that to his covoitise
 Hou al the world ne mai suffise,
 For be his wille he wolde have alle,
 If that it mihte so befalle :
 Thus is he commun as the Strete,

P. ii. 211

I sette noght of his beyete.

Mi Sone, hast thou such covoitise ?
 Nai, fader, such love I despise,
 And whil I live schal don evere,
 For in good feith yit hadde I levere,
 Than to coveite in such a weie,
 To ben for evere til I deie
 As povere as Job, and loveles,
 Outaken on, for haveles
 His thonkes is noman alyve.
 For that a man scholde al unthryve
 Ther oghte no wisman coveite,
 The lawe was noght set so streite :
 Forthi myself withal to save,
 Such on ther is I wolde have,
 And non of al these othre mo.

Mi Sone, of that thou woldest so,
 I am noght wroth, bot over this
 I wol thee tellen hou it is.
 For ther be men, whiche otherwise,

[COVEITISE OF
LOVERS.]

Cecus non iudicat
2490 de coloribus.

Confessor.

Amans.

2500

2510

Confessor.

2482 to] of BT 2488 forsakeþ sche is b. BT forsaketh he
 shal be b. Hs 2500 My fader G . . . B₂ 2508 that] þan
 (þanne) XG, B þough E . . . B₂ 2513 al A, S, F alle J, B

[COVEITISE OF
LOVERS.]

Riht only for the covoitise
Of that thei sen a womman riche,
Ther wol thei al here love affiche ;
Noght for the beaute of hire face,
Ne yit for vertu ne for grace,
Which sche hath elles riht ynowh,
Bot for the Park and for the plowh,
And other thing which therto longeth :
For in non other wise hem longeth
To love, bot thei profit finde ;
And if the profit be behinde,
Here love is evere lesse and lesse,
For after that sche hath richesse,
Her love is of proporcion.
If thou hast such condicion,
Mi Sone, tell riht as it is.

2520

P. ii. 212

2530

2540

2550

Min holi fader, nay ywiss,
Condicion such have I non.
For trewli, fader, I love oon
So wel with al myn hertes thought,
That certes, thogh sche hadde noght,
And were as povere as Medea,
Which was exiled for Creusa,
I wolde hir noght the lasse love ;
Ne thogh sche were at hire above,
As was the riche qwen Candace,
Which to deserve love and grace
To Alisandre, that was king,
Yaf many a worthi riche thing,
Or elles as Pantasilee,
Which was the quen of Feminee,
And gret richesse with hir nam,
Whan sche for love of Hector cam
To Troie in rescousse of the toun,—
I am of such condicion,
That thogh mi ladi of hirselve
Were also riche as suche tuelve,

2526 hem om. RCB₂ he L 2540 for J, FHs fro AM ... B₂,
S ... A, WMagd. 2546 Yaf] Of E ... B₂ 2550 to Hector BT
2551 rescousse F 2554 also] as AM ... B₂, Ad, W

I couthe noght, thogh it wer so,
No betre love hir than I do.

[COVEITISE OF
LOVERS.]

For I love in so plein a wise,
That forto speke of coveitise,
As for poverté or for richesse
Mi love is nouther mor ne lesse.

P. ii. 213

2560

For in good feith I trowe this,
So coveitous noman ther is,
Forwhy and he mi ladi sihe,
That he thurgh lokinge of his yhe
Ne scholde have such a strok withinne,
That for no gold he mihte winne
He scholde noght hire love asterte,
Bot if he lefte there his herte ;
Be so it were such a man,
That couthe Skile of a womman.

2570

For ther be men so ruide some,
Whan thei among the wommen come,
Thei gon under proteccioun,
That love and his affeccioun
Ne schal noght take hem be the slieve ;
For thei ben out of that believe,
Hem lusteth of no ladi chiere,
Bot evere thenken there and hiere
Wher that here gold is in the cofre,
And wol non other love profre :

2580

Bot who so wot what love amounteth
And be resoun trewliche acompteth,
Than mai he knowe and taken hiede
That al the lust of wommanhiede,
Which mai ben in a ladi face,
Mi ladi hath, and ek of grace
If men schull yiven hire a pris,
Thei mai wel seie hou sche is wys
And sobre and simple of contenance,

P. ii. 214

2563 he] I (y) BT 2564 his] hir X . . . B₂, T 2571 some]
of some A . . . B₂, B 2573 protectioun (?) F 2574 and] of B
2579 je gold is in her cofre AdBT her(e) gold is in her(e) E . . . B₂
ther . . . her H₁ 2587 schulde E . . . B₂, W hire a pris BTΔ, F
hir(e) apris (apris) AJMXERLB₂, W here a pris C her(e) apris
H₁, Ad, H₃

* *

C

CONFESSIO AMANTIS

[COVEITISE OF
LOVERS.]

And al that to good governance
 Belongeth of a worthi wiht
 Sche hath pleinli : for thilke nyht
 That sche was bore, as for the nones
 Nature sette in hire at ones
 Beaute with bounte so besein,
 That I mai wel afferme and sein,
 I sawh yit nevere creature
 Of comlihied and of feture
 In eny kinges regioum
 Be lich hire in comparisoun : 2590
 And therto, as I have you told,
 Yit hath sche more a thousanddfold
 Of bounte, and schortli to telle,
 Sche is the pure hed and welle
 And Mirour and ensample of goode.
 Who so hir vertus understode,
 Me thenkth it oughte ynow suffise
 Withouten other covoitise
 To love such on and to serve,
 Which with hire chiere can deserve 2610
 To be beloved betre ywiss
 Than sche per cas that richest is
 And hath of gold a Milion.
 Such hath be myn opinion
 And evere schal : bot natheles
 I seie noght sche is haveles,
 That sche nys riche and wel at ese, P. ii. 215
 And hath ynow wherwith to plesse
 Of worldes good whom that hire liste ;
 Bot o thing wolde I wel ye wiste, 2620
 That nevere for no worldes good
 Min herte untoward hire stod,
 Bot only riht for pure love ;
 That wot the hihe god above.
 Nou, fader, what seie ye thereto ?

Mi Sone, I seie it is wel do.
 For tak of this riht good believe,

2591 of] to AJMXG vnto HiE . . . B₂ as Δ
 E . . . B₂

2627 To take

What man that wole himself relieve
 To love in eny other wise,
 He schal wel finde his coveitise
 Schal sore grieve him ate laste,
 For such a love mai noght laste.
 Bot nou, men sein, in oure daies
 Men maken bot a fewe assaies,
 Bot if the cause be richesse ;
 Forthi the love is wel the lesse.
 And who that wolde ensamples telle,
 Be olde daies as thei felle,
 Than mihte a man wel understande
 Such love mai noght longe stonde.
 Now herkne, Sone, and thou schalt hiere
 A gret ensample of this matiere.

2630

[COVEITISE OF
LOVERS.]

To trete upon the cas of love,
 So as we tolden hiere above,
 I finde write a wonder thing.
 Of Puile whilom was a king,
 A man of hih complexioun
 And yong, bot his affeccioun
 After the nature of his age
 Was yit noght falle in his corage
 The lust of wommen forto knowe.
 So it betidde upon a throwe
 This lord fell into gret seknesse :
 Phisique hath don the besinesse
 Of sondri cures manyon
 To make him hol; and therupon
 A worthi maister which ther was
 Yaf him conseil upon this cas,
 That if he wolde have parfit hele,
 He scholde with a womman dele,
 A freissh, a yong, a lusti wiht,
 To don him compaignie a nyht ;
 For thanne he seide him redily,
 That he schal be al hol therby,

2640

[TALE OF THE KING
AND HIS STEWARD'S
WIFE.]

Hic ponit exemplum
 contra istos qui non
 propter amorem sed
 propter diuicias sponsa-
 lia sumunt. Et nar-
 rat de quodam Regis
 Apulie Seneschallo,
 2650 qui non solum prop-
 ter pecuniam vxorem
 duxit, set etiam pe-
 cunie commercio vxor-
 em sibi despontatam
 vendidit.

P. ii. 216

2660

2637 ensample AM... B₂, W 2658 conseil upon] to conseil in
 AM... B₂

CONFESSIO AMANTIS

[TALE OF THE KING
AND HIS STEWARD'S
WIFE.]

And otherwise he kneu no cure.

This king, which stod in aventurē

Of lif and deth, for medicine

Assented was, and of covine

His Steward, whom he tristeth wel,

He tok, and tolde him everydel,

Hou that this maister hadde seid :

And therupon he hath him preid

And charged upon his ligance,

That he do make porveance

Of such on as be covenable

For his plesance and delitable ;

And bad him, hou that evere it stod, P. ii. 217

That he schal spare for no good,

For his will is riht wel to paie.

The Steward seide he wolde assaie : 2680

Bot nou hierafter thou schalt wite,

As I finde in the bokes write,

What coveitise in love doth.

This Steward, forto telle soth,

Amonges al the men alyve

A lusti ladi hath to wyve,

Which natholes for gold he tok

And noght for love, as seith the bok.

A riche Marchant of the lond

Hir fader was, and hire fond

So worthily, and such richesse

Of worldes good and such largesse

With hire he yaf in mariage,

That only for thilke avantage

Of good this Steward hath hire take,

For lucre and noght for loves sake,

And that was afterward wel seene ;

Nou herkne what it wolde meene.

This Steward in his oghne herte

2666 The B 2671 his maister E . . . B₂ 2682 the om.
E . . . B₂ 2685 al the] alle (all) XE . . . B₂
hir(e) A . . . B₂, S . . . Δ 2690 hire] he

2694 f. Whan þat sche was but of ȝong age
for good E . . . B₂ (was of L)

2696 And lucre E . . . B₂

Sih that his lord mai noght asterte
 His maladie, bot he have
 A lusti womman him to save,
 And thoghte he wolde yive ynowh
 Of his tresor ; wheroft he drowh
 Gret coveitise into his mynde,
 And sette his honour fer behynde.
 Thus he, whom gold hath overset,
 Was trapped in his oghne net ;
 The gold hath mad hise wittes lame,
 So that sechende his oghne schame
 He rouneth in the kinges Ere,
 And seide him that he wiste where
 A gentile and a lusti on
 Tho was, and thider wolde he gon :
 Bot he mot yive yiftes grete ;
 For bot it be thurgh gret beyete
 Of gold, he seith, he schal noght spedē.
 The king him bad upon the nede
 That take an hundred pound he scholde,
 And yive it where that he wolde,
 Be so it were in worthi place :
 And thus to stonde in loves grace
 This king his gold hath abandouned.
 And whan this tale was full rouned,
 The Steward tok the gold and wente,
 Withinne his herte and many a wente
 Of coveitise thanne he caste,
 Wheroft a pourpos ate laste
 Ayein love and ayein his riht
 He tok, and seide hou thilke nyght
 His wif schal ligge be the king ;
 And goft thenkende upon this thing
 Toward his In, til he cam hom
 Into the chambre, and thanne he nom
 His wif, and tolde hire al the cas.
 And sche, which red for schame was,
 With bothe hire handes hath him preid

P. ii. 218

2710

2720

2730

P. ii. 219

2700 [TALE OF THE KING
AND HIS STEWARD'S
WIFE.]

2714 Ther was RCLB₂, W Wher was E 2735 tolde J, S
 told A, B, F 2737 hath him preid] to him preide B with him p. T

CONFESSIO AMANTIS

[TALE OF THE KING
AND HIS STEWARD'S
WIFE.]

Knelende and in this wise seid,
That sche to reson and to skile
In what thing that he bidde wile
Is redy forto don his heste, 2740
Bot this thing were noght honeste,
That he for gold hire scholde selle.
And he tho with his wordes felle
Forth with his gastly contienance
Seith that sche schal don obeissance
And folwe his will in every place ;
And thus thurgh strengthe of his manace
Hir innocence is overlad,
Wheroft sche was so sore adrad 2750
That sche his will mot nede obeie.
And therupon was schape a weie,
That he his oghne wif be nyhte
Hath out of alle mennes sihte
So prively that non it wiste
Broght to the king, which as him liste
Mai do with hire what he wolde.
For whan sche was ther as sche scholde,
With him abedde under the cloth, 2760
The Steward tok his leve and goth
Into a chambre faste by ;
Bot hou he slep, that wot noght I,
For he sih cause of jelousie.

Bot he, which hath the compainie
Of such a lusti on as sche,
Him thoghte that of his degré
Ther was noman so wel at ese : P. ii. 220
Sche doth al that sche mai to plesse,
So that his herte al hol sche hadde ;
And thus this king his joie ladde, 2770
Til it was nyh upon the day.
The Steward thanne wher sche lay
Cam to the bedd, and in his wise
Hath bede that sche scholde arise.

2738 seyde BT
awewe AJ, B, F
om. E . . . B₂

2740 bidde] didde AM
2761 faste by AJ, B fasteby F
2773 þis wise JR, BT, W

2752 a weie MC, T
faste by F
nyh

The king seith, 'Nay, sche schal noght go.'
 His Steward seide ayein, 'Noght so;
 For sche mot gon er it be knowe,
 And so I swor at thilke throwe,
 Whan I hire fette to you hiere.'

[TALE OF THE KING
AND HIS STEWARD'S
WIFE.]

The king his tale wol noght hiere, 2780
 And seith hou that he hath hire boght,
 Forthi sche schal departe noght,
 Til he the brighte dai beholde.
 And cawhte hire in hise armes folde,
 As he which liste forto pleie,
 And bad his Steward gon his weie,
 And so he dede ayein his wille.
 And thus his wif abedde stille
 Lay with the king the longe nyht,
 Til that it was hih Sonne lyht; 2790
 Bot who sche was he knew nothing.

Tho cam the Steward to the king
 And preide him that withoute schame
 In savinge of hire goode name
 He myhte leden hom ayein
 This lady, and hath told him plein

Hou that it was his oghne wif.

P. ii. 221

The king his Ere unto this strif
 Hath leid, and whan that he it herde,
 Welnyh out of his wit he ferde, 2800
 And seide, 'Ha, caitif most of alle,
 Wher was it evere er this befalle,
 That eny cokard in this wise
 Betok his wif for coveitise?

Thou hast bothe hire and me beguiled
 And ek thin oghne astat reviled,
 Wheroft that buxom unto thee
 Hierafter schal sche nevere be.

For this avou to god I make,
 After this day if I thee take, 2810
 Thou schalt ben honged and todrawe.

2776 The stiward BT Theward J seide no þing 'so B
 2779 hire fette to] hire fette vnto C þou fette vnto B 2780 wold(e)
 H₁E . . . B₂, W 2793 that om. AdB



CONFESSIO AMANTIS

[TALE OF THE KING
AND HIS STEWARD'S
WIFE.]

Nou loke anon thou be withdrawe,
So that I se thee neveremore.
This Steward thanne dradde him sore,
With al the haste that he mai
And fledde awei that same dai,
And was exiled out of londe.

Lo, there a nyce housebonde,
Which thus hath lost his wif for ever! 2820
Bot natheles sche hadde a leveure;
The king hire weddeth and honoureth,
Wheroft hire name sche socoureth,
Which erst was lost thurgh coveitise
Of him, that ladde hire other wise,
And hath himself also forlore.

Confessor.

Mi Sone, be thou war therfore,
Wher thou schalt love in eny place, P. ii. 222
That thou no covoitise embrace,
The which is noght of loves kinde.
Bot for al that a man mai finde 2830
Nou in this time of thilke rage
Ful gret desese in mariage,
Whan venym melleth with the Sucre
And mariage is mad for lucre,
Or for the lust or for the hele:
What man that schal with outhere dele,
He mai noght faile to repente.

Amans.

Mi fader, such is myn entente:
Bot natheles good is to have,
For good mai ofte time save 2840
The love which scholde elles spille.
Bot god, which wot myn hertes wille,
I dar wel take to witnesse,
Yit was I nevere for richesse
Beset with mariage non;
For al myn herte is upon on
So frely, that in the persone
Stant al my worldes joie al one:
I axe nouther Park ne Plowh,

2816 þe same E . . . B₂, S . . . Δ, WH₂ 2836 outhere] oþer
(oþir) M . . . B₂, AdBT, W eiþer Δ

If I hire hadde, it were ynowh,
Hir love scholde me suffise
Withouten other coveitise.
Lo now, mi fader, as of this,
Touchende of me riht as it is,
Mi schrifte I am beknowe plein ;
And if ye wole oght elles sein,
Of covoitise if ther be more
In love, agropeth out the sore.

2850

P. ii. 223

[FALSE WITNESS AND
PERJURY.]

iv. *Fallere cum nequeat propria vir fraude, subornat
Testes, sit quod eis vera retorta fides.*
*Sicut agros cupidus dum querit amans mulieres,
Vult testes falsos falsus habere suos.*
*Non sine vindicta periurus abibit in eius
Visu, qui cordis intima cuncta videt.*
*Fallere periuro non est laudanda pueram
Gloria, set false condicionis opus.*

Mi Sone, thou schalt understande
Hou Coveitise hath yit on honde
In special tuo conseilours,
That ben also hise procurours.
The ferst of hem is Falswitnesse,
Which evere is redi to witnesse
What thing his maister wol him hote :
Perjurie is the secounde hote,
Which spareth noght to swere an oth,
Thogh it be fals and god be wroth.
That on schal falswitnesse bere,
That other schal the thing forswere,
Whan he is charged on the bok.
So what with hepe and what with crok
Thei make here maister ofte winne
And wol noght knowe what is sinne

2860

2870

Hic tractat super
illis Auaricie specie-
bus, que falsum Testi-
monium et Periurium
nuncupantur; quorum
fraudulenta circum-
uencio tam in cupiditi-
tatis quam in amoris
causa sui desiderii
propositum quamsepe
fallaciter attingit.

2856 wold(e) RCLB₂, WLatin Verses iv. 2 vere A . . . CB₂ vero L verba W 4-7 om. B7 laudando E . . . B₂

2863 ferst J, S, F ferste A 2863 margin super illis] semper
de illis E . . . B₂ 2866 Periurie J, F Periure AC, B 2867 margin
tam cupiditatis EC causa cup. RLB₂ tam in cupiditate H₁
2868 be wroth] wroth AMH₁ 2872 hepe J, B, F hipe T hupe C
hup A

[FALSE WITNESS AND
PERJURY.]

For coveitise, and thus, men sain,
Thei maken many a fals bargain.
Ther mai no trewe querele arise
In thilke queste and thilke assise,
Where as thei tuo the poeple enforme ;
For thei kepe evere o maner forme, 2880
That upon gold here conscience P. ii. 224
Thei founde, and take here evidence ;
And thus with falswitnesse and othes
Thei winne hem mete and drinke and clothes.

Riht so ther be, who that hem knewe,
Of thes lovers ful many untrewe :
Nou mai a womman finde ynowe,
That ech of hem, whan he schal wowe,
Anon he wole his hand doun lein
Upon a bok, and swere and sein 2890
That he wole feith and trouthe bere ;
And thus he profreth him to swere
To serven evere til he die,
And al is verai tricherie.
For whan the sothe himselven trieth,
The more he swerth, the more he lieth ;
Whan he his feith makth althermest,
Than mai a womman truste him lest ;
For til he mai his will achieve,
He is no lengere forto lieve. 2900
Thus is the trouthe of love exiled,
And many a good womman beguiled.

[FALSE WITNESS.]

Confessor.

And ek to speke of Falswitnesse,
There be nou many suche, I gesse,
That lich unto the provisours
Thei make here prive procurours,
To telle hou ther is such a man,
Which is worthi to love and can
Al that a good man scholde kunne ;
So that with lesinge is begunne 2910
The cause in which thei wole procede, P. ii. 225
And also siker as the crede

2878 and] of BT in XE, W 2900 *line om.* B 2904 suche
J, SB such A, F 2906 hire AR, F procurours B, F

Thei make of that thei knownen fals.
 And thus fulofte abouthe the hals
 Love is of false men embraced;
 Bot love which is so pourchaced
 Comth afterward to litel pris.
 Forthi, mi Sone, if thou be wis,
 Nou thou hast herd this evidence,
 Thou miht thin oghne conscience
 Oppose, if thou hast ben such on.

[FALSE WITNESS.]

2920

Nai, god wot, fader, I am non,
 Ne nevere was; for as men seith,
 Whan that a man schal make his feith,
 His herte and tunge moste acorde;
 For if so be that thei discorde,
 Thanne is he fals and elles noght:
 And I dar seie, as of my thoght,
 In love it is noght discordable
 Unto mi word, bot acordable.

2930

And in this wise, fader, I
 Mai riht wel swere and salvely,
 That I mi ladi love wel,
 For that acordeth everydel.
 It nedeth noght to mi sothsawe
 That I witnesse scholde drawe,
 Into this dai for nevere yit
 Ne mihte it sinke into mi wit,
 That I my conseil scholde seie
 To eny wiht, or me bewreie

2940

To sechen help in such manere, P. ii. 226
 Bot only of mi ladi diere.

And thogh a thousand men it wiste,
 That I hire love, and thanne hem liste
 With me to swere and to witnesse,
 Yit were that no falswitnesse;
 For I dar on this trouthe duelle,
 I love hire mor than I can telle.
 Thus am I, fader, gulteles,

2932 saluely S, F sauely AJ, B 2937 euere BT 2940
 bewreie C, SB be wreie J, F by wreie A 2942 of] for BT
 on W

CONFESSIO AMANTIS

[FALSE WITNESS.]

Confessor.

As ye have herd, and natholes
 In youre dom I put it al.
 Mi Sone, wite in special,
 It schal noght comunliche faile,
 Al thogh it for a time availe
 That Falswitnesse his cause spedē,
 Upon the point of his falshiede
 It schal wel afterward be kid ;
 Wheroft, so as it is betid,
 Ensample of suche thinges blinde
 In a Cronique write I finde.

2950

[TALE OF ACHILLES
AND DEIDAMIA.]

Hic ponit exemplum de illis, qui falsum testificantes amoris innocenciam circumueniunt. Et narrat quater Thetis Achillem filium suum adolescentem, muliebri vestum apparatu, asserens esse puellam inter Regis Lichomedis filias ad educandum produxit. Et sic Achilles decepto Rege filie sue Deidamie socia et cubicularia effectus super ipsam Pirrum genuit; qui postea mire probitatis miliciam assecutus mortem patris sui apud Troiam in Polixenem tirannice vindicauit.

The Goddess of the See Thetis,
 Sche hadde a Sone, and his name is
 Achilles, whom to kepe and warde,
 Whil he was yong, as into warde
 Sche thoghte him safly to betake,
 As sche which dradde for his sake
 Of that was seid in prophecie,
 That he at Troie scholde die,
 Whan that the Cite was belein.
 Forthi, so as the bokes sein,
 Sche caste hire wit in sondri wise,
 Hou sche him mihte so desguise
 That noman scholde his bodi knowe :
 And so befell that ilke throwe,
 Whil that sche thoghte upon this dede,
 Ther was a king, which Lichomede
 Was hote, and he was wel begon
 With faire dowhires manyon,
 And duelte fer out in an yle.

2970

P. ii. 227

Nou schalt thou hiera a wonder wyle : 2980
 This queene, which the moder was
 Of Achilles, upon this cas
 Hire Sone, as he a Maiden were,
 Let clothen in the same gere
 Which longeth unto wommanhiede :
 And he was yong and tok non hiede,

2951 put AJ, S, F (?) putte C, BT

2966 And AM . . . B₂, W 2967 in] of BT2964 as] and BT, H₃

2975 this] his AMH IX

[TALE OF ACHILLES
AND DEIDAMIA.]

Bot soffreth al that sche him dede.
Wherof sche hath hire wommen bede
And charged be here othes alle,
Hou so it afterward befalle,
That thei discovere noght this thing,
Bot feigne and make a knowleching,
Upon the conseil which was nome,
In every place wher thei come
To telle and to witnesse this,
Hou he here ladi dowghter is.
And riht in such a maner wise
Sche bad thei scholde hire don servise,
So that Achilles underfongeth
As to a yong ladi belongeth
Honour, servise and reverence.
For Thetis with gret diligence
Him hath so tawht and so afaited,
That, hou so that it were awaited,
With sobre and goodli contenance
He scholde his wommanhiede avance,
That non the sothe knowe myhte,
Bot that in every mannes syhte
He scholde seme a pure Maide.
And in such wise as sche him saide,
Achilles, which that ilke while
Was yong, upon himself to smyle
Began, whan he was so besein.

And thus, after the bokes sein,
With frette of Perle upon his hed,
Al freisshe between the whyt and red,
As he which tho was tendre of Age,
Stod the colour in his visage,
That forto loke upon his cheke
And sen his childly manere eke,
He was a womman to beholde.
And thanne his moder to him tolde,
That sche him hadde so begon
Be cause that sche thoghte gon
To Lichomede at thilke tyde,

2990

3000
P. ii. 228

3010

3020

The longe nyghtes hem betuene
 Nature, which mai noght forbere,
 Hath mad hem bothe forto stere :
 Thei kessen ferst, and overmore
 The hihe weie of loves lore
 Thei gon, and al was don in dede,
 Wheroft lost is the maydenhede ;
 And that was afterward wel knowe.

[TALE OF ACHILLES
 AND DEIDAMIA.]

For it befell that ilke throwe
 At Troie, wher the Siege lay
 Upon the cause of Menelai
 And of his queene dame Heleine,
 The Gregois hadden mochel peine
 Alday to fihte and to assaile.
 Bot for thei mihten noght availe
 So noble a Cite forto winne,
 A prive conseil thei beginne,
 In sondri wise wher thei trete ;
 And ate laste among the grete
 Thei fallen unto this acord,

3070

That Protheüs, of his record
 Which was an Astronomien
 And ek a gret Magicien,
 Scholde of his calculacion
 Seche after constellacion,
 Hou thei the Cite mihten gete :
 And he, which hadde noght foryete
 Of that belongeth to a clerk,
 His studie sette upon this werk.

3080

So longe his wit aboute he caste,
 Til that he fond out ate laste,
 Bot if they hadden Achilles
 Here werre schal ben endeles.
 And over that he tolde hem plein
 In what manere he was besein,
 And in what place he schal be founde ;
 So that withinne a litel stounde
 Ulixes forth with Diomede
 Upon this point to Lichomede

3090
 P. ii. 231

3100

3090 his werk E . . . B₂, Δ the werke W

[TALE OF ACHILLES
AND DEIDAMIA.]

Agamenon togedre sente.
Bot Ulixes, er he forth wente,
Which was on of the moste wise,
Ordeigned hath in such a wise,
That he the moste riche aray,
Wherof a womman mai be gay,
With him hath take manyfold,
And overmore, as it is told,
An harneis for a lusti kniht,
Which burned was as Selver bryht,
Of swerd, of plate and ek of maile,
As thogh he scholde to bataille,
He tok also with him be Schipe.
And thus togedre in felaschipe
Forth gon this Diomede and he
In hope til thei mihten se
The place where Achilles is.

3110

The wynd stod thanne noght amis,
Bot evene topseilcole it blew,
Til Ulixes the Marche knew,

3120

Wher Lichomede his Regne hadde. P. ii. 232

The Stieresman so wel hem ladde,
That thei ben comen sauf to londe,
Wher thei gon out upon the stronde
Into the Burgh, wher that thei founde
The king, and he which hath facounde,
Ulixes, dede the message.

Bot the conseil of his corage,
Why that he cam, he tolde noght,
Bot underneth he was bethoght
In what manere he mihte aspie
Achilles fro Deidamie
And fro these othre that ther were,
Full many a lusti ladi there.

3130

Thei pleide hem there a day or tuo,
And as it was fortuned so,

3110 burned as þe siluer E . . . Bz b. was with s. W b. was of s. H₃
3119 topseilcole ACL, SAd, FH₃ topseil cole (coole) MH₁XGERB₂,
BT top seile cole Δ to pseilcole J to Pheilcole W to pleiseil
cole Λ

It fell that time in such a wise,
To Bachus that a sacrificise
Thes yonge ladys scholden make;
And for the strange mennes sake,
That comen fro the Siege of Troie,
Thei maden wel the more joie.
Ther was Revel, ther was daunsinge,
And every lif which coude singe
Of lusti wommen in the route
A freissh carole bath sunge aboute;
Bot for al this yit natheles
The Greks unknowe of Achilles
So weren, that in no degré
Thei couden wite which was he,
Ne be his vois, ne be his pas.
Ulixes thanne upon this cas
A thing of hih Prudence hath wroght:
For thilke aray, which he hath broght
To yive among the wommen there,
He let do fetten al the gere
Forth with a knihtes harneis eke,—
In al a contre forto seke
Men scholden noght a fairer se,—
And every thing in his degré
Endlong upon a bord he leide.
To Lichomede and thanne he preide
That every ladi chese scholde
What thing of alle that sche wolde,
And take it as be weie of yifte;
For thei hemself it scholde schifte,
He seide, after here oghne wille.

Achilles thanne stod noght stille:
Whan he the bryhte helm behield,
The swerd, the hauberk and the Schield, 3170
His herte fell therto anon;
Of all that othre wolde he non,
The knihtes gere he underfongeth,

3145 Al (Alle) lusti wommen AMH₁ A lusty womman ECLB₂
Of women lusti Ad þat route E... B₂ 3152 this] þe BT
3158 a contre] þe contre BTΔ 3169 the om. B

CONFESSIO AMANTIS

[TALE OF ACHILLES
AND DEIDAMIA.]

And thilke aray which that belongeth
Unto the wommen he forsoc.

And in this wise, as seith the bok,
Thei knownen thanne which he was:

For he goth forth the grete pas
Into the chambre where he lay;

Anon, and made no delay,

He armeth him in knyhtli wise,

That bettre can noman devise,

And as fortune scholde falle,

He cam so forth tofore hem alle,

As he which tho was glad ynowh.

But Lichomede nothing lowh,

Whan that he syh hou that it ferde,

For thanne he wiste wel and herde,

His dowhter hadde be forlein;

Bot that he was so oversein,

The wonder overgoth his wit.

For in Cronique is write yit

Thing which schal nevere be foryete,

Hou that Achilles hath begete

Pirrus upon Deidamie,

Wherof cam out the tricherie

Of Falswitnessse, whan thei saide

Hou that Achilles was a Maide.

Bot that was nothing sene tho,

For he is to the Siege go

Forth with Ulike and Diomede.

3180

P. ii. 234

3190

3200

Confessor.

Lo, thus was proved in the dede
And fulli spoke at thilke while:

If o womman an other guile,

Wher is ther eny sikernesse?

Whan Thetis, which was the goddesse,

Deidamie hath so bajaped,

I not hou it schal ben ascaped

With tho wommen whos innocence

Is nou alday thurgh such credence

Deceived ofte, as it is seene,

3210

P. ii. 235

3192 in a Cronique AMH₁RCLB₂, AdA, H₃ 3197 thei] he X, BT
3209 whos] which AMH₁XG 3210 now a day X, B, WH₃

With men that such untrouth meene.
 For thei ben slyhe in such a wise,
 That thei be sleihte and be queintise
 Of Falswitnesse bringen inne
 That doth hem ofte forto winne,
 Wher thei ben noght worthi therto.
 Forthi, my Sone, do noght so.

[PERJURY.]

Amans

Mi fader, as of Falswitnesse
 The trouthe and the matiere expresse, 3220
 Touchende of love hou it hath ferd,
 As ye have told, I have well herd.
 Bot for ye seiden otherwise,
 Hou thilke vice of Covoitise
 Hath yit Perjurie of his acord,
 If that you list of som record
 To telle an other tale also
 In loves cause of time ago,
 What thing it is to be forswore,
 I wolde preie you therfore, 3230
 Wheroft I mihte ensample take.

Confessor.

Mi goode Sone, and for thi sake
 Touchende of this I schal fulfille
 Thin axinge at thin oghne wille,
 And the matiere I schal declare,
 Hou the wommen deceived are,
 Whan thei so tendre herte bere,
 Of that thei hieren men so swere ;
 Bot whan it comth unto thassay,
 Thei finde it fals an other day : 3240
 As Jason dede to Medee, P. ii. 236
 Which stant yet of Auctorite
 In tokne and in memorial ;
 Wheroft the tale in special
 Is in the bok of Troie write,
 Which I schal do thee forto wite.

In Grece whilom was a king,
 Of whom the fame and knowleching

3217 Wher] þer BT 3225 Periurie J, B, F Periure AC
 3237 hertes XL, S . . . A 3241 vnto B of T 3246 Who
 þat wol rede it þer may wite E . . . B²

CONFESSIO AMANTIS

TALE OF JASON AND
MEDEA.]

Hic in amoris causa
ponit exemplum contra periuros. Et narrat qualiter Iason, priusquam ad insulam Colchos pro aureo velere ibidem conquestando transmearet, in amorem et coniugium Medee Regis Othonis filie iuramento firmius se astrinxit; set suo postea completo negocio, cum ipsam secum nauigio in Greciam perduxisset, ubi illa senectam patris sui Esonis in floridam iuuentutem mirabili scientia reformauit, ipse Iason fidei sue ligamento aliisque beneficiis postpositis, dictam Medeam pro quadam Creusa Regis Creontis filia periurus dereliquit.

Beleveneth yit, and Peleüs
He hihte; bot it fell him thus,
That his fortune hir whiel so ladde
That he no child his oghne hadde
To regnen after his decess.
He hadde a brother natholes,
Whos rihte name was Eson,
And he the worthi kniht Jason
Begat, the which in every lond
Alle othre passede of his hond
In Armes, so that he the beste
Was named and the worthieste,
He soghte worschipe overal.
Nou herkne, and I thee telle schal
An aventure that he soghte,
Which afterward ful dere he boghte.

Ther was an yle, which Colchos
Was cleped, and therof aros
Gret speche in every lond aboute,
That such merveile was non oute
In al the wyde world nawhere,
As tho was in that yle there.

Ther was a Schiep, as it was told,
The which his flees bar al of gold,
And so the goddes hadde it set,
That it ne mihte awei be fet
Be pouer of no worldes wiht:
And yit ful many a worthi kniht
It hadde assaied, as thei dorste,
And evere it fell hem to the worste.
Bot he, that wolde it noght forsake,
Bot of his knyhthod undertake
To do what thing therto belongeth,
This worthi Jason, sore alongeth
To se the strange regiouns
And knowe the condiciouns
Of othre Marches, where he wente;
And for that cause his hole entente

3250

3260

3270

P. ii. 237

3280

3261 *margin* illam senectam E . . . B₂, BT illa senecta MH₁
3281 perto what jing A . . . B₂

He sette Colchos forto seche,
And therupon he made a speche
To Peleüs his Em the king.
And he wel paid was of that thing ; 3290
And schop anon for his passage,
And suche as were of his lignage,
With othre knihtes whiche he ches,
With him he tok, and Hercules,
Which full was of chivalerie,
With Jason wente in compaignie ;
And that was in the Monthe of Maii,
Whan colde stormes were away.
The wynd was good, the Schip was yare,
Thei tok here leve, and forth thei fare 3300
Toward Colchos : bot on the weie P. ii. 238
What hem befell is long to seie ;
Hou Lamedon the king of Troie,
Which oghte wel have mad hem joie,
Whan thei to reste a while him preide,
Out of his lond he hem congeide ;
And so fell the dissencion,
Which after was destruccion
Of that Cite, as men mai hiere :
Bot that is noght to mi matiere. 3310
Bot thus this worthi folk Gregeis
Fro that king, which was noght curteis,
And fro his lond with Sail updrawe
Thei wente hem forth, and many a sawe
Thei made and many a gret manace,
Til ate laste into that place
Which as thei soghte thei aryve,
And striken Sail, and forth as blyve
Thei sente unto the king and tolden
Who weren ther and what thei wolden. 3320
Oetes, which was thanne king,

[TALE OF JASON AND
MEDEA.]

3290 that] þis B 3295 was ful AMHiXG 3300 tok (took)
AJ, SB, F toke C, Ad, H3 (token leue H1) 3304 have mad]
to make BT 3306 But (Bot) of his lond E . . . B2 3311 this]
þe B þese X 3311 f. gregeis (Gregeis): curteis J, S, F
Gregois (gregois): curtois (courtoys) AC, B 3321 which þanne
(þan) was þe k. E . . . B2 which was the k. H1, W which was þer k. X

[TALE OF JASON AND
MEDEA.]

Whan that he herde this tyding
 Of Jason, which was comen there,
 And of these othre, what thei were,
 He thoghte don hem gret worschipe :
 For thei anon come out of Schipe,
 And strawht unto the king thei wente,
 And be the hond Jason he hente,
 And that was ate paleis gate,
 So fer the king cam on his gate 3330
 Toward Jason to don him chiere ; P. ii. 239
 And he, whom lacketh no manere,
 Whan he the king sih in presence,
 Yaf him ayein such reverence
 As to a kinges stat belongeth.
 And thus the king him underfongeth,
 And Jason in his arm he cawhte,
 And forth into the halle he strawhte,
 And ther they siete and spieke of thinges,
 And Jason tolde him tho tidinges, 3340
 Why he was come, and faire him preide
 To haste his time, and the kyng seide,
 'Jason, thou art a worthi kniht,
 Bot it lith in no mannes myht
 To don that thou art come fore :
 Ther hath be many a kniht forlore
 Of that thei wolden it assaie.'
 Bot Jason wolde him noght esmaie,
 And seide, 'Of every worldes cure
 Fortune stant in aventure, 3350
 Per aunter wel, per aunter wo :
 Bot hou as evere that it go,
 It schal be with myn hond assaied.'
 The king tho hield him noght wel paied,
 For he the Grekes sore dredde,
 In aunter, if Jason ne spedde,
 He mihte therof bere a blame ;
 For tho was al the worldes fame
 In Grece, as forto speke of Armes.
 Forthi he dredde him of his harmes, 3360

And gan to preche him and to preie ; P. ii. 240 [TALE OF JASON AND
Bot Jason wolde noght obeie,

MEDEA.]

Bot seide he wolde his porpos holde
For ought that eny man him tolde.
The king, whan he thes wordes herde,
And sih hou that this kniht ansuerde,
Yit for he wolde make him glad,
After Medea gon he bad,

Which was his dowhter, and sche cam.

And Jason, which good hiede nam,
Whan he hire sih, ayein hire goth ;
And sche, which was him nothing loth,
Welcomede him into that lond,
And softe tok him be the hond,
And doun thei seten bothe same.

3370

Sche hadde herd spoke of his name
And of his grete worthiness ;
Forthi sche gan hir yhe impresse
Upon his face and his stature,
And thoghte hou nevere creature
Was so wel farende as was he.

3380

And Jason riht in such degré
Ne mihte noght withholde his lok,
Bot so good hiede on hire he tok,
That him ne thoghte under the hevene
Of beaute sawh he nevere hir evene,
With al that fell to wommanhiede.

Thus ech of other token hiede,
Thogh ther no word was of record ;

Here hertes bothe of on acord

3390

Ben set to love, bot as tho P. ii. 241

Ther mihten be no wordes mo.

The king made him gret joie and feste,
To alle his men he yaf an heste,
So as thei wolde his thonk deserve,
That thei scholde alle Jason serve,
Whil that he wolde there duelle.

And thus the dai, schortly to telle,

3365 thes] pis MXGEC

3376 speke(n) AM . . . B₂, B, W

3393 made AJ, B mad S, F

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDAEA.]

With manye merthes thei despente,
Til nyht was come, and tho thei wente, 3400
Echon of other tok his leve,
Whan thei no lengere myhten leve.
I not hou Jason that nyht slep,
Bot wel I wot that of the Schep,
For which he cam into that yle,
He thoghte bot a litel whyle ;
Al was Medea that he thoghte,
So that in many a wise he soghte
His witt wakende er it was day,
Som time yee, som time nay, 3410
Som time thus, som time so,
As he was stered to and fro
Of love, and ek of his conqueste
As he was holde of his beheste.
And thus he ros up be the morwe
And tok himself seint John to borwe,
And seide he wolde ferst beginne
At love, and after forto winne
The flees of gold, for which he com,
And thus to him good herte he nom. 3420

Medea riht the same wise, P. ii. 242
Til dai cam that sche moste arise,
Lay and bethoughte hire al the nyht,
Hou sche that noble worthi kniht
Be eny weie mihte wedde :
And wel sche wiste, if he ne spedde
Of thing which he hadde undertake,
Sche mihte hirself no porpos take ;
For if he deide of his bataile,
Sche moste thanne algate faile 3430
To geten him, whan he were ded.
Thus sche began to sette red
And torne aboute hir wittes alle,
To loke hou that it mihte falle
That sche with him hadde a leisir
To speke and telle of hir desir.
And so it fell that same day

[TALE OF JASON AND
MEDEA.]

That Jason with that suete may
Togedre sete and hadden space
To speke, and he besoughte his grace.
And sche his tale goodli herde,
And afterward sche him ansuerde
And seide, 'Jason, as thou wilt,
Thou miht be sauf, thou miht be spilt;
For wite wel that nevere man,
Bot if he couthe that I can,
Ne mihte that fortune achieve
For which thou comst: bot as I lieve,
If thou wolt holde covenant
To love, of al the remenant
I schal thi lif and honour save,
That thou the flees of gold schalt have.'
He seide, 'Al at youre oghne wille,
Ma dame, I schal treuly fulfille
Youre heste, whil mi lif mai laste.'
Thus longe he preide, and ate laste
Sche granteth, and behihte him this,
That whan nyht comth and it time is,
Sche wolde him sende certeinly
Such on that scholde him prively
Al one into hire chambre bringe.
He thonketh hire of that tidinge,
For of that grace him is begonne
Him thenkth alle othre thinges wonne.

The dai made ende and lost his lyht,
And comen was the derke nyht,
Which al the daies yhe blente.
Jason tok leve and forth he wente,
And whan he cam out of the pres,
He tok to conseil Hercules,
And tolde him hou it was betid,
And preide it scholde wel ben hid,
And that he wolde loke aboute,
Therwhiles that he schal ben oute.
Thus as he stod and hiede nam,

3440 he om. E . . . B₂ 3465 lost is 1. AYEC, S 3472
And nougnt per of haþ fro him hid E . . . B₂ ben wei MH₁X

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

A Mayden fro Medea cam
And to hir chambre Jason ledde,
Wher that he fond redi to bedde
The faireste and the wiseste eke ;
And sche with simple chiere and meke, 3480
Whan sche him sih, wax al aschamed. P. ii. 244
Tho was here tale newe entamed ;
For sikernesse of Mariage
Sche fette forth a riche ymage,
Which was figure of Jupiter,
And Jason swor and seide ther,
That also wiss god scholde him helpe,
That if Medea dede him helpe,
That he his pourpos myhte winne,
Thei scholde nevere parte atwinne, 3490
Bot evere whil him lasteth lif,
He wolde hire holde for his wif.
And with that word thei kisten bothe ;
And for thei scholden hem unclothe,
Ther cam a Maide, and in hir wise
Sche dede hem bothe full servise,
Til that thei were in bedde naked :
I wot that nyht was wel bewaked,
Thei hadden bothe what thei wolde.
And thanne of leisir sche him tolde, 3500
And gan fro point to point enforme
Of his bataile and al the forme,
Which as he scholde finde there,
Whan he to thyle come were.
Sche seide, at entre of the pas
Hou Mars, which god of Armes was,
Hath set tuo Oxen sterne and stoute,
That caste fyr and flamme aboute
Bothe at the mouth and ate nase,
So that thei setten al on blase 3510
What thing that passeth hem betwene : P. ii. 245
And forthermore upon the grene
Ther goth the flees of gold to kepe

3481 aschamed A, SB a schamed J, F 3482 hire tale AJMXE
3484 sette BT 3490 departe AMXG

A Serpent, which mai nevere slepe.
 Thus who that evere scholde it winne,
 The fyr to stoppe he mot beginne,
 Which that the fierce bestes caste,
 And daunte he mot hem ate laste,
 So that he mai hem yoke and dryve ;
 And therupon he mot as blyve
 The Serpent with such strengthe assaile,
 That he mai slain him be bataile ;
 Of which he mot the teth outdrawe,
 As it belongeth to that lawe,
 And thanne he mot tho Oxen yoke,
 Til thei have with a plowh tobroke
 A furgh of lond, in which arowe
 The teth of thaddre he moste sowe,
 And therof schule arise knihtes
 Wel armed up at alle rihtes.

Of hem is nocht to taken hiede,
 For ech of hem in hastihiede
 Schal other slain with dethes wounde :
 And thus whan thei ben leid to grounde,
 Than mot he to the goddes preie,
 And go so forth and take his preie.
 Bot if he faile in eny wise
 Of that ye hiere me devise,
 Ther mai be set non other weie,
 That he ne moste algates deie.

'Nou have I told the peril al :
 I woll you tellen forth withal,'

Quod Medea to Jason tho,
 'That ye schul knownen er ye go,
 Ayein the venom and the fyr
 What schal ben the recoverir.
 Bot, Sire, for it is nyh day,
 Ariseth up, so that I may
 Delivere you what thing I have,
 That mai youre lif and honour save.'

Thei weren bothe loth to rise,

[TALE OF JASON AND
MEDEA.]

3520

3530

3540
P. ii. 246

3550

· 3517 the] jo ERC, SBT 3533 dethes] hasty E . . . B₂
 3534 leid] brought B 3545 and] of BT

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

Bot for thei weren bothe wise,
Up thei arisen ate laste :
Jason his clothes on him caste
And made him redi riht anon,
And sche hir scherte dede upon
And caste on hire a mantel clos,
Withoutte more and thanne aros.
Tho tok sche forth a riche Tye
Mad al of gold and of Perrie,
Out of the which sche nam a Ring,
The Ston was worth al other thing.
Sche seide, whil he wolde it were,
Ther myhte no peril him dere,
In water mai it noght be dreynt,
Wher as it comth the fyr is queynt,
It daunteth ek the cruel beste,
Ther may no qued that man areste,
Wher so he be on See or lond,
Which hath that ring upon his hond : 3570

And over that sche gan to sein, P. ii. 247
That if a man wol ben unsein,
Withinne his hond hold clos the Ston,
And he mai invisible gon.
The Ring to Jason sche betauhte,
And so forth after sche him tauhte
What sacrifice he scholde make ;
And gan out of hire cofre take
Him thoughte an hevenely figure,
Which al be charme and be conjure 3580
Was wroght, and ek it was thurgh write
With names, which he scholde wite,
As sche him tauhte tho to rede ;
And bad him, as he wolde spedie,
Withoutte reste of eny while,
Whan he were londed in that yle,
He scholde make his sacrifice
And rede his carecte in the wise
As sche him tauhte, on knes doun bent,
Thre sithes toward orient ; 3590

3582 name RCLB₂, T which AJ, S, F whiche B

For so scholde he the goddes plese
And winne himselfen mochel ese.
And whanne he hadde it thries rad,
To opne a buiste sche him bad,
Which sche ther tok him in present,
And was full of such oignement,
That ther was fyr ne venom non
That scholde fastnen him upon,
Whan that he were enoynt withal.

Forthi sche tauhte him hou he schal

3600

Enoignte his armes al aboute,
And for he scholde nothing doute,
Sche tok him thanne a maner glu,
The which was of so gret vertu,
That where a man it wolde caste,
It scholde binde anon so faste
That noman mihte it don aweie.

And that sche bad be alle weie
He scholde into the mouthes throwen
Of tho tweie Oxen that fyr blowen,

3610

Theroft to stoppen the malice ;
The glu schal serve of that office.

And over that hir oignement,
Hir Ring and hir enchantement
Ayein the Serpent scholde him were,
Til he him sle with swerd or spere :

And thanne he may saufliche ynowh

His Oxen yoke into the plowh

And the teth sowe in such a wise,

Til he the knyghtes se arise,

3620

And ech of other doun be leid

In such manere as I have seid.

Lo, thus Medea for Jason
Ordeigneth, and preith therupon
That he nothing foryete scholde,
And ek sche preith him that he wolde,
Whan he hath alle his Armes don,
To grounde knele and thonke anon

[TALE OF JASON AND
MEDEA.]

P. ii. 248

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

The goddes, and so forth be ese
The flees of gold he scholde sese.
And whanne he hadde it sesed so,
That thanne he were sone ago
Withouten eny tariynge.

3630

P. ii. 249

Whan this was seid, into wepinge
Sche fell, as sche that was thurgh nome
With love, and so fer overcome,
That al hir world on him sche sette.
Bot whan sche sih ther was no lette,
That he mot nedes parte hire fro,
Sche tok him in hire armes tuo,
An hundred time and gan him kisse,
And seide, 'O, al mi worldes blisse,
Mi trust, mi lust, mi lif, min hele,
To be thin helpe in this querele
I preie unto the goddes alle.'

3640

And with that word sche gan doun falle
On swoune, and he hire uppe nam,
And forth with that the Maiden cam,
And thei to bedde anon hir broghe,
And thanne Jason hire besoghte,
And to hire seide in this manere:
'Mi worthi lusti ladi dere,
Conforteth you, for be my trouthe
It schal noght fallen in mi slouthe
That I ne wol thurghout fulfille
Youre hestes at youre oghne wille.
And yit I hope to you bringe
Withinne a while such tidinge,
The which schal make ous bothe game.'

3650

Bot for he wolde kepe hir name,
Whan that he wiste it was nyh dai,
He seide, 'A dieu, mi swete mai.'
And forth with him he nam his gere,
Which as sche hadde take him there,
And straught unto his chambre he wente,
And goth to bedde and slep him hente,

3660

P. ii. 250

3647 Of swoune RCLB^a, BT Inne swone W uppe nam] vp
po nam E . . . B^a vpon name H¹ 3665 he om, E . . . B^a, BT, W

And lay, that noman him awok,
 For Hercules hiede of him tok,
 Til it was undren hih and more.
 And thanne he gan to sighe sore
 And sodeinliche abreide of slep ;
 And thei that token of him kep,
 His chamberleins, be sone there,
 And maden redi al his gere,
 And he aros and to the king
 He wente, and seide hou to that thing
 For which he cam he wolde go.
 The king therof was wonder wo,
 And for he wolde him fain withdrawe,
 He tolde him many a dredful sawe, 3670
 Bot Jason wolde it noght recorde,
 And ate laste thei acorde.
 Whan that he wolde noght abide,
 A Bot was redy ate tyde,
 In which this worthi kniht of Grece
 Ful armed up at every piece,
 To his bataile which belongeth,
 Tok ore on honde and sore him longeth,
 Til he the water passed were.

Whan he cam to that yle there, 3690
 He set him on his knes doun strauht, P. ii. 251
 And his carecte, as he was tawht,
 He radde, and made his sacrifice,
 And siththe enoignte him in that wise,
 As Medea him hadde bede ;
 And thanne aros up fro that stede,
 And with the glu the fyre he queynte,
 And anon after he atteinte
 The grete Serpent and him slowh.
 Bot erst he hadde sorwe ynowh, 3700
 For that Serpent made him travaile

3668 of hem CL on him W 3669 vndern ERL, BT, H₃
 vndorne X vndur CB₂, W 3671 abreide] he breide E . . . B₂,
 BT, H₃ 3678 was wonder wo] þan was ful wo YE . . . B₂, BTΔ
 3688 ore on] oore in RLB₂, Δ sore in EC, BT (And forþ with all
 his wey he fongeþ X) 3691 set AJ, S, F sette C, B

[TALE OF JASON AND
 MEDEA.]

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

So harde and sore of his bataile,
That nou he stod and nou he fell: .
For longe time it so befell,
That with his swerd ne with his spere
He mihte noght that Serpent dere.
He was so scherded al aboute,
It hield all eggetol withoute,
He was so ruide and hard of skin,
Ther mihte nothing go therin ; 3710
Venym and fyr togedre he caste,
That he Jason so sore ablaste,
That if ne were his oignement,
His Ring and his enchantement,
Which Medea tok him tofore,
He hadde with that worm be lore ;
Bot of vertu which therof cam
Jason the Dragon overcam.

And he anon the teth outdrouh,
And sette his Oxen in a plough, 3720
With which he brak a piece of lond P. ii. 252
And sieu hem with his oghne hond.
Tho mihte he gret merveile se :

Of every toth in his degré
Sprong up a kniht with spere and schield,
Of whiche anon riht in the field
Echon slow other; and with that
Jason Medea noght foryat,
On bothe his knes he gan doun falle,
And yaf thonk to the goddes alle. 3730
The Flees he tok and goth to Bote,
The Sonne schyneth bryhte and hote,
The Flees of gold schon forth withal,
The water glistreth overal.

Medea wepte and sigheth ofte,
And stod upon a Tour alofte:
Al prively withinne hirselfe,
Ther herde it nouther ten ne tuelve,
Sche preide, and seide, 'O, god him spedē,

3705 ne] and BT, W 3706 þe serpent XB₂, BT, W 3720
his plough YE... B₂, BT the plogh W

The kniht which hath mi maidenhiede !'

3740 [TALE OF JASON AND
MEDEA.]

And ay sche loketh toward thyle.

Bot whan sche sih withinne a while

The Flees glistrende ayein the Sonne,

Sche saide, 'Ha lord, now al is wonne,

Mi kniht the field hath overcome :

Nou wolde god he were come ;

Ha lord, that he ne were alone !'

Bot I dar take this on honde,

If that sche hadde wynges tuo,

Sche wolde have flowe unto him tho

3750

Strawht ther he was into the Bot. P. ii. 253

The dai was clier, the Sonne hot,

The Gregeis weren in gret doute,

The whyle that here lord was oute :

Thei wisten noght what scholde tyde,

Bot waiten evere upon the tyde,

To se what ende scholde falle.

Ther stoden ek the nobles alle

Forth with the comun of the toun ;

And as thei loken up and doun,

3760

Thei weren war withinne a throwe,

Wher cam the bot, which thei wel knowe,

And sihe hou Jason broghte his preie.

And tho thei gonnen alle seie,

And criden alle with o stevene,

'Ha, wher was evere under the hevene

So noble a knyht as Jason is ?'

And welnyh alle seiden this,

That Jason was a faie kniht,

For it was nevere of mannes miht

3770

The Flees of gold so forto winne ;

And thus to talen thei beginne.

With that the king com forth anon,

And sih the Flees, hou that it schon ;

3742 whan (when) AJC, B whanne F 3744 a (ha) lord al
is y wonne (al is wonne) YE . . . B₂, BTΔ ha lord al now is w.
MH:XG 3747 on londe E . . . B₂, BTΔ, W 3751 he om. AM
3765 cried (criede) RCLB₂, Δ 3772 to talen] talen B of talen M
of tales H₁ to talkan W

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

And whan Jason cam to the lond,
The king himselfe tok his hond
And kist him, and gret joie him made.
The Gregeis weren wonder glade,
And of that thing riht merie hem thoghte,
And forth with hem the Flees thei broghte, 3780
And ech on other gan to leyhe ; P. ii. 254
Bot wel was him that mihte neyhe,
To se therof the proprete.
And thus thei passen the cite
And gon unto the Paleis straught.
Medea, which foryat him naght,
Was redy there, and seide anon,
'Welcome, O worthi kniht Jason.'
Sche wolde have kist him wonder fayn,
Bot schame tornede hire agayn ; 3790
It was noght the manere as tho,
Forthi sche dorste noght do so.
Sche tok hire leve, and Jason wente
Into his chambre, and sche him sente
Hire Maide to sen hou he ferde ;
The which whan that sche sih and herde,
Hou that he hadde faren oute
And that it stod wel al aboute,
Sche tolde hire ladi what sche wiste,
And sche for joie hire Maide kiste. 3800
The bathes weren thanne araid,
With herbes tempred and assaied,
And Jason was unarmed sone
And dede as it befell to done :
Into his bath he wente anon
And wyssh him clene as eny bon ;
He tok a sopp, and oute he cam,
And on his beste aray he nam,
And kempde his hed, whan he was clad,
And goth him forth al merie and glad 3810
Riht strawht into the kinges halle. P. ii. 255
The king cam with his knihtes alle

3791 as tho] also AM . . . B^a, BT

3798 al om. AMH¹, H³W

3796 sche] he H¹, BT

And maden him glad welcominge ;
 And he hem tolde the tidinge
 Of this and that, hou it befell,
 Whan that he wan the schepes fell.

[TALE OF JASON AND
MEDEA.]

Medea, whan sche was asent,
 Com sone to that parlement,
 And whan sche mihte Jason se,
 Was non so glad of alle as sche. 3820

Ther was no joie forto seche,
 Of him mad every man a speche,
 Som man seide on, som man seide other ;
 Bot thogh he were goddes brother
 And mihte make fyr and thonder,
 Ther mihte be nomore wonder
 Than was of him in that cite.
 Echon tauhte other, 'This is he,
 Which hath in his pouer withinne
 That al the world ne mihte winne : 3830
 Lo, hier the beste of alle goode.'

Thus saiden thei that there stode,
 And ek that walkede up and doun,
 Bothe of the Court and of the toun.

The time of Souper cam anon,
 Thei wisshen and thereto thei gon,
 Medea was with Jason set :

Tho was ther many a deynte fet
 And set tofore hem on the bord,
 Bot non so likinge as the word 3840

Which was ther spoke among hem tuo, P. ii. 256

So as thei dorste speke tho.

Bot thogh thei hadden litel space,
 Yit thei acorden in that place
 Hou Jason scholde come at nyht,
 Whan every torche and every liht
 Were oute, and thanne of other thinges
 Thei spieke aloud for supposinges
 Of hem that stoden there aboute :

3814 the] po EC, B 3822 mad AJ, S, F made C, B 3823
 seide . . . seide AC, B seid . . . seide S, F seid . . . seid J
 3847 of om. E . . . B₂, BT

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

For love is evermore in doute,
If that it be wisely governed
Of hem that ben of love lerned.

3850

Whan al was don, that dissh and cuppe
And cloth and bord and al was uppe,
Thei waken whil hem lest to wake,
And after that thei leve take
And gon to bedde forto reste.

And whan him thoghte for the beste,
That every man was faste aslepe,
Jason, that wolde his time kepe,
Goth forth stalkende al prively
Unto the chambre, and redely
Ther was a Maide, which him kepte.
Medea wok and nothing slepte,
Bot natheles sche was abedde,
And he with alle haste him spedde
And made him naked and al warm.
Anon he tok hire in his arm :

What nede is forto speke of ese?

Hem list ech other forto plesē,

3860

So that thei hadden joie ynow:

P. ii. 257

And tho thei setten whanne and how
That sche with him awey schal stelle.
With wordes suche and othre fele
Whan al was treted to an ende,
Jason tok leve and gan forth wende
Unto his oughne chambre in pes ;
Ther wiste it non bot Hercules.

He slepte and ros whan it was time,
And whanne it fell towardses prime,
He tok to him suche as he triste
In secre, that non other wiste,
And told hem of his conseil there,
And seide that his wille were
That thei to Schipe hadde alle thinge
So priveliche in thevenyngē,
That noman mihte here dede aspie

3880

3851 ffor if it be E . . . B₂, BT But if hit be W 3879 slepte]
slep (sleep) YE, B 3883 him AH:XR

Bot tho that were of compaignie :
 For he woll go withoute leve,
 And lengere woll he noght beleve ;
 Bot he ne wolde at thilke throwe
 The king or queene scholde it knowe.
 Thei saide, 'Al this schal wel be do :'
 And Jason truste wel thereto.

[TALE OF JASON AND
MEDEA.]

3890

Medea in the mene while,
 Which thoghte hir fader to beguile,
 The Tresor which hir fader hadde
 With hire al priveli sche ladde,
 And with Jason at time set
 Awey sche stal and fond no let,
 And straught sche goth hire unto schipe P. ii. 258

3900

Of Grece with that felaschipe,
 And thei anon drowe up the Seil.
 And al that nyght this was conseil,
 Bot erly, whan the Sonne schon,
 Men syhe hou that thei were agon,
 And come unto the king and tolde :

And he the sothe knowe wolde,

And axeth where his dowhter was.

Ther was no word bot Out, Allas !

3910

Sche was ago. The moder wepte,
 The fader as a wod man lepté,
 And gan the time forto warie,
 And swor his oth he wol noght tarie,
 That with Caliphe and with galeie
 The same cours, the same weie,
 Which Jason tok, he wolde take,
 If that he mihte him overtake.

To this thei seiden alle yee :

Anon thei weren ate See,

3920

And alle, as who seith, at a word
 Thei gon withinne schipes bord,
 The Sail goth up, and forth thei strauhte.
 Bot non espleit therof thei cauhte,
 And so thei tornen hom ayein,

3888 in compaignie AM . . . B₂, BT 3914 wolde (wold)

M . . . B₂, BTΔ, WH₃

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

For al that labour was in vein.

Jason to Grece with his preie
 Goth thurgh the See the rihte weie :
 Whan he ther com and men it tolde,
 Thei maden joie yonge and olde.

Thei maden joie yonge and olde. 3930
 Eson, whan that he wiste of this,
 Hou that his Sone comen is,
 And hath achieved that he soughte
 And hom with him Medea broughte,

In al the wyde world was non
 So glad a man as he was on.
 Togedre ben these lovers tho,
 Til that thei hadden sones tuo,
 Wherof thei weren bothe glade,
 And olde Eson gret joie made 3940
 To sen thencress of his lignage ;
 For he was of so gret an Age,
 That men awaiten every day,
 Whan that he scholde gon away.

Jason, which sih his fader old,
 Upon Medea made him bold,
 Of art magique, which sche couthe,
 And preith hire that his fader youthe
 Sche wolde make ayeinward newe :
 And sche, that was toward him trewe, 3950
 Behihte him that sche wolde it do,
 Whan that sche time sawh thereto.
 Bot what sche dede in that matiere
 It is a wonder thing to hierie,
 Bot yit for the novellerie
 I thenke tellen a partie.

Thus it befell upon a nyht,
 Whan ther was noght bot sterreliht,
 Sche was vanysshht riht as hir liste,
 That no wyht bot hirself it wiste,
 And that was ate mydnyght tyde. 3960
 The world was stille on every side ; P. ii. 260

Nota quibus medicamentis Esonem
 senectute decrepitum
 ad sue iuuentutis
 adolescenciam pru-
 dens Medea reduxit.

3956 telle a gret partie B, W tellen it a parti Δ 3960 it
 wiste] wiste CLB₂, BTΔ ne wist(e) MH₁X 3962 in euery side
 E . . . B₂, BT

With open hed and fot al bare,
 Hir her tosprad sche gan to fare,
 Upon hir clothes gert sche was,
 Al specheles and on the gras
 Sche glod forth as an Addre doth :
 Non otherwise sche ne goth,
 Til sche cam to the freisshe flod,
 And there a while sche withstod.
 Thries sche torned hire aboute,
 And thries ek sche gan doun loute
 And in the flod sche wette hir her,
 And thries on the water ther
 Sche gaspeth with a drecchinge onde,
 And tho sche tok hir speche on honde.
 Ferst sche began to clepe and calle
 Upward unto the sterres alle,
 To Wynd, to Air, to See, to lond
 Sche preide, and ek hield up hir hond 3970
 To Echates, and gan to crie,
 Which is goddesse of Sorcerie.
 Sche seide, 'Helpeth at this nede,
 And as ye maden me to spedē,
 Whan Jason cam the Flees to seche,
 So help me nou, I you beseche.'
 With that sche loketh and was war,
 Doun fro the Sky ther cam a char,
 The which Dragouns aboute drowe :
 And tho sche gan hir hed doun bowe, 3990
 And up sche styh, and faire and wel P. ii. 261
 Sche drof forth bothe char and whel
 Above in thair among the Skyes.
 The lond of Crete and tho parties
 Sche soughte, and faste gan hire hye,
 And there upon the hulles hyhe
 Of Othrin and Olimpe also,
 And ek of othre hulles mo,

[TALE OF JASON AND
MEDEA.]

3970

3980

3990

3964 Hir heed BT 3966 and on] vpon BT 3975 drecchinge
 honde J drenching(e) onde YXGEC, BTΔ drenching(e) hond(e)
 AH₁RLB₂ dremchinge honde M 3990 An F 3992 bothe]
 by je E, BTΔ but H₂

[TALE OF JASON AND
MEDEA.]

Sche fond and gadreth herbes suote,
Sche pulleth up som be the rote,
And manye with a knyf sche scherth,
And alle into hir char sche berth.
Thus whan sche hath the hulles sought,
The flodes ther foryat sche nought,
Eridian and Amphrisos,
Peneie and ek Spercheidos,
To hem sche wente and ther sche nom
Bothe of the water and the fom,
The sond and ek the smale stones,
Whiche as sche ches out for the nones,
And of the rede See a part,
That was behovelich to hire art,
Sche tok, and after that aboute
Sche sougthe sondri sedes oute
In feldes and in many greves,
And ek a part sche tok of leves:
Bot thing which mihte hire most availe
Sche fond in Crete and in Thessaile.

In daies and in nyghtes Nyne,
With gret travaille and with gret pyne,
Sche was pourveid of every piece, 4020 P. ii. 262
And torneth homward into Grece.
Before the gates of Eson
Hir char sche let awai to gon,
And tok out ferst that was therinne;
For the sche thoghte to beginne
Such thing as semeth impossible,
And made hirselen invisible,
As sche that was with Air enclosed
And mihte of noman be desclosed.
Sche tok up turves of the lond
Without hehelpe of mannes hond,
Al heled with the grene gras,
Of which an Alter mad ther was

4006 Spertheidos XECB₂, BT 4008 and of þe AM . . . B₂,
BTΔΔ, W 4020 To make wiþ þis medicine B *line om.* ΤΑ
4024 His AMRC, T 4029 þat wiþ þe air YE . . . B₂, BT þat was
with þe air Δ þat was of air XG

Unto Echates the goddesse
 Of art magique and the maistresse,
 And eft an other to Juente,
 As sche which dede hir hole entente.
 Tho tok sche fieldwode and verveyne,
 Of herbes ben noght betre tueine, 4040
 Of which anon withoute let
 These alters ben aboute set :
 Tuo sondri puttes faste by
 Sche made, and with that hastily
 A wether which was blak sche slouh,
 And out therof the blod sche drouh
 And dede into the pettes tuo ;
 Warm melk sche putte also therto
 With hony meynd : and in such wise
 Sche gan to make hir sacrifice, 4050
 And cride and preide forth withal P. ii. 263
 To Pluto the god infernal,
 And to the queene Proserpine.
 And so sche soghte out al the line
 Of hem that longen to that craft,
 Behinde was no name laft,
 And preide hem alle, as sche wel couthe,
 To grante Eson his ferste youthe.

This olde Eson broght forth was tho,
 Awei sche bad alle othre go 4060
 Upon peril that mihte falle ;
 And with that word thei wenten alle,
 And lefsten there hem tuo al one.
 And tho sche gan to gaspe and gone,
 And made signes manyon,
 And seide hir wordes therupon ;
 So that with spellinge of hir charmes
 Sche tok Eson in both hire armes,
 And made him forto slepe faste,
 And him upon hire herbes caste. 4070
 The blake wether tho sche tok,

[TALE OF JASON AND
 MEDEA.]

4043 puttes AJ, B, F pettes S 4049 and in such wise] in such
 a wise C in such(e) wise BT and such(e) wise RLB₂ 4067 And
 þan B And þat T

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

And hiewh the fleissh, as doth a cok ;
On either alter part sche leide,
And with the charmes that sche seide
A fyr doun fro the Sky alyhte
And made it forto brenne lyhte.
Bot whan Medea sawh it brenne,
Anon sche gan to sterte and renne
The fyri aulters al aboute :

Ther was no beste which goth oute
More wylde than sche semeth ther : P. ii. 264
Aboute hir schuldres hyng hir her,
As thogh sche were oute of hir mynde
And torned in an other kynde.

Tho lay ther certein wode cleft,
Of which the pieces nou and eft
Sche made hem in the pettes wete,
And put hem in the fyri hete,
And tok the brond with al the blase,
And thries sche began to rase
Aboute Eson, ther as he slepte ;
And eft with water, which sche kepte,
Sche made a cercle aboute him thries,
And eft with fyr of sulphre twyes :
Ful many an other thing sche dede,
Which is noght writen in this stede.

Bot tho sche ran so up and doun,
Sche made many a wonder soun,
Somtime lich unto the cock,
Somtime unto the Laverock,
Somtime kacleth as a Hen,
Somtime spekth as don the men :
And riht so as hir jargoun strangeth,
In sondri wise hir forme changeth,
Sche semeth faie and no womman ;
For with the craftes that sche can
Sche was, as who seith, a goddesse,
And what hir liste, more or lesse,
Sche dede, in bokes as we finde,

4072 þe cook H:G, BT
4088 put J, S, F putte AC, B

4073 either] euery AM . . . B₂
4106 fforþ A . . . GC

4080

4090

4100

That passeth over manneskinde.

Bot who that wole of wondres hiere, P. ii. 265

What thing sche wroghte in this matiere,

To make an ende of that sche gan,

Such merveile herde nevere man.

4110 [TALE OF JASON AND
MEDEA.]

Apoyned in the newe Mone,

Whan it was time forto done,

Sche sette a caldron on the fyr,

In which was al the hole atir,

Wheron the medicine stod,

Of jus, of water and of blod,

4120

And let it buile in such a plit,

Til that sche sawh the spume whyt;

And tho sche caste in rynde and rote,

And sed and flour that was for bote,

With many an herbe and many a ston,

Wherof sche hath ther many on:

And ek Cimpheus the Serpent

To hire hath alle his scales lent,

Chelidre hire yaf his addres skin,

And sche to builen caste hem in;

4130

A part ek of the horned Oule,

The which men hiere on nyhtes houle;

And of a Raven, which was told

Of nyne hundred wynter old,

Sche tok the hed with al the bile;

And as the medicine it wile,

Sche tok therafter the bouele

Of the Seewolf, and for the hele

Of Eson, with a thousand mo

Of thinges that sche hadde tho,

4140

In that Caldroun togedre as blyve P. ii. 266

Sche putte, and tok thanne of Olyve

A drie branche hem with to stere,

The which anon gan floure and bere

And waxe al freissh and grene ayein.

4110 over] euery ERLB₂, W ony C oure X 4113 make] take
ERCB₂ 4129 his] hir C, B 4137 therafter] after E . . . B₂
her (hir) after BT 4138 seefoul E, BTA sedewolf L 4140
that] which E . . . B₂, W

[TALE OF JASON AND
MEDEA.]

Whan sche this vertu hadde sein,
 Sche let the leste drope of alle
 Upon the bare flor doun falle ;
 Anon ther spong up flour and gras,
 Where as the drope falle was, 4150
 And wox anon al medwe grene,
 So that it mihte wel be sene.
 Medea thanne knew and wiste
 Hir medicine is forto triste,
 And goth to Eson ther he lay,
 And tok a swerd was of assay,
 With which a wounde upon his side
 Sche made, that therout mai slyde
 The blod withinne, which was old
 And sek and trouble and fieble and cold. 4160
 And tho sche tok unto his us
 Of herbes al the beste jus,
 And poured it into his wounde ;
 That made his veynes fulle and sounde :
 And tho sche made his wounde clos,
 And tok his hand, and up he ros ;
 And tho sche yaf him drinke a drauhete,
 Of which his youthe ayein he cauhte,
 His hed, his herte and his visage
 Lich unto twenty wynter Age ; 4170
 Hise hore heres were away, P. ii. 267
 And lich unto the freissh Maii,
 Whan passed ben the colde schoures,
 Riht so recovereth he his floures.

Lo, what mihte eny man devise,
 A womman schewe in eny wise
 Mor hertly love in every stede,
 Than Medea to Jason dede ?
 Ferst sche made him the flees to winne,
 And after that fro kiththe and kinne 4180
 With gret tresor with him sche stal,
 And to his fader forth withal

4151 mede E . . . B₂ 4152 be sene (seene) AJ, B besene S, F
 4160 and fieble] fieble E, B, W 4161 into (in to) AM . . . B₂
 4177 eny stede XGL, BΔ

His Elde hath torned into youthe,
Which thing non other womman couthe:
Bot hou it was to hire aquit,
The remembrance duelleth yit.

[TALE OF JASON AND
MEDEA.]

King Peleüs his Em was ded,

Jason bar corone on his hed,

Medea hath fulfild his wille:

Bot whanne he scholde of riht fulfille

4190

The trouthe, which to hire afore

He hadde in thyle of Colchos swore,

Tho was Medea most deceived.

For he an other hath received,

Which dowhter was to king Creon,

Creusa sche hihte, and thus Jason,

As he that was to love untrewe,

Medea lefte and tok a newe.

Bot that was after sone aboght:

Medea with hire art hath wroght

4200

Of cloth of gold a mantel riche,

P. ii. 268

Which semeth worth a kingesriche,

And that was unto Creusa sent

In name of yifte and of present,

For Sosterhode hem was betuene;

And whan that yonge freisshe queene

That mantel lappeth hire aboute,

Anon therof the fyr spong oute

And brente hir bothe fleissh and bon.

Tho cam Medea to Jason

4210

With bothe his Sones on hire hond,

And seide, 'O thou of every lond

The moste untrewe creature,

Lo, this schal be thi forfeiture.'

With that sche bothe his Sones slouh

Before his yhe, and he outdrouh

His swerd and wold have slain hir tho,

Bot farewell, sche was ago

Unto Pallas the Court above,

Wher as sche pleigneth upon love,

4220

As sche that was with that goddesse,

CONFESSIO AMANTIS

[TALE OF JASON AND
MEDEA.]

Confessor.

Amans.

And he was left in gret destresse.

Thus miht thou se what sorwe it doth
To swere an oth which is noght soth,
In loves cause namely.

Mi Sone, be wel war forthi,
And kep that thou be noght forswore :
For this, which I have told tofore,
Ovide telleth everydel.

Mi fader, I may lieve it wel,

For I have herde it ofte seie 4230
Hou Jason tok the flees aweie
Fro Colchos, bot yit herde I noght
Be whom it was ferst thider broght.
And for it were good to hiere,
If that you liste at mi preiere
To telle, I wolde you beseche.

P. ii. 269

Confessor.

Mi Sone, who that wole it seche,
In bokes he mai finde it write ;
And natheles, if thou wolt wite,
In the manere as thou hast preid
I schal the telle hou it is seid.

4240

[TALE OF PHRIXUS
AND HELLE.]

Nota qualiter aurum vellus in partes insule Colchos primo deuenit. Athemas Rex Philen habuit coniugem, ex qua Frixum et Hellen genuit: mortua autem Philen Athemas Ynonem Regis Cadmi filiam postea in vxorem duxit, que more Noverice dictos infantes in tantum recollectis odium, quod ambos in mare proici penes Regem procurauit. Vnde Iuno compaciens quandam Arietem grandem aureo vestitum vellere ad litus

The fame of thilke schepes fell,
Which in Colchos, as it befell,
Was al of gold, schal nevere deie ;
Wheroft I thenke for to seie
Hou it cam ferst into that yle.
Ther was a king in thilke whyle
Towardes Grece, and Athemas
The Cronique of his name was ; 4250
And hadde a wif, which Philen hihte,
Be whom, so as fortune it dihte,
He hadde of children yonge tuo.
Frixus the ferste was of tho,
A knave child, riht fair withalle ;
A dowhter ek, the which men calle
Hellen, he hadde be this wif.
Bot for ther mai no mannes lif

4250 margin

4231 herde AJ, F herd C, B 4243 schepes felle B 4250 margin
mortua autem Philen SΔΔ mortua autem Hellen A . . . B2, BT, FWH3

Endure upon this Erthe hiere,
This worthi queene, as thou miht hiere, 4260
Er that the children were of age, P. ii. 270
Tok of hire ende the passage,
With gret worschipe and was begrave.

What thing it liketh god to have
It is gret reson to ben his ;
Forthi this king, so as it is,
With gret suffrance it underfongeth :
And afterward, as him belongeth,
Whan it was time forto wedde,
A newe wif he tok to bedde,
Which Yno hihte and was a Mayde,
And ek the dowhter, as men saide,
Of Cadme, which a king also
Was holde in thilke daies tho.
Whan Yno was the kinges make,
Sche caste hou that sche mihte make
These children to here fader lothe,
And schope a wyle ayein hem bothe,
Which to the king was al unknowe.

A yeer or tuo sche let do sowe
The lond with sode whete aboute,
Wheroft no corn mai springen oute ;
And thus be sleyhte and be covine
Aros the derthe and the famine
Thurghout the lond in such a wise,
So that the king a sacrificise
Upon the point of this destresse
To Ceres, which is the goddesse
Of corn, hath schape him forto yive,
To loke if it mai be foryive, 4290
The meschief which was in his lond. P. ii. 271
Bot sche, which knew tofor the hond
The circumstance of al this thing,
Ayein the cominge of the king
Into the temple, hath schape so,

4266 margin cum solo vellere A . . . B₂, B 4267 margin canitur
YGE, BTΔΔ canetur AMH XRCLB₂, S, FH₂ habetur W 4276
Anon sche bigan for to make E . . . B₂ She kest anone howe she
myght make W 4278 schope AJ, S, F schop (schoop) C, B

[TALE OF PHRIXUS
AND HELLE.]
natantem destinauit ;
super cuius dorsum
pueros apponi iussit.
Quo facto Aries super
vndas regressus cum
solo Frixo sibi ad-
herente in Colchos
applicuit, vbi Iuno
dictum Arietem cum
suo vellere, prout in
aliis canitur cronicis,
sub arta custodia col-
locauit.

4270

4280

4290

CONFESSIO AMANTIS

[TALE OF PHRIXUS
AND HELLE.]

Of hire accord that alle tho
Whiche of the temple prestes were
Have seid and full declared there
Unto the king, bot if so be
That he delivere the contre
Of Frixus and of Hellen bothe,
With whom the goddes ben so wrothe,
That whil tho children ben therinne,
Such tilthe schal noman beginne,
Wheroft to gete him eny corn.

Thus was it seid, thus was it sworn
Of all the Prestes that ther are ;
And sche which causeth al this fare
Seid ek therto what that sche wolde,
And every man thanne after tolde
So as the queene hem hadde preid.

The king, which hath his Ere leid,
And lieveth al that evere he herde,
Unto here tale thus ansuerde,
And seith that levere him is to chese
Hise children bothe forto lese,
Than him and al the remenant
Of hem whiche are aportenant
Unto the lond which he schal kepe :
And bad his wif to take kepe
In what manere is best to done,
That thei delivered weren sone
Out of this world. And sche anon
Tuo men ordeigneth forto gon ;
Bot ferst sche made hem forto swere
That thei the children scholden bere
Unto the See, that non it knowe,
And hem therinne bothe throwe.

The children to the See ben lad,
Wher in the wise as Yno bad
These men be redy forto do.
Bot the goddesse which Juno

4300

4310

4320

P. ii. 272

4330

4307 all S, F alle AJ, B 4309 seid AJ, B, F seide C
 4311 hem haþ preid B hath hem preide W 4321 it is AMH₁
 4330 Wherin J, F

Is hote, appiereth in the stede,
 And hath unto the men forbede
 That thei the children noght ne sle ;
 Bot bad hem loke into the See
 And taken hiede of that thei sihen.
 Ther swam a Schep tofore here yhen,
 Whos flees of burned gold was al ;
 And this goddesse forth withal 4340
 Comandeth that withoute lette
 Thei scholde anon these children sette
 Above upon this Schepes bak ;
 And al was do, riht as sche spak,
 Wheroft the men gon hom ayein.
 And fell so, as the bokes sein,
 Hellen the yonge Mayden tho,
 Which of the See was wo bego,
 For pure drede hire herte hath lore,
 That fro the Schep, which hath hire bore, 4350
 As sche that was swounende feint, P. ii. 273
 Sche fell, and hath hirselfe dreint ;
 With Frixus and this Schep forth swam,
 Til he to thyle of Colchos cam,
 Where Juno the goddesse he fond,
 Which tok the Schep unto the lond,
 And sette it there in such a wise
 As thou tofore hast herd devise,
 Wheroft cam after al the wo,
 Why Jason was forswore so 4360
 Unto Medee, as it is spoke.

Mi fader, who that hath tobroke
 His trouthe, as ye have told above,
 He is noght worthi forto love
 Ne be beloved, as me semeth :
 Bot every newe love quemeth
 To him which newefongel is.
 And natheles nou after this,

Amans.

4334 þo men H_iXGEC, B 4343 þe AMH_iXGB_a, Δ, W
 4349 was lore H_i...B_a 4351 As] And AM...B_a 4352
 hirself adreynt B 4361 was spoke H_iXECLB_a 4367 To him
 þat BT, W

* *

F

If that you list to taken hiede
 Upon mi Schrifte to procede,
 In loves cause ayein the vice
 Of covoitise and Avarice
 What ther is more I wolde wite.

4370

Confessor.

Mi Sone, this I finde write,
 Ther is yit on of thilke brood,
 Which only for the worldes good,
 To make a Tresor of Moneie,
 Put alle conscience aweiie :

Wheroft in thi confession
 The name and the condicion

4380

I schal hierafterward declare,

P. ii. 274

Which makth on riche, an other bare.

[USURY.]

v. *Plus capit usura sibi quam debetur, et illud
 Fraude colorata sepe latenter agit.*

*Sic amor excessus quamsepe suos vt auarus
 Spirat, et vnius tres capit ipse loco.*

Upon the bench sittende on hih
 With Avarice Usure I sih,
 Full clothed of his oghne suite,
 Which after gold makth chace and suite
 With his brocours, that renne aboute
 Lich unto racches in a route.
 Such lucre is non above grounde,
 Which is noght of tho racches founde ;
 For wher thei se beyete sterte,
 That schal hem in no wise asterte,
 Bot thei it dryve into the net
 Of lucre, which Usure hath set.
 Usure with the riche duelleth,
 To al that evere he beith and selleth
 He hath ordeined of his sleyhte
 Mesure double and double weyhte :
 Outward he selleth be the lasse,
 And with the more he makth his tasse,
 Wheroft his hous is full withinne.

4390

4400

4369 you] þou H.YB₂, BT, WH³ 4391 where þe biȝete sterte EC
 wher euere þei beȝit stert(e) H.XRLB₂ 4396 To] And H. . . Ba

He reccheth noght, be so he winne,
 Though that ther lese ten or tuelve :
 His love is al toward himselfe
 And to non other, bot he se
 That he mai winne suche thre ;
 For wher he schal ought yive or lene, P. ii. 275
 He wol ayeinward take a bene,
 Ther he hath lent the smale pese.
 And riht so ther ben manye of these 4410
 Lovers, that thogh thei love a lyte,
 That scarsly wolde it weie a myte,
 Yit wolde thei have a pound again,
 As doth Usure in his bargain.
 Bot certes such usure unliche
 It falleth more unto the riche,
 Als wel of love as of beyete,
 Than unto hem that be noght grete,
 And, as who seith, ben simple and povere ;
 For sielden is whan thei recovere, 4420
 Bot if it be thurgh gret decerte.
 And natholes men se poverte
 With porsuite and continuance
 Fulofte make a gret chevance
 And take of love his avantage,
 Forth with the help of his brocage,
 That maken seme wher is noght.
 And thus fulofte is love boght
 For litel what, and mochel take,
 With false weyhtes that thei make. 4430

Nou, Sone, of that I seide above
 Thou wost what Usure, is of love :
 Tell me forthi what so thou wilt,
 If thou therof hast eny gilt.

Mi fader, nay, for ought I hiere.
 For of tho pointz ye tolden hiere
 I wol you be mi trouthe assure,

P. ii. 276

Confessor.

Amans.

4402 by so AMH₁XRCLB₂, B so W 4411 thei] sche B
 4413 wolde he H₁XRCLB₂ 4423 of continuance BT and
 contenance LB₂, WH₃ 4425 his om. AM . . . B₂ 4427
 wher it is A . . . B₂, FWKH₃

[USURY.]

Mi weyhte of love and mi mesure
 Hath be mor large and mor certein
 Than evere I tok of love ayein :
 For so yit couthe I nevere of sleyhte,
 To take ayein be double weyhte
 Of love mor than I have yive.

4440

For als so wiss mot I be schrive
 And have remission of Sinne,
 As so yit couthe I nevere winne,
 Ne yit so mochel, soth to sein,
 That evere I mihte have half ayein
 Of so full love as I have lent :

And if myn happ were so wel went,
 That for the hole I mihte have half,
 Me thenkth I were a goddeshalf.
 For where Usure wole have double,
 Mi conscience is noght so trouble,
 I biede nevere as to my del

4450

Bot of the hole an halvendel ;
 That is non excess, as me thenketh.
 Bot natholes it me forthenketh ;
 For wel I wot that wol noght be,
 For every day the betre I se

4460

That hou so evere I yive or lene
 Mi love in place ther I mene,
 For oght that evere I axe or crave,
 I can nothing ayeinward have.

Bot yit for that I wol noght lete,
 What so befalle of mi beyete,

P. ii. 277

That I ne schal hire yive and lene
 Mi love and al mi thought so clene,
 That toward me schal noght beleve.

And if sche of hire goode leve

4470

Rewarde wol me noght again,
 I wot the laste of my bargain
 Schal stonde upon so gret a lost,
 That I mai neveremor the cost
 Recovere in this world til I die.

4452 it were AM

4462 ther] þat BT

4468 My þought

and al my loue BT Mi loue and al mi trewþe Δ

[USURY.]

So that touchende of this partie
 I mai me wel excuse and schal ;
 And forto speke forth withal,
 If eny brocour for me wente,
 That point cam nevere in myn entente : 4480
 So that the more me merveillett,
 What thing it is mi ladi eilleth,
 That al myn herte and al my time
 Sche hath, and doth no betre bime.

I have herd seid that thought is fre,
 And natheles in private
 To you, mi fader, that ben hiere
 Min hole schrifte forto hiere,
 I dar min herte wel desclose.

Touchende usure, as I suppose,
 Which as ye telle in love is used, 4490
 Mi ladi mai noght ben excused ;
 That for o lokinge of hire yē
 Min hole herte til I dye
 With al that evere I may and can
 Sche hath me wonne to hire man :
 Wheroft, me thenkth, good reson wolde P. ii. 278
 That sche somdel rewarde scholde,
 And yive a part, ther sche hath al.

I not what falle hierafter schal, 4500
 Bot into nou yit dar I sein,
 Hire liste nevere yive ayein
 A goodli word in such a wise,
 Wheroft min hope mihte arise,
 Mi grete love to compense.
 I not hou sche hire conscience
 Excuse wole of this usure ;
 Be large weyhte and gret mesure
 Sche hath mi love, and I have noght
 Of that which I have diere boght, 4510
 And with myn herte I have it paid ;
 Bot al that is asyde laid,
 And I go loveles aboue.

4485 sein (seie) MXCLB₂, W 4504 mihte S miht (might)
 AJ, B, F 4507 usure] mesure BT 4512 al þis BT

CONFESSIO AMANTIS

[USURY.]

Hire oghte stonde in ful gret doute,
 Til sche redresce such a sinne,
 That sche wole al mi love winne
 And yifh me noght to live by :
 Noght als so moche as ‘grant mercy’
 Hir list to seie, of which I mihte
 Som of mi grete peine allyhte.
 Bot of this point, lo, thus I fare
 As he that paith for his chaffare,
 And beith it diere, and yit hath non,
 So mot he nedes povere gon :
 Thus beie I diere and have no love,
 That I ne mai noght come above
 To winne of love non encress.
 Bot I me wole natholes
 Touchende usure of love aquite ;
 And if mi ladi be to wyte,
 I preie to god such grace hir sende
 That sche be time it mot amende.

4520

P. ii. 279

4530

Confessor.

Mi Sone, of that thou hast ansuerd
 Touchende Usure I have al herd,
 Hou thou of love hast wonne smale :
 Bot that thou tellest in thi tale
 And thi ladi therof accusest,
 Me thenkth tho wordes thou misusest.
 For be thin oghne knowlechinge
 Thou seist hou sche for o lokinge
 Thin hole herte fro the tok :
 Sche mai be such, that hire o lok
 Is worth thin herte manyfold ;
 So hast thou wel thin herte sold,
 Whan thou hast that is more worth.
 And ek of that thou tellest forth,
 Hou that hire weyhte of love unevene
 Is unto thin, under the hevene
 Stod nevere in evene that balance
 Which stant in loves governance.
 Such is the statut of his lawe,

4540

4550

4518 als so] als (as) X, Ad, WH^s 4523 it om. B 4525 Thus beie
 I diere] I beye deere Hi . . . B² 4526 noght om. H¹RCLB², W

That thogh thi love more drawe
 And peise in the balance more,
 Thou miht noght axe ayein therfore
 Of duete, bot al of grace.
 For love is lord in every place,
 Ther mai no lawe him justefie
 Be reddour ne be compaignie,
 That he ne wole after his wille
 Whom that him liketh spedē or spille.

[USURY.]

P. ii. 280

4560

To love a man mai wel beginne,
 Bot whether he schal lese or winne,
 That wot noman til ate laste :
 Forthi coveite noght to faste,
 Mi Sone, bot abyd thin ende,
 Per cas al mai to goode wende.
 Bot that thou hast me told and said,
 Of o thing I am riht wel paid,
 That thou be sleyhte ne be guile
 Of no brocour hast otherwhile
 Engined love, for such dede
 Is sore venged, as I rede.

4570

Brocours of love that deceiven,
 No wonder is thogh thei receiven
 After the wrong that thei decerven ;
 For whom as evere that thei serven
 And do plesance for a whyle,
 Yit ate laste here oghne guile
 Upon here oghne hed descendeth,
 Which god of his vengeance sendeth,
 As be ensample of time go
 A man mai finde it hath be so.
 It fell somtime, as it was sene,
 The hihe goddesse and the queene
 Juno tho hadde in compainie
 A Maiden full of tricherie ;
 For sche was evere in on accord

[LOVE-BROKERAGE.
TALE OF ECHO.]

Hic ponit exem-
 4580 plum contra istos
 maritos qui vltra id
 quod proprias habent
 vxores ad noue vo-
 luptatis incrementum
 alias mulieres super-
 flue lucrari non ve-
 rentur. Et narrat
 qualiter Iuno vindic-
 tam suam in Eccho
 decreuit, pro eo quod
 ipsa Eccho in huius-

P. ii. 281

4565 Je ende H₁... B₂ 4568 riht wel paid] wela payd (appaied)
 H₁... B₂ 4571 of suche dede BT 4574 thogh] of ER CB₂
 if H₁ 4576 ffro whom AM 4579 hire AJM 4586 margin
 decreuit, pro eo quod ipsa Eccho om. BT, H₃ 4587 on om. BT

CONFESSIO AMANTIS

[LOVE-BROKERAGE.
TALE OF ECHO.]

modi mulierum lucris
adquirendis de consilio mariti sui Louis
mediatrix extiterat.

With Jupiter, that was hire lord,
To gete him othre loves newe,
Thurgh such brocage and was untrewe
Al otherwise than him nedeth.

4590

Bot sche, which of no schame dredeth,
With queinte wordes and with slyhe
Blente in such wise hir lady yhe,
As sche to whom that Juno triste,
So that therof sche nothing wiste.
Bot so prive mai be nothing,
That it ne comth to knowleching;
Thing don upon the derke nyght
Is after knowe on daies liht:

4600

So it befell, that ate laste
Al that this slyhe maiden caste
Was overcast and overthrowe.
For as the sothe mot be knowe,
To Juno was don understande
In what manere hir housebonde
With fals brocage hath take usure
Of love mor than his mesure,
Whan he tok othre than his wif,
Wheroft this mayden was gultif,

4610

Which hadde ben of his assent.
And thus was al the game schent;
Sche soffreth him, as sche mot nede,
Bot the brocour of his misdede,
Sche which hir conseil yaf therto,
On hire is the vengeance do:

For Juno with hire wordes hote,
This Maiden, which Eccho was hote,
Reproveth and seith in this wise:
'O traiteresse, of which servise

P. ii. 282

4620

Hast thou thin oghne ladi served!
Thou hast gret peine wel deserved,
That thou canst maken it so queinte,
Thi slyhe wordes forto peinte
Towardes me, that am thi queene,
Wheroft thou madest me to wene

4595 that om. MHXRCLB₂, Δ, W

4612 was om. AM

That myn housbonde trewe were,
 Whan that he loveth elleswhere,
 Al be it so him nedeth noght.
 Bot upon thee it schal be boght,
 Which art prive to tho doinges,
 And me fulofte of thi lesinges
 Deceived hast: nou is the day
 That I thi while aquite may;
 And for thou hast to me conceded
 That my lord hath with othre deled,
 I schal thee sette in such a kende,
 That evere unto the worldes ende
 Al that thou hierest thou schalt telle,
 And clappe it out as doth a belle.' 4630

And with that word sche was forshape,
 Ther may no vois hire mouth ascape,
 What man that in the wodes crieth,
 Withoute faile Eccho replieth,
 And what word that him list to sein,
 The same word sche seith ayein.

Thus sche, which whilom hadde leve P. ii. 283
 To duelle in chambre, mot beleve
 In wodes and on helles bothe,
 For such brocage as wyves lothe, 4650
 Which doth here lordes hertes change
 And love in other place strange.

Forthi, if evere it so befalle,
 That thou, mi Sone, amonges alle
 Be wedded man, hold that thou hast,
 For thanne al other love is wast.
 O wif schal wel to thee suffise,
 And thanne, if thou for covoitise
 Of love woldest axe more,
 Thou scholdest don ayein the lore 4660
 Of alle hem that trewe be.

Mi fader, as in this degré
 My conscience is noght accused;

[LOVE-BROKERAGE.
 TALE OF ECHO.]

Confessor.

Aimans.

4634 quite BT, W 4642 vice BT 4643 in the wodes]
 euere in wodes AM . . . B₂ 4651 herte XEC, BT, W 4652
 places XGLB₂, B

CONFESSIO AMANTIS

For I no such brocage have used,
Wheroft that lust of love is wonne.
Forthi spek forth, as ye begonne,
Of Avarice upon mi schrifte.

Confessor.

Mi Sone, I schal the branches schifte
Be ordre so as thei ben set,
On whom no good is wel beset.

4670

[PARSIMONY.]

- vi. *Pro verbis verba, munus pro munere reddi
Convenit, ut pondus equa statera gerat.
Propterea cupido non dat sua dona Cupido,
Nam qui nulla serit, gramina nulla metet.*

Hic tractat super
illa specie Auaricie
que Parcimonia dicitur,
cuius natura tenax
aliqualem sue substancie
porcionem aut deo
aut hominibus participare nullatenus consentit.

Blinde Avarice of his lignage
For conseil and for cousinage,
To be withholden ayein largesse, P. ii. 284
Hath on, whos name is seid Skarsnesse,
The which is keper of his hous,
And is so thurghout averous,
That he no good let out of honde ;
Thogh god himself it wolde fonde,
Of yifte scholde he nothing have ;
And if a man it wolde crave,
He moste thanne faile nede,
Wher god himselfe mai noght spede.
And thus Skarsnesse in every place
Be reson mai no thonk porchace,
And natheles in his degree
Above alle othre most prive
With Avarice stant he this.
For he governeth that ther is
In ech astat of his office
After the reule of thilke vice ;
He takth, he kepth, he halt, he bint,
That lihtere is to fle the flint
Than gete of him in hard or neisshe
Only the value of a reysshe
Of good in helpinge of an other,
Noght thogh it were his oghne brother.

4680

4690

4671 Blinde AJ, S, F Blind C, B

4680 wole A

4682 Whan EC

[PARSIMONY.]

For in the cas of yifte and lone
 Stant every man for him al one,
 Him thenkth of his unkordeschippe
 That him nedeth no felaschipe : 4700
 Be so the bagge and he acorden,
 Him reccheth noght what men recorden
 Of him, or it be evel or good. P. ii. 285
 For al his trust is on his good,
 So that al one he falleth ofte,
 Whan he best weneth stonde alofte,
 Als wel in love as other wise ;
 For love is evere of som reprise
 To him that wole his love holde.
 Forthi, mi Sone, as thou art holde, 4710
 Touchende of this tell me thi schrifte :
 Hast thou be scars or large of yifte
 Unto thi love, whom thou servest ?
 For after that thou wel deservest
 Of yifte, thou miht be the bet ;
 For that good holde I wel beset,
 For why thou miht the betre fare ;
 Thanne is no wisdom forto spare.
 For thus men sein, in every nede
 He was wys that ferst made mede ; 4720
 For where as mede mai noght spedie,
 I not what helpeth other dede :
 Fulofte he faileth of his game
 That wol with ydel hand reclame
 His hauk, as many a nyce doth.
 Forthi, mi Sone, tell me soth
 And sei the trouthe, if thou hast be
 Unto thy love or skars or fre.

Mi fader, it hath stonde thus,
 That if the tresor of Cresus Confessio Amantis.
 And al the gold Octovien,
 Forth with the richesse Yndien
 Of Perles and of riche stones, P. ii. 286
 Were al togodre myn at ones,

⁴⁷⁰¹ By (Bi) so AM . . . B₂, B (Be so G) ⁴⁷¹⁷ why F which
 A . . . B₂, S . . . Δ, KH³Magd thi W ⁴⁷²² ffor wiþ SΔ

[PARSIMONY.]

I sette it at nomore acompte
 Than wolde a bare straw amonte,
 To yive it hire al in a day,
 Be so that to that suete may
 I myhte like or more or lesse.
 And thus be cause of my scarsnesse 4740
 Ye mai wel understande and lieve
 That I schal noght the worse achieve
 The pourpos which is in my thoght.
 Bot yit I yaf hir nevere noght,
 Ne thereto dorste a profre make;
 For wel I wot sche wol noght take,
 And yive wol sche noght also,
 She is eschu of bothe tuo.
 And this I trowe be the skile
 Towardes me, for sche ne wile 4750
 That I have eny cause of hope,
 Noght also mochel as a drope.
 Bot toward othre, as I mai se,
 Sche takth and yifth in such degré,
 That as be weie of frendlithiede
 Sche can so kepe hir wommanhiede,
 That every man spekth of hir wel.
 Bot sche wole take of me no del,
 And yit sche wot wel that I wolde
 Yive and do bothe what I scholde 4760
 To plesen hire in al my myht:
 Be reson this wot every wyht,
 For that mai be no weie asterte,
 Ther sche is maister of the herte,
 Sche mot be maister of the good.
 For god wot wel that al my mod
 And al min herte and al mi thoght
 And al mi good, whil I have ought,
 Als freliche as god hath it yive,
 It schal ben hires, while I live, 4770
 Riht as hir list hirself commande.
 So that it nedeth no demande,

4738 By so AMX . . . B₂, B 4739 I myhte] It m. AM . . . B₂,
 S . . . △ 4742 That it schal H₁ . . . B₂ 4770 I schal BT

To axe of me if I be scars
 To love, for as to tho pars
 I wole ansuere and seie no.

Mi Sone, that is riht wel do.
 For often times of scarsnesse
 It hath be sen, that for the lesse
 Is lost the more, as thou schalt hiere
 A tale lich to this matiere.

Confessor.

4780

Skarsnesse and love acorden nevere,
 For every thing is wel the levere,
 Whan that a man hath boght it diere :
 And forto speke in this matiere,
 For sparinge of a litel cost
 Fulofte time a man hath lost
 The large cote for the hod.
 What man that scars is of his good
 And wol noght yive, he schal noght take :
 With yifte a man mai undertake
 The hihe god to plese and quemme,
 With yifte a man the world mai deme ;
 For every creature bore,

Hic loquitur contra
 istos, qui Auaricia
 stricti largitatis bene
 ficium in amoris causa
 confundunt. Et ponit
 exemplum, qualiter
 Croceus largus et hil
 laris Babionem auar
 rum et tenacem de
 amore Viole, que
 pulcherrima fuit,
 donis largissimis cir
 cumuenit.

P. ii. 288

If thou him yive, is glad therfore,
 And every gladschipe, as I finde,
 Is confort unto loves kinde
 And causeth ofte a man to spedre.
 So was he wys that ferst yaf mede,

For mede kepeth love in house ;
 Bot wher the men ben coveitouse
 And sparen forto yive a part,
 Thei knowe noght Cupides art :
 For his fortune and his aprise
 Desdeigneth alle coveitise
 And hateth alle nygardie.

And forto loke of this partie,
 A soth ensample, hou it is so,

I finde write of Babio ;
 Which hadde a love at his menage,

4800

4788 That man H₁ . . . B₂4789 margin Babilonem A . . . B₂4792 yifte om. H₁RCLB₂4808 Rabio A . . . B₂

[TALE OF BABIO
AND CROCEUS.]

Ther was non fairere of hire age,
And hihte Viola be name ;
Which full of youthe and ful of game
Was of hirself, and large and fre,
Bot such an other chinche as he
Men wisten noght in al the lond,
And hadde affaited to his hond
His servant, the which Spodius
Was hote. And in this wise thus
The worldes good of sufficance
Was had, bot likinge and plesance,
Of that belongeth to richesse
Of love, stod in gret destresse ;
So that this yonge lusty wyht
Of thing which fell to loves riht
Was evele served overal,
That sche was wo bego withal,
Til that Cupide and Venus eke
A medicine for the seke
Ordeigne wolden in this cas.
So as fortune thanne was,
Of love upon the destine
It fell, riht as it scholde be,
A freissh, a fre, a frendly man
That noght of Avarice can,
Which Croceus be name hihte,
Toward this swete caste his sihte,
And ther sche was cam in presence.
Sche sih him large of his despence,
And amorous and glad of chiere,
So that hir liketh wel to hiere
The goodly wordes whiche he seide ;
And therupon of love he preide,
Of love was al that he mente,
To love and for sche scholde assente,
He yaf hire yiftes evere among.
Bot for men sein that mede is strong,
It was wel seene at thilke tyde ;

4810

P. ii. 289

4820

4830

4840

4814 such *om.* AMRCL 4817 Spondeus H₁, . . . B₂ Spondius T
4818 in *om.* RCB₂

For as it scholde of ryht betyde,
 This Viola largesce hath take
 And the nygard sche hath forsake :
 Of Babio sche wol no more,
 For he was grucchende everemore,
 Ther was with him non other fare
 Bot forto prinche and forto spare,
 Of worldes muk to gete encress.
 So goth the wrecche loveles,
 Bejaped for his Skarcete,
 And he that large was and fre
 And sette his herte to despende,
 This Croceus, the bowe bende,
 Which Venus tok him forto holde,
 And schotte als ofte as evere he wolde.

4850

P. ii. 290

[TALE OF BABIO
AND CROCEUS.]

Lo, thus departeth love his lawe,
 That what man wol noght be felawe
 To yive and spende, as I thee telle,
 He is noght worthi forto duelle
 In loves court to be relieved.
 Forthi, my Sone, if I be lieved,
 Thou schalt be large of thi despence.

4860

Mi fader, in mi conscience
 If ther be eny thing amis,
 I wol amende it after this,
 Toward mi love namely.

4870

Amans.

Mi Sone, wel and redely
 Thou seist, so that wel paid withal
 I am, and forthere if I schal
 Unto thi schrifte specefie
 Of Avarices progenie
 What vice suith after this,
 Thou schalt have wonder hou it is,
 Among the folk in eny regne
 That such a vice myhte regne,
 Which is comun at alle assaies,
 As men mai finde nou adaiies.

4880

Confessor.

P. ii. 291

4851 Rabio A . . . B₂ 4856 the] he AM 4862 schette
 (schet) JXERC B₂ 4868 I] it BT þou H₁ . . . B₂ 4872 wold B
 4877 thi] þis H₁E . . . B₂

[INGRATITUDE.]

vii. *Cuncta creatura, deus et qui cuncta creauit,
Dampnant ingrati dicta que facta viri.
Non dolor alonge stat, quo sibi talis amicam
Traxit, et in fine deserit esse suam.*

Hic loquitur super illa aborta specie Avaricie, que Ingratitudo dicta est, cuius condicionem non solum creator, sed etiam cuncte creature abhominabilem detestantur.

The vice lik unto the fend,
Which nevere yit was mannes frend,
And cleped is Unkindeschipe,
Of covine and of felaschipe
With Avarice he is withholde.
Him thenkth he scholde noght ben holde 4890
Unto the moder which him bar ;
Of him mai nevere man be war,
He wol noght knowe the merite,
For that he wolde it noght aquite ;
Which in this world is mochel used,
And fewe ben therof excused.
To telle of him is endeles,
Bot this I seie natheles,
Wher as this vice comth to londe,
Ther takth noman his thonk on honde ; 4900
Thogh he with alle his myhtes serve,
He schal of him no thonk deserve.
He takth what eny man wol yive,
Bot whil he hath o day to live,
He wol nothing rewarde ayein ;
He gruccheth forto yive o grein,
Wher he hath take a berne full.
That makth a kinde herte dull,
To sette his trust in such frendschipe, P. ii. 292
Ther as he fint no kindeschipe ; 4910
And forto speke wordes pleine,
Thus hiere I many a man compleigne,
That nou on daies thou schalt finde
At nede fewe frendes kinde ;
What thou hast don for hem tofore,
It is foryete, as it were lore.
The bokes speken of this vice,
And telle hou god of his justice,

*Latin Verses vii. à dicta que SBT dictaque AJM, FW dictique
(dicti que) H.E . . . B² 3 alonge AJ, F a longe SB*

Be weie of kinde and ek nature
 And every lifissh creature,
 The lawe also, who that it kan,
 Thei dampnen an unkinde man.

[INGRATITUDE.]

4920

It is al on to seie unkinde
 As thing which don is ayein kinde,
 For it with kinde nevere stod
 A man to yelden evel for good.
 For who that wolde taken hede,
 A beste is glad of a good dede,
 And loveth thilke creature
 After the lawe of his nature
 Which doth him ese. And forto se
 Of this matiere Auctorite,
 Fulofte time it hath befalle ;
 Wherof a tale amonges alle,
 Which is of olde ensamplerie,
 I thenken forto specefie.

4930

To speke of an unkinde man,
 I finde hou whilom Adrian,
 Of Rome which a gret lord was,
 Upon a day as he per cas
 To wode in his huntinge wente,
 It hapneth at a soudein wente,
 After his chace as he poursuieth,
 Thurgh happ, the which noman eschuieth,
 He fell unwar into a pet,
 Wher that it mihte noght be let.
 The pet was dep and he fell lowe,
 That of his men non myhte knowe
 Wher he becam, for non was nyh,
 Which of his fall the meschief syh.
 And thus al one ther he lay
 Clepende and criende al the day
 For socour and deliverance,

[TALE OF ADRIAN
AND BARDUS.]

P. ii. 293

4920 Dampnen þe vnkinde creature H₁ . . . B₂ (Dampneth H₁ B₂)
 lifissh S, F liuiss BT liuyng AJM, Δ lifich (livelich) WH₃
 4921 who that it kan] þat it can AM by þat I can H₁ . . . B₂ 4935
 olde AJ, S, F old C, B 4942 at] þat XECLB₂ þat at H₁ R
 4944 the om. H₁ . . . B₂, BΔ

4940 Hic dicit qualiter
 bestie in suis benefi-
 ciis hominem ingrat-
 tum naturaliter pre-
 cellunt. Et ponit ex-
 exemplum de Adriano
 Rome Cenatore, qui
 in quadam Foresta ve-
 nacionibus insistens,
 dum predam perse-
 queretur, in Cisternam
 profundam nescia fa-
 milia corruit : vbi su-
 perueniens quidam
 pauper nomine Bar-
 dus, immissa cordula,
 putans hominem ex-
 traxisse, primo Sime-
 am extraxit, secundo
 Serpentem, tertio A-

* *

G

CONFESSIO AMANTIS

[TALE OF ADRIAN
AND BARDUS.]

drianum, qui pauperem despiciens aliquid ei pro benefacto redere recusabat. Set tam Serpens quam Si-mea gratuita benevolencia ipsum singulis donis sufficienter remunerarunt.

Til ayein Eve it fell per chance,
A while er it began to nyhte,
A povere man, which Bardus hihte,
Cam forth walkende with his asse,
And hadde gadred him a tasse
Of grene stickes and of dreie
To selle, who that wolde hem beie,
As he which hadde no liflode,
Bot whanne he myhte such a lode
To toune with his Asse carie.
And as it fell him forto tarie
That ilke time nyh the pet,
And hath the trusse faste knet,
He herde a vois, which cride dimme,
And he his Ere to the brimme
Hath leid, and herde it was a man, P. ii. 294
Which seide, 'Ha, help hier Adrian,
And I wol yiven half mi good.'

4960

4970

The povere man this understod,
As he that wolde gladly winne,
And to this lord which was withinne
He spak and seide, 'If I thee save,
What sikernes schal I have
Of covenant, that afterward
Thou wolt me yive such reward
As thou behihest nou tofore?'

4980

That other hath his othes swore
Be hevene and be the goddes alle,
If that it myhte so befalle
That he out of the pet him broghte,
Of all the goodes whiche he oughte
He schal have evene halvendel.

This Bardus seide he wolde wel;
And with this word his Asse anon
He let untrusse, and therupon
Doun goth the corde into the pet,
To which he hath at ende knet

4990

4959 margin ipsum] insuper ipsum AM 4981 the] þo B om. T
4984 all S, F alle AJ, B 4989 f. put: knvt AMC pit: knit
HiXRLBz, Ad, W

A staf, wherby, he seide, he wold
That Adrian him scholde holde.
Bot it was tho per chance falle,
Into that pet was also falle.
An Ape, which at thilke throwe,
Whan that the corde cam doun lowe,
Al sodeinli thereto he skipte
And it in bothe hise armes clipte.
And Bardus with his Asse anon
Him hath updrawe, and he is gon. P. ii. 295
But whan he sih it was an Ape,
He wende al hadde ben a jape
Of faierie, and sore him dradde:
And Adrian eftstone gradde
For help, and cride and preide faste,
And he eftstone his corde caste;
Bot whan it cam unto the grounde,
A gret Serpent it hath bewounde,
The which Bardus anon up drouh.
And thanne him thoghte wel ynouh,
It was fantosme, bot yit he herde
The vois, and he thereto ansuerde,
'What wiht art thou in goddes name?'

'I am,' quod Adrian, 'the same,
Whos good thou schalt have evene half.'
Quod Bardus, 'Thanne a goddes half
The thridde time assaie I schal':
And caste his corde forth withal
Into the pet, and whan it cam
To him, this lord of Rome it nam, 5020
And therupon him hath adresced,
And with his hand fulofte blessed,
And thanne he bad to Bardus hale.
And he, which understod his tale,
Betwen him and his Asse al softe
Hath drawe and set him up alofte

4994 þe pit (put &c.) H1 . . . B2, Ad, W 5003 sore] for AM
he W 5011 fantasme, bot yit] fantasme (fantome) þat BTΔ
fantasme and þit L fantasie but he þit W 5021 him hath adresced]
þo him haþ dresced HiXRCLB2 5025 al softe] alofte B softe W

[TALE OF ADRIAN
AND BARDUS.]

CONFESSIO AMANTIS

[TALE OF ADRIAN
AND BARDUS.]

Withouten harm al esely.

He seith noght ones 'grant merci,'
Bot strauhte him forth to the cite,
And let this povere Bardus be.

P. ii. 296

5030

And natheles this simple man
His covenant, so as he can,
Hath axed; and that other seide,
If so be that he him umbreide
Of oght that hath be speke or do,
It schal ben venged on him so,
That him were betre to be ded.
And he can tho non other red,
But on his asse ayein he caste
His trusse, and hieth homward faste :
And whan that he cam hom to bedde,
He tolde his wif hou that he spedde.
Bot finaly to speke oght more
Unto this lord he dradde him sore,
So that a word ne dorste he sein :
And thus upon the morwe ayein,
In the manere as I recorde,
Forth with his Asse and with his corde
To gadre wode, as he dede er,
He goth ; and whan that he cam ner
Unto the place where he wolde,
He hath his Ape anon beholde,
Which hadde gadred al aboute
Of stickes hiere and there a route,
And leide hem redy to his hond,
Wheroft he made his trosse and bond ;
Fro dai to dai and in this wise
This Ape profreth his servise,
So that he hadde of wode ynoch. P. ii. 297

5040

5050

5060

Upon a time and as he drouh
Toward the wode, he sih besyde
The grete gastli Serpent glyde,
Til that sche cam in his presence,

5034 If it so be þat he vpþreyde (vmbreide) BT 5035 speke F
rest spoke 5045 o word Hic, BT one word Δ, W 5051 the
om. AM 5054 aroute F

And in hir kinde a reverence
 Sche hath him do, and forth withal
 A Ston mor briht than a cristall
 Out of hir mouth tofore his weie
 Sche let doun falle, and wente aweie,
 For that he schal noght ben adrad.

Tho was this povere Bardus glad,
 Thonkende god, and to the Ston
 He goth and takth it up anon,
 And hath gret wonder in his wit
 Hou that the beste him hath aquit,
 Wher that the mannes Sone hath failed,
 For whom he hadde most travailed.

Bot al he putte in goddes hond,
 And torneth hom, and what he fond
 Unto his wif he hath it schewed ;
 And thei, that weren bothe lewed,
 Acorden that he scholde it selle.
 And he no lengere wolde duelle,
 Bot forth anon upon the tale
 The Ston he profreth to the sale ;
 And riht as he himself it sette,
 The jueler anon forth fette
 The gold and made his paiement,
 Therof was no delaientment.

Thus whan this Ston was boght and sold, P. ii. 298
 Homward with joie manyfold

This Bardus goth ; and whan he cam
 Hom to his hous and that he nam
 His gold out of his Purs, withinne
 He fond his Ston also therinne,
 Wheroft for joie his herte pleide,
 Unto his wif and thus he seide,
 'Lo, hier my gold, lo, hier mi Ston !'
 His wif hath wonder therupon,
 And axeth him hou that mai be.
 'Nou be mi trouthe I not,' quod he,

'Bot I dar swere upon a bok,

[TALE OF ADRIAN
 AND BARDUS.]

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CONFESSIO AMANTIS

[TALE OF ADRIAN
AND BARDUS.]

That to my Marchant I it tok,
And he it hadde whan I wente :
So knowe I noght to what entente
It is nou hier, bot it be grace.
Forthi morowre in other place
I wole it fonde forto selle,
And if it wol noght with him duelle,
Bot crepe into mi purs ayein,
Than dar I saufly swere and sein,
It is the vertu of the Ston.' 5110

The morwe cam, and he is gon
To seche abouthe in other stede
His Ston to selle, and he so dede,
And lefte it with his chapman there.
Bot whan that he cam elleswhere,
In presence of his wif at hom,
Out of his Purs and that he nom
His gold, he fond his Ston withal : P. ii. 299
And thus it fell him overal, 5120
Where he it solde in sondri place,
Such was the fortune and the grace.
Bot so wel may nothing ben hidd,
That it nys ate laste kidd :
This fame goth abouthe Rome
So ferforth, that the wordes come
To themperour Justinian ;
And he let sende for the man,
And axede him hou that it was.
And Bardus tolde him al the cas, 5130
Hou that the worm and ek the beste,
Althogh thei maden no beheste,
His travail hadden wel aquit ;
Bot he which hadde a mannes wit,
And made his covenant be mouthe
And swor therto al that he couthe
To parte and yiven half his good,

5102 That to] Vnto B 5105 bot it be grace] but it be bi grace
AM but be goddis grace Δ 5111 the om. AM 5114 so he
dede AdBTΔ, W 5125 al aboute HXRCL 5128 þat man
Hi . . . Ba 5130 him om. BT 5131 ek (eek) AJC, BT eke F
5134 a mannes] mannes XE, B

Hath nou foryete hou that it stod,
As he which wol no trouthe holde.

[TALE OF ADRIAN
AND BARDUS.]

5140

This Emperour al that he tolde
Hath herd, and thilke unkindenesse
He seide he wolde himself redresse.
And thus in court of juggement
This Adrian was thanne assent,
And the querele in audience
Declared was in the presence
Of themperour and many mo ;
Wherof was mochel speche tho
And gret wondringe among the press. P. ii. 300

Bot ate laste natholes 5150

For the partie which hath pleigned
The lawe hath diemed and ordeigned
Be hem that were avised wel,
That he schal have the halvendel
Thurghout of Adrianes good.
And thus of thilke unkinde blod
Stant the memoire into this day,
Wherof that every wysman may
Ensamplen him, and take in mynde
What schame it is to ben unkinde ;
Ayein the which reson debateth,
And every creature it hateth.

5160 [INGRATITUDE.]

Forthi, mi Sone, in thin office
I rede fle that ilke vice.
For riht as the Cronique seith
Of Adrian, hou he his feith
Foryat for worldes covoitise,
Fulofte in such a maner wise
Of lovers nou a man mai se
Full manye that unkinde be :
For wel behote and evele laste 5170
That is here lif ; for ate laste,
Whan that thei have here wille do,
Here love is after sone ago.
What seist thou, Sone, to this cas ?

Confessor.

5145 And in þe AM And tho the Hi 5157 the] in AM . . . B.
5158 eny AM 5159 hem AMGRLB²

Amans.

Mi fader, I wol seie Helas,
 That evere such a man was bore,
 Which whan he hath his trouthe suore
 And hath of love what he wolde, P. ii. 301
 That he at eny time scholde 5180
 Evere after in his herte finde
 To falsen and to ben unkinde.
 Bot, fader, as touchende of me,
 I mai noght stonde in that degré ;
 For I tok nevere of love why,
 That I ne mai wel go therby
 And do my profit elles where,
 For eny sped I finde there.
 I dar wel thenken al aboute,
 Bot I ne dar noght speke it oute ; 5190
 And if I dorste, I wolde pleigne,
 That sche for whom I soffre peine
 And love hir evere aliche hote,
 That nouther yive ne behote
 In rewardinge of mi servise
 It list hire in no maner wise.
 I wol noght say that sche is kinde,
 And forto sai sche is unkinde,
 That dar I noght ; bot god above,
 Which demeth every herte of love, 5200
 He wot that on myn oghne side
 Schal non unkindeschipe abide :
 If it schal with mi ladi duelle,
 Therof dar I nomore telle.
 Nou, goode fader, as it is,
 Tell me what thenketh you of this.

Confessor.

Mi Sone, of that unkindeschipe,
 The which toward thi ladischipe
 Thou pleignest, for sche wol thee noght, P. ii. 302
 Thou art to blamen of that thoght. 5210
 For it mai be that thi desir,
 Thogh it brenne evere as doth the fyr,
 Per cas to hire honour missit,

5180 eny om. AM
 Wherof AM . . . B₂

5199 bot] by (be) BT for W
 5210 by bought BT

5204

Or elles time com noght yit,
 Which standt upon thi destine :
 Forthi, mi Sone, I rede thee,
 Thenk wel, what evere the befall ;
 For noman hath his lustes alle.
 Bot as thou toldest me before
 That thou to love art noght forswore, 5220
 And hast don non unkindenesse,
 Thou miht therof thi grace blesse :
 And lef noght that continuance ;
 For ther mai be no such grevance
 To love, as is unkindeschipe.
 Wherof to kepe thi worschipe,
 So as these olde bokes tale,
 I schal thee telle a redi tale :
 Nou herkne and be wel war therby,
 For I wol telle it openly. 5230

[INGRATITUDE.]

Mynos, as telleth the Poete,
 The which whilom was king of Crete,
 A Sone hadde and Androchée
 He hihte : and so befell that he
 Unto Athenes forto lere
 Was send, and so he bar him there,
 For that he was of hih lignage,
 Such pride he tok in his corage,
 That he foryeten hath the Scoles, P. ii. 303
 And in riote among the foles
 He dede manye thinges wronge ;
 And useth thilke lif so longe,
 Til ate laste of that he wroghte
 He fond the meschief which he soghte,
 Wherof it fell that he was slain.
 His fader, which it herde sain,
 Was wroth, and al that evere he mihte,
 Of men of Armes he him dighte
 A strong pouer, and forth he wente

[TALE OF THESEUS
AND ARIADNE.]

Hic ponit exemplum
 contra viros amori
 ingratatos. Et narrat
 qualiter Theseus Cad-
 mi filius, consilio suf-
 fultus Adriagne Regis
 Mynos filie, in domo
 que laborinthus dici-
 tur Minotaurum vicit :
 5240 vnde Theseus Adri-
 agne sponsalia certis-
 sime promittens ipsam
 vna cum Fedra sorore
 sua a Creta secum na-
 uigio duxit. Set statim
 postea oblitio grati-
 tudinis beneficio A-
 driagnam ipsum sal-
 uantem in insula Chio
 spretam post tergum
 reliquit; et Fedram
 Athenis sibi sponsa-
 tam ingratus corona-
 uit.

5215 standt S, F stant AC, B standeþ J thi] þe H1... B2
 5225 ffor loue H1... B2 5236 bar AJC, BT bare S, F 5237 margin
 suffultus] fultus BT 5239 margin vincit H1... B2 5242 vsed
 AM... B2, W 5248 dighte F dihte AJ and so also in l. 5352

CONFESSIO AMANTIS

[TALE OF THESEUS
AND ARIADNE.]

Unto Athenys, where he brente
The pleine contre al aboute :
The Cites stode of him in doute,
As thei that no defence hadde
Ayein the pouer which he ladde.

Egeüs, which was there king,
His conseil tok upon this thing,
For he was thanne in the Cite :
So that of pes into tretee
Betwen Mynos and Egeüs
Thei felle, and ben acorded thus ;
That king Mynos fro yer to yeere
Receive schal, as thou schalt here,
Out of Athenys for truage
Of men that were of myhti Age
Persones nyne, of whiche he schal
His wille don in special
For vengeance of his Sones deth.
Non other grace ther ne geth,

Bot forto take the juise ;
And that was don in such a wise,
Which stod upon a wonder cas.
For thilke time so it was,
Wheroft that men yit rede and singe,
King Mynos hadde in his kepinge
A cruel Monstre, as seith the geste :
For he was half man and half beste,
And Minotaurus he was hote,
Which was begete in a riote
Upon Pasiphe, his oghne wif,
Whil he was oute upon the strif
Of thilke grete Siege at Troie.

Bot sche, which lost hath alle joie,
Whan that sche syh this Monstre bore,
Bad men ordeigne anon therfore :
And fell that ilke time thus,
Ther was a Clerk, on Dedalus,
Which hadde ben of hire assent

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P. ii. 304

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5252 cite H₁ . . . B₂, T 5277 And] Of B 5281 of Troie
XC, S . . . A, W 5282 lost hath] lost(e) H₁ . . . B₂ hath lost W

Of that hir world was so miswent ;
 And he made of his oghne wit,
 Wheroft the remembrance is yit,
 For Minotaure such an hous,
 Which was so strange and mervelous,
 That what man that withinne wente,
 Ther was so many a sondri wente,
 That he ne scholde noght come oute,
 But gon amased al aboute.

[TALE OF THESEUS
AND ARIADNE.]

5290

And in this hous to loke and warde
 Was Minotaurus put in warde,

That what lif that therinne cam,

P. ii. 305

Or man or beste, he overcam

5300

And slow, and fedde him therupon ;

And in this wise many on

Out of Athenys for truage

Devoured weren in that rage.

For every yeer thei schope hem so,

Thei of Athenys, er thei go

Toward that ilke wofull chance,

As it was set in ordinance,

Upon fortune here lot thei caste ;

Til that Theseüs ate laste,

5310

Which was the kinges Sone there,

Amonges othre that ther were

In thilke yeer, as it befell,

The lot upon his chance fell.

He was a worthi kniht withalle ;

And whan he sih this chance falle,

He ferde as thogh he tok non hiede,

Bot al that evere he mihte spide,

With him and with his felaschipe

Forth into Crete he goth be Schipe ;

5320

Wher that the king Mynos he soghte,

And profreth all that he him oghte

Upon the point of here acord.

5288 world] lord BT 5299 therinne] euer inne H1 . . . B2
 5302 many AC, B 5299 (manie) S, F monie J 5308 As] And
 X . . . B2 5316 this] his L, BT 5321 the king] to king
 E . . . B2 kynge (om. the) X

CONFESSIO AMANTIS

[TALE OF THESEUS
AND ARIADNE.]

This sterne king, this cruel lord
 Tok every day on of the Nyne,
 And put him to the discipline
 Of Minotaure, to be devoured ;
 Bot Theseüs was so favoured,
 That he was kept til ate laste.
 And in the meeene while he caste
 What thing him were best to do :
 And fell that Adriagne tho,
 Which was the dowhter of Mynos,
 And hadde herd the worthi los
 Of Theseüs and of his myht,
 And syh he was a lusti kniht,
 Hire hole herte on him sche leide,
 And he also of love hir preide,
 So ferforth that thei were al on.
 And sche ordeigneth thanne anon
 In what manere he scholde him save,
 And schop so that sche dede him have
 A clue of thred, of which withinne
 Ferst ate dore he schal beginne
 With him to take that on ende,
 That whan he wolde ayeinward wende,
 He mihte go the same weie.
 And over this, so as I seie,
 Of pich sche tok him a pelote,
 The which he scholde into the throte
 Of Minotaure caste rihte :
 Such wepne also for him sche dighte,
 That he be reson mai noght faile
 To make an ende of his bataile ;
 For sche him tawhte in sondri wise,
 Til he was knowe of thilke emprise,
 Hou he this beste schulde quelle.
 And thus, schort tale forto telle,
 So as this Maide him hadde tawht,

P. ii. 306

5330

P. ii. 307

5326 put AJ, S, F putte C, BT 5341 sche schold B, W sche
 wolde T 5346 ayeinward] aȝein H₁ . . . B₂ 5349 tok (took)
 AJC, SB toke F 5357 Hou he] How þat he AH₁RCLB₂ How
 Jat M 5359 þe maide AM . . . B₂

Theseüs with this Monstre fawht,
 Smot of his hed, the which he nam,
 And be the thred, so as he cam,
 He goth ayein, til he were oute.
 Tho was gret wonder al aboute :
 Mynos the tribut hath relesSED,
 And so was al the werre cessed
 Betwen Athene and hem of Crete.

5360 [TALE OF THESEUS
AND ARIADNE.]

Bot now to speke of thilke suete,
 Whos beaute was withoute wane,
 This faire Maiden Adriane, 5370
 Whan that sche sih Theseüs sound,
 Was nevere yit upon the ground
 A gladder wyht than sche was tho.
 Theseüs duelte a dai or tuo
 Wher that Mynos gret chiere him dede :
 Theseüs in a prive stede
 Hath with this Maiden spoke and rouned,
 That sche to him was abandouned
 In al that evere that sche couthe,
 So that of thilke lusty youthe 5380
 Al prively betwen hem tweie
 The ferste flour he tok aweie.
 For he so faire tho behihte
 That evere, whil he live mihte,
 He scholde hire take for his wif,
 And as his oghne hertes lif
 He scholde hire love and trouthe bere ;
 And sche, which mihte noght forbere,
 So sore loveth him ayein, P. ii. 308
 That what as evere he wolde sein 5390
 With al hire herte sche believeth.
 And thus his pourpos he achieveth,
 So that assured of his trouthe
 With him sche wente, and that was routhe.

Fedra hire yonger Soster eke,
 A lusti Maide, a sobre, a meke,
 Fulfld of alle curtesie,

5364 So was B gret om. AM wonder AC, BT wondre
 J, S, F 5372 þis ground S . . . △ 5387 wold(e) BT

[TALE OF THESEUS
AND ARIADNE.]

For Sosterhode and compainie
Of love, which was hem betuene,
To sen hire Soster mad a queene,
Hire fader lefte and forth sche wente
With him, which al his ferste entente
Foryat withinne a litel throwe,
So that it was al overthrowe,
Whan sche best wende it scholde stonde.

The Schip was blowe fro the londe,
Wherin that thei seilende were ;
This Adriagne hath mochel fere
Of that the wynd so loude bleu,
As sche which of the See ne kneu,
And preide forto reste a whyle.
And so fell that upon an yle,
Which Chyo hihte, thei ben drive,
Where he to hire his leve hath yive
That sche schal londe and take hire reste.
Bot that was nothing for the beste :

For whan sche was to londe broght,
Sche, which that time thoghte noght
Bot alle trouthe, and tok no kepe, P. ii. 309
Hath leid hire softe forto slepe, 5420
As sche which longe hath ben forwacched ;
Bot certes sche was evely macched
And fer from alle loves kinde ;
For more than the beste unkinde
Theseüs, which no trouthe kepte,
Whil that this yonge ladi slepte,
Fulfilde of his unkindeschipe
Hath al foryete the goodschipe
Which Adriane him hadde do,
And bad unto the Schipmen tho
Hale up the seal and noght abyde,
And forth he goth the same tyde
Toward Athene, and hire alonde
He lefte, which lay nyh the stronde

5411 f. And so fell þat vpon an ile
Thei were wind drive wijinne a while H₁ . . . B₂
(driuen in a while L) 5427 his] alle B 5430 schipman H₁ . . . B₂, W

Slepende, til that sche awok.
 Bot whan that sche cast up hire lok
 Toward the stronde and sih no wyht,
 Hire herte was so sore aflyht,
 That sche ne wiste what to thinke,
 Bot drouh hire to the water brink,
 Wher sche behield the See at large. 5440
 Sche sih no Schip, sche sih no barge
 Als ferforth as sche mihte kenne:
 'Ha lord,' sche seide, 'which a Senne,
 As al the world schal after hiere,
 Upon this woful womman hiere
 This worthi kniht hath don and wroght!
 I wende I hadde his love boght,
 And so deserved ate nede, P. ii. 310
 Whan that he stod upon his drede, 5450
 And ek the love he me behihte.
 It is gret wonder hou he mihte
 Towardes me nou ben unkinde,
 And so to lete out of his mynde
 Thing which he seide his oghne mouth.
 Bot after this whan it is couth
 And drawe into the worldes fame,
 It schal ben hindringe of his name:
 For wel he wot and so wot I,
 He yaf his trouthe bodily, 5460
 That he myn honour scholde kepe.
 And with that word sche gan to wepe,
 And sorweth more than ynouh:
 Hire faire tresces sche todrouh,
 And with hirself tok such a strif,
 That sche betwen the deth and lif
 Swounende lay fulofte among.
 And al was this on him along,
 Which was to love unkinde so,
 Wheroft the wrong schal everemo 5470

5438 afriht (a fright &c.) A . . . B₂ (except E), W 5449 it at
 nede H₁XRCLB₂ 5456 is] was H₁E . . . B₂ 5457 into] to
 S . . . Δ 5464 tresces AC tresses BT trescess J, S, F 5465
 wiþ hir selue (self) took a strif H₁ . . . B₂ wiþ hirself sche took such
 a s. B 5466 betwen(e) deþ H₁ . . . B₂ 5467 lay] weepe (wep) BT

[TALE OF THESEUS
AND ARIADNE.]

Stonde in Cronique of remembrance.
And ek it asketh a vengance
To ben unkinde in loves cas,
So as Theseüs thanne was,
Al thogh he were a noble kniht ;
For he the lawe of loves riht
Forfeted hath in alle weie,
That Adriagne he putte aweie,
Which was a gret unkinde dede : P. ii. 311
And after this, so as I rede, 5480
Fedra, the which hir Soster is,
He tok in stede of hire, and this
Fel afterward to mochel teene.
For thilke vice of which I meene,
Unkindeschipe, where it falleth,
The trouthe of mannes herte it palleth,
That he can no good dede aquite :
So mai he stonde of no merite
Towardes god, and ek also
Men clepen him the worldes fo ; 5490
For he nomore than the fend
Unto non other man is frend,
Bot al toward himself al one.
Forthi, mi Sone, in thi persone
This vice above alle othre fle.

Mi fader, as ye techen me,
I thenke don in this matiere.
Bot over this nou wolde I hiere,
Wherof I schal me schryye more.

Mi goode Sone, and for thi lore, 5500
After the reule of coveitise
I schal the proprete devise
Of every vice by and by.
Nou herkne and be wel ware therby.

[RAVINE.]

Hic tractat super
illa specie cupida que

viii. *Viribus ex clara res tollit luce Rapina,
Floris et inuita virgine mella capit.*

In the lignage of Avarice,
Mi Sone, yit ther is a vice,

5480 after þat S . . . Δ 5500 as for BT

His rihte name it is Ravine,
 Which hath a route of his covine.
 Ravine among the maistres duelleth,
 And with his servantz, as men telleth,
 Extorcion is nou withholde :
 Ravine of othre mennes folde
 Makth his larder and paieth noght ;
 For wher as evere it mai be soght,
 In his hous ther schal nothing lacke,
 And that fulofte abyth the packe
 Of povere men that duelle aboute.
 Thus stant the comun poeple in doute,
 Which can do non amendment ;
 For whanne him faileth paiement,
 Ravine makth non other skile,
 Bot takth be strengthe what he wile.

So ben ther in the same wise
 Lovers, as I thee schal devise,
 That whan noght elles mai availe,
 Anon with strengthe thei assaile
 And gete of love the sesine,
 Whan thei se time, be Ravine.

Forthi, mi Sone, schrif thee hier,
 If thou hast ben a Raviner
 Of love.

Certes, fader, no :
 For I mi ladi love so,
 That thogh I were as was Pompeie,
 That al the world me wolde obeie,
 Or elles such as Alisandre,
 I wolde noght do such a skaundre ;
 It is no good man, which so doth.

P. ii. 313

In good feith, Sone, thou seist soth :
 For he that wole of pourveance
 Be such a weie his luste avance,

P. ii. 312

[RAVINE.]

Rapina nuncupatur,
 cuius mater extorcio
 ipsam ad deseruientem
 5510 dum magnatum curiis
 specialius commen-
 dauit.

5520

Confessor.

5530

Amans.

Confessor.

5540

5507 it om. AM . . . B₂ (except E) 5510 seruant H₁ . . . B₂
 5520 þei failen H₁ . . . B₂ he faileth W 5522 what] al þat B
 5524 thee schal M . . . B₂ schal þe A, W 5527 seline BT
 5532 ladi love] loue desire H₁ . . . B₂ 5533 That] ffor BT
 was om. H₁ . . . B₂ 5539 wolde H₁ . . . B₂

CONFESSIO AMANTIS

[RAVINE.]

Amans.

Confessor.

He schal it after sore abie,
Bot if these olde ensamples lie.

Nou, goode fader, tell me on,
So as ye cunne manyon,
Touchende of love in this matiere.

Nou list, mi Sone, and thou schalt hiere,
So as it hath befaller er this,
In loves cause hou that it is
A man to take be Ravine
The preie which is femeline.

5550

[TALE OF TEREUS.]

Hic ponit exemplum
contra istos in amoris
causa raptore. Et
narrat qualiter Pandion Rex Athenarum
duas filias, videlicet
Progne et Philomenam, habuit. Progne autem Tereo Regi
Tracie despontata, contigit quod cum Tereus ad instantiam
vxoris sue Philomenam de Athenis in
Traciā sororie visitacionis causa secum
quadam vice perduceret, in concupiscē-
ciam Philomene tanta
seueritate in itinere
dilapsus est, quod ipse
non solum sue violen-
cia rapine virginitatem
eius oppressit, set et
ipsius linguan, ne fac-
tum detegeret, forspice
mutulauit. Vnde in
perpetue memorie
Cronicam tanti raptoris
austeritatem miro
ordine dī postea vin-
dicarunt.

Ther was a real noble king,
And riche of alle worldes thing,
Which of his propre inheritance
Athenes hadde in governance,
And who so thenke therupon,
His name was king Pandion.
Tuo douhtrs hadde he be his wif,
The whiche he lovede as his lif;
The ferste doucher Progne hihte,
And the secounde, as sche wel mihte,
Was cleped faire Philomene,
To whom fell after mochel tene.
The fader of his pourveance
His daughter Progne wolde avance,
And yaf hire unto mariage
A worthi king of hih lignage,
A noble kniht eke of his hond,
So was he kid in every lond,
Of Trace he hihte Tereüs;
The clerk Ovide tellet thus.
This Tereüs his wif hom ladde,
A lusti lif with hire he hadde;
Til it befell upon a tyde,
This Progne, as sche lay him besyde,
Bethoughte hir hou it mihte be
That sche hir Soster myhte se,

P. ii. 314

5570

5546 lust AMCL listne Δ 5557 margin duas filias om. B
 5559 margin Terco A...B₂ 5560 wel om. HiE...B 5561
 margin cum om. A...B₂ 5563 margin sororis A...B₂, B, W

And to hir lord hir will sche seide,
 With goodly wordes and him preide
 That sche to hire mihte go :
 And if it liked him noght so, 5580
 That thanne he wolde himselfe wende,
 Or elles be som other sende,
 Which mihte hire diere Soster griete,
 And schape hou that thei mihten miete.
 Hir lord anon to that he herde
 Yaf his acord, and thus ansuerde :
 'I wole,' he seide, 'for thi sake
 The weie after thi Soster take
 Mise lf, and bringe hire, if I may.'
 And sche with that, there as he lay, 5590
 Began him in hire armes clippe,
 And kist him with hir softe lippe,
 And seide, 'Sire, grant mercy.'
 And he sone after was redy,
 And tok his leve forto go ;
 In sori time dede he so.

This Tereüs goth forth to Schipe P. ii. 315
 With him and with his felaschipe ;
 Be See the rihte cours he nam ,
 Into the contre til he cam , 5600
 Wher Philomene was duellinge ,
 And of hir Soster the tidinge
 He tolde, and tho thei weren glade ,
 And mochel joie of him thei made .
 The fader and the moder bothe
 To leve here douhter weren lothe ,
 Bot if thei weren in presence ;
 And natheles at reverence
 Of him, that wolde himselfe travaile ,
 Thei wolden noght he scholde faile 5610
 Of that he preide, and yive hire leve :
 And sche, that wolde noght beleve ,

5590 sche lay XGB₂, S . . . Δ, W 5592 kist SB, F kyste
 (kiste) AJ 5597 to] by (be) A . . . B₂ 5600 Vnto B
 5610 noght om. AM 5611 Of þat þey preyde T And þat þei
 preyde B

[TALE OF TEREUS.]

CONFESSIO AMANTIS

[TALE OF TEREUS.]

In alle haste made hire yare
 Toward hir Soster forto fare,
 With Tereüs and forth sche wente.
 And he with al his hole entente,
 Whan sche was fro hir frendes go,
 Assoteth of hire love so,
 His yhe myhte he noght withholde,
 That he ne moste on hir beholde; 5620
 And with the sihte he gan desire,
 And sette his oghne herte on fyre;
 And fyr, whan it to tow aprocheth,
 To him anon the strengthe acrocheth,
 Til with his hete it be devoured,
 The tow ne mai noght be socoured.
 And so that tirant raviner, P. ii. 316
 Whan that sche was in his pouer,
 And he therto sawh time and place,
 As he that lost hath alle grace, 5630
 Foryat he was a wedded man,
 And in a rage on hire he ran,
 Riht as a wolf which takth his preie.
 And sche began to crie and preie,
 'O fader, o mi moder diere,
 Nou help! Bot thei ne mihte it hiere,
 And sche was of to litel myht
 Defense ayein so ruide a knyght
 To make, whanne he was so wod
 That he no reson understod, 5640
 Bot hield hire under in such wise,
 That sche ne myhte noght arise,
 Bot lay oppressed and desesed,
 As if a goshauk hadde sesed
 A brid, which dorste noght for fere
 Remue: and thus this tirant there
 Beraft hire such thing as men sein
 Mai neveremor be yolde ayein,
 And that was the virginite:
 Of such Ravine it was pite. 5650

5621 he om. BT 5622 a fyre XC, B 5627 that] þe BT
 5633 which] that H₁, BT om. M, W 5646 þi A this] þe M

Bot whan sche to hirsvelen com,
 And of hir meschief hiede nom,
 And knew hou that sche was no maide,
 With wofull herte thus sche saide:
 'O thou of alle men the worste,
 Wher was ther evere man that dorste
 Do such a dede as thou hast do? P. ii. 317
 That dai schal falle, I hope so,
 That I schal telle out al mi fille,
 And with mi speche I schal fulfile 5660
 The wyde world in brede and lengthe.
 That thou hast do to me be strengthe,
 If I among the poeple duelle,
 Unto the poeple I schal it telle;
 And if I be withinne wall
 Of Stones closed, thanne I schal
 Unto the Stones clepe and crie,
 And tellen hem thi felonie;
 And if I to the wodes wende,
 Ther schal I tellen tale and ende, 5670
 And crie it to the briddes oute,
 That thei schul hiere it al aboute.
 For I so loude it schal reherce,
 That my vois schal the hevene perch,
 That it schal soun in goddes Ere.
 Ha, false man, where is thi fere?
 O mor cruel than eny beste,
 Hou hast thou holden thi beheste
 Which thou unto my Soster madest?
 O thou, which alle love ungladest, 5680
 And art ensample of alle untrewe,
 Nou wolde god mi Soster knewe,
 Of thin untrouth, hou that it stod!
 And he than as a Lyon wod
 With hise unhappi handes stronge

5667 *þo* stones EC 5670 *tale*] al BT

5671 f. And crie it to briddes al aboute

How þou hast do to me þurghoute H₁ . . . B₂(to þe briddes R) 5678 How schalt AM . . . B₂ Euel has W5684 *a om.* A

[TALE OF TEREUS.]

Hire cauhte be the tresses longe,
 With whiche he bond ther bothe hire armes, P. ii. 318
 That was a fieble dede of armes,
 And to the grounde anon hire caste,
 And out he clippeth also faste 5690
 Hire tungē with a peire scheres.

So what with blod and what with teres
 Out of hire yhe and of hir mouth,
 He made hire faire face uncouth :
 Sche lay swounende unto the deth,
 Ther was unethes eny breth ;
 Bot yit whan he hire tungē restē,
 A litel part therof beleste,
 Bot sche with al no word mai sounē,
 Bot chitre and as a brid jargoune. 5700

And nathenes that wode hound
 Hir bodi hent up fro the ground,
 And sente hir there as be his wille
 Sche scholde abyde in prison stille
 For everemo : bot nou tak hiede
 What after fell of this misdede.

Whanne al this meschief was befalle,
 This Tereüs, that foule him falle,
 Unto his contre hom he tyh ;
 And whan he com his paleis nyh,
 His wif al redi there him kepte. 5710
 Whan he hir sih, anon he wepte,
 And that he dede for deceite,
 For sche began to axe him streite,
 'Wher is mi Soster?' And he seide
 That sche was ded ; and Progne abreide,

As sche that was a wofull wif, P. ii. 319
 And stod betuen hire deth and lif,
 Of that sche herde such tidinge :
 Bot for sche sih hire lord wepinge,
 She wende noght bot alle trouthe,
 And hadde wel the more routhe.
 The Perles weren tho forsake
 To hire, and blake clothes take ; 5720

5719 Of] And BT

As sche that was gentil and kinde,
In worschipe of hir Sostres mynde
Sche made a riche enterement,
For sche fond non amendment
To syghen or to sobbe more:
So was ther guile under the gore.

[TALE OF TEREUS.]

5730

Nou leve we this king and queene,
And torne ayein to Philomene,
As I began to tellen erst.
Whan sche cam into prison ferst,
It thoghte a kinges douhter strange
To maken so soudein a change
Fro welthe unto so grete a wo;
And sche began to thenke tho,
Thogh sche be mouthe nothing preide,
Withinne hir herte thus sche seide :

5740

'O thou, almynty Jupiter,
That hihe sist and lokest fer,
Thou soffrest many a wrong doinge,
And yit it is noght thi willinge.
To thee ther mai nothing ben hid,
Thou wost hou it is me betid:
I wolde I hadde noght be bore,

P. ii. 320

For thanne I hadde noght forlore
Mi speche and mi virginite.

Bot, goode lord, al is in thee,
Whan thou therof wolt do vengance
And schape mi deliverance.'

5750

And evere among this ladi wepte,
And thoghte that sche nevere kepte
To ben a worldes womman more,
And that sche wissheth everemore.

Bot ofte unto hir Soster diere
Hire herte spekth in this manere,
And seide, 'Ha, Soster, if ye knewe
Of myn astat, ye wolde rewē,

5760

I trowe, and my deliverance

5737 wele vnto E, B welþe into MH: C grete A, S, F gret
JC, B 5740 and þus C 5743 wrongful þing X . . . B²
wonderfull thyng H₁ 5748 hadde I S . . . △

CONFESSIO AMANTIS

[TALE OF TEREUS.]

Ye wolde schape, and do vengeance
 On him that is so fals a man :
 And natholes, so as I can,
 I wol you sende som tokninge,
 Wheroft ye schul have knowlechinge
 Of thing I wot, that schal you lothe,
 The which you toucheth and me bothe.'
 And tho withinne a whyle als tyt
 Sche waf a cloth of Selk al whyt 5770
 With letres and ymagerie,
 In which was al the felonie,
 Which Tereüs to hire hath do ;
 And lappede it togedre tho
 And sette hir signet therupon
 And sende it unto Progne anon.
 The messenger which forth it bar, P. ii. 321
 What it amonteth is noght war ;
 And natholes to Progne he goth
 And prively takth hire the cloth, 5780
 And wente ayein riht as he cam,
 The court of him non hiede nam.

Whan Progne of Philomene herde,
 Sche wolde knowe hou that it ferde,
 And opneth that the man hath broght,
 And wot therby what hath be wroght
 And what meschief ther is befalle.
 In swoune tho sche gan doun falle,
 And este aros and gan to stonde,
 And eft sche takth the cloth on honde, 5790
 Behield the lettres and thymages ;
 Bot ate laste, 'Of suche oultrages,'
 Sche seith, 'wepinge is noght the bote :'
 And swerth, if that sche live mote,
 It schal be venged otherwise.
 And with that sche gan hire avise
 Hou ferst sche mihte unto hire winne
 Hir Soster, that noman withinne,
 Bot only thei that were suore,

5765 wold(e) H₁ECB₂, W 5769 tyt (tit) AC, SB tyd J, F
 5773 hadde (had) do H₁ . . . B₂ 5774 lappeb B

It scholde knowe, and schop therfore
 That Tereüs nothing it wiste ;
 And yit riht as hirselven liste,
 Hir Soster was delivered sone
 Out of prison, and be the mone
 To Progne sche was broght be nyhte.

5800 [TALE OF TEREUS.]

Whan ech of other hadde a sihte,
 In chambre, ther thei were al one, P. ii. 322

Thei maden many a pitous mone ;
 Bot Progne most of sorwe made,
 Which sihe hir Soster pale and fade 5810
 And specheles and deshonoured,
 Of that sche hadde be defloured ;
 And ek upon hir lord sche thoghte,
 Of that he so untreuly wroghte
 And hadde his espousaile broke.

Sche makth a vou it schal be wroke,
 And with that word sche kneleth doun
 Wepinge in gret devociooun :
 Unto Cupide and to Venus

5820

Sche preide, and seide thanne thus :
 'O ye, to whom nothing asterte
 Of love mai, for every herte
 Ye knowe, as ye that ben above
 The god and the goddesse of love ;
 Ye witen wel that evere yit
 With al mi will and al my wit,

Sith ferst ye schopen me to wedde,
 That I lay with mi lord abedde,

I have be trewe in mi degré,

And evere thoghte forto be, 5830
 And nevere love in other place,

Bot al only the king of Trace,

Which is mi lord and I his wif.

Bot nou allas this wofull strif !

That I him thus ayeinward finde

The most untrewe and most unkinde

5802 riht *om.* H₁ . . . B₂

5810 sihe AJ, S, F sih C, B

5807 ther] wher H₁ . . . B₂

5816 a vov (a vou) J, S, F

avow AC, B

[TATE OF TEREUS.]

That evere in ladi armes lay.
 And wel I wot that he ne may
 Amende his wrong, it is so gret ;
 For he to lytel of me let,
 Whan he myn oughne Soster tok,
 And me that am his wif forsok.'

P. ii. 323

5840

Lo, thus to Venus and Cupide
 Sche preide, and furthermor sche cride
 Unto Appollo the hihest,
 And seide, 'O myghti god of reste,
 Thou do vengance of this debat.
 Mi Soster and al hire astat
 Thou wost, and hou sche hath forlore
 Hir maidenhod, and I therfore
 In al the world schal bere a blame
 Of that mi Soster hath a schame,
 That Tereüs to hire I sente :
 And wel thou wost that myn entente
 Was al for worschipe and for goode.
 O lord, that yifst the lives fode
 To every wyht, I prei thee hiere
 Thes wofull Sostres that ben hiere,
 And let ous noght to the ben lothe ;
 We ben thin oghne wommen bothe.'

5850

5860

Thus pleigneth Progne and axeth wreche,
 And thogh hire Soster lacke speche,
 To him that alle thinges wot
 Hire sorwe is noght the lasse hot :
 Bot he that thanne had herd hem tuo,
 Him oughte have sorwed everemo
 For sorwe which was hem betuene. P. ii. 324
 With signes pleigneth Philomene,
 And Progne seith, 'It schal be wreke,
 That al the world therof schal speke.' 5870
 And Progne tho seknesse feigneth,
 Wherof unto hir lord sche pleigneth,
 And preith sche moste hire chambres kepe,
 And as hir liketh wake and slepe.

5837 ladis (ladies) H₁ . . . B₂ 5859 noght] neuer H₁ . . . B₂
 5873 chambre H₁XELB₂, AdBTΔ, W

And he hire granteth to be so ;
 And thus togedre ben thei tuo,
 That wolde him bot a litel good.
 Nou herk hierafter hou it stod
 Of wofull auntres that befelle :
 Thes Sostres, that ben bothe felle,—
 And that was noght on hem along,
 Bot onliche on the grete wrong
 Which Tereüs hem hadde do,—
 Thei schopen forto venge hem tho.

[TALE OF TEREUS.]

This Tereüs be Progne his wif
 A Sone hath, which as his lif
 He loveth, and Ithis he hihte :
 His moder wiste wel sche mihte
 Do Tereüs no more grief
 Than sle this child, which was so lief. 5880
 Thus sche, that was, as who seith, mad
 Of wo, which hath hir overlad,
 Withoute insihte of moderhede
 Foryat pite and loste drede,
 And in hir chambre prively
 This child withouten noise or cry
 Sche slou, and hieu him al to pieces : P. ii. 325
 And after with diverse spieces
 The fleissh, whan it was so toheeewe,
 Sche takth, and makth therof a sewe, 5900
 With which the fader at his mete
 Was served, til he hadde him ete ;
 That he ne wiste hou that it stod,
 Bot thus his oughne fleissh and blod
 Himself devoureth ayein kinde,
 As he that was tofore unkinde.
 And thanne, er that he were arise,
 For that he scholde ben agrise,
 To schewen him the child was ded,
 This Philomene tok the hed 5910
 Betwen tuo disshes, and al wrothe

5878 herkne (herken) LB₂, BTΔ, W 5880 The AJMH₁XRLB₂
 Tho EC 5889 To . . . grieue H₁ . . . B₂ 5890 þat was so
 lieue H₁ . . . B₂

[TALE OF TEREUS.]

Tho comen forth the Sostres bothe,
And setten it upon the bord.
And Progne tho began the word,
And seide, 'O werste of alle wicke,
Of conscience whom no pricke
Mai stere, lo, what thou hast do!
Lo, hier ben nou we Sostres tuo;
O Raviner, lo hier thi preie,
With whom so falsliche on the weie
Thou hast thi tirannyne wrought. 5920

Lo, nou it is somdel aboght,
And bet it schal, for of thi dede
The world schal evere singe and rede
In remembrance of thi defame:
For thou to love hast do such schame,
That it schal nevere be foryete.' P. ii. 326

With that he sterte up fro the mete,
And schof the bord unto the flor,
And cauhte a swerd anon and suor
That thei scholde of his handes dye. 5930

And thei unto the goddes crie
Beginne with so loude a stevene,
That thei were herd unto the hevene;
And in a twincling of an yhe
The goddes, that the meschief syhe,
Here formes changen alle thre.

Echon of hem in his degre
Was torned into briddes kinde;
Diverseliche, as men mai finde,
After thastat that thei were inne,
Here formes were set atwinne. 5940

And as it telleth in the tale,
The ferst into a nyhtingale
Was schape, and that was Philomene,
Which in the wynter is noght sene,
For thanne ben the leves falle

5918 hier ben nou we] here be we now J nowe we her be W
here ben we M hier (here) ben now (om. we) H₁... B₂ 5925 re-
menbrance F 5929 in to H₁ECLB₂, BTΔ, H₃ 5936 Al sodeinly
þat men it syhe H₁... B₂ 5944 þe nightingale XECLB₂

And naked ben the buisshes alle.
 For after that sche was a brid,
 Hir will was evere to ben hid,
 And forto duelle in prive place,
 That noman scholde sen hir face
 For schame, which mai noght be lassed,
 Of thing that was tofore passed,
 Whan that sche loste hir maidenhiede :
 For evere upon hir wommanhiede,
 Thogh that the goddes wolde hire change, P. ii. 327
 Sche thenkth, and is the more strange,
 And halt hir clos the wyntres day.
 Bot whan the wynter goth away, 5960
 And that Nature the goddesse
 Wole of hir oughne fre largesse
 With herbes and with floures bothe
 The feldes and the medwes clothe,
 And ek the wodes and the greves
 Ben heled al with grene leves,
 So that a brid hire hyde mai,
 Betwen Averil and March and Maii,
 Sche that the wynter hield hir clos,
 For pure schame and noght aros, 5970
 Whan that sche seth the bowes thikke,
 And that ther is no bare sticke,
 Bot al is hid with leves grene,
 To wode comth this Philomene
 And makth hir ferste yeres flyt ;
 Wher as sche singeth day and nyht,
 And in hir song al openly
 Sche makth hir pleignte and seith, ‘O why,
 O why ne were I yit a maide?’
 For so these olde wise saide, 5980
 Which understoden what sche mente,
 Hire notes ben of such entente.

5958 Sche thenkth] Sche was H₁ . . . B₂ 5962 larchesse F
 5966 al] and AM . . . L om. B₂ 5971 sih (sigh &c.)
 E, AdBT, WH₃ saw Δ (sep S) 5974 þe Philomene H₁ . . . B₂
 5977 openly] priuely H₁ . . . B₂ 5979 O why] Why BT 5981
 Which AJ, S, F Whiche B

CONFESSIO AMANTIS

[TALE OF TEREUS.]

And ek thei seide hou in hir song
 Sche makth gret joie and merthe among,
 And seith, 'Ha, nou I am a brid,
 Ha, nou mi face mai ben hid:
 Thogh I have lost mi Maidenhede, P. ii. 328
 Schal noman se my chekes rede.'
 Thus medleth sche with joie wo
 And with hir sorwe merthe also, 5990
 So that of loves maladie
 Sche makth diverse melodie,
 And seith love is a wofull blisse,
 A wisdom which can noman wisse,
 A lusti fievere, a wounde softe:
 This note sche reherceth ofte
 To hem whiche understande hir tale.
 Nou have I of this nyhtingale,
 Which erst was cleped Philomene,
 Told al that evere I wolde mene, 6000
 Bothe of hir forme and of hir note,
 Wheroft men mai the storie note.

And of hir Soster Progne I finde,
 Hou sche was torned out of kinde
 Into a Swalwe swift of winge,
 Which ek in wynter lith swounyng,
 Ther as sche mai nothing be sene:
 Bot whan the world is woxe grene
 And comen is the Somertide,
 Than flethe sche forth and ginth to chide, 6010
 And chitreth out in hir langage
 What falshod is in mariage,
 And telleth in a maner speche
 Of Tereus the Spousebreche.
 Sche wol noght in the wodes duelle,
 For sche wolde openliche telle;
 And ek for that sche was a spouse, P. ii. 329
 Among the folk sche comth to house,
 To do thes wyves understande

6008 world] woode B word T 6011 chatref (chatereth)
 AMH₁ chater (chateren) YXG... B₂ 6012 falshod A, S, F
 falshode JC, B 6016 wol C, B 6019 to vnderstonde H₁E... B₂

The falshod of hire housebonde,
 That thei of hem be war also,
 For ther ben manye untrewe of tho.
 Thus ben the Sostres briddes bothe,
 And ben toward the men so lothe,
 That thei ne wole of pure schame
 Unto no mannes hand be tame;
 For evere it duelleth in here mynde
 Of that thei founde a man unkinde,
 And that was false Tereüs.

6020 [TALE OF TEREUS.]

If such on be amonges ous
 I not, bot his condicion
 Men sein in every region
 Withinne toune and ek withoute
 Not regneth comunliche aboute.
 And natheles in remembrance
 I wol declare what vengance
 The goddes hadden him ordeined,
 Of that the Sostres hadden pleigned:
 For anon after he was changed
 And from his oghne kinde strangled,

6030

A lappewincke mad he was,
 And thus he hoppeth on the gras,
 And on his hed ther stant upriht
 A creste in tokne he was a kniht;
 And yit unto this dai men seith,
 A lappewincke hath lore his feith
 And is the brid falseste of alle.

6040

P. ii. 330

Bewar, mi Sone, er thee so falle;
 For if thou be of such covine,
 To gete of love be Ravine
 Thi lust, it mai thee falle thus,
 As it befell of Tereüs.

Confessor.

Mi fader, goddes forebode!

Amans.

6020 falshod A, F falshode J, SB falshede C hire] here (her)
 H₁E RL, Ad_Δ, FH₃ 6026 no om. AM, Ad je X, W 6042
 in H₁E . . . B₂ 6044 he was] of a BT 6046 The l. A . . . B₂,
 Ad_Δ, WH₃ 6048 Bewar F Be war AJC, SB 6052 to Tereus
 BT 6053 goddes forebode] nay god it forbede X . . . B₂ nay
 god for bede H₁ (goddes forbode AJM, AdT, WH₃)

CONFESSIO AMANTIS

[TALE OF TEREUS.]

Me were levere be fortrode
 With wilde hors and be todrawe,
 Er I ayein love and his lawe
 Dede eny thing or loude or stille,
 Which were noght mi ladi wille.
 Men sein that every love hath drede ;
 So folweth it that I hire drede, 6060
 For I hire love, and who so dredeth,
 To plese his love and serve him nedeth.
 Thus mai ye knownen be this skile
 That no Ravine don I wile
 Ayein hir will be such a weie ;
 Bot while I live, I wol obeie
 Abidinge on hire courtesie,
 If eny merci wolde hir plie.
 Forthi, mi fader, as of this
 I wot noght I have don amis : 6070
 Bot furthermore I you beseche,
 Som other point that ye me teche,
 And axeth forth, if ther be auht,
 That I mai be the betre tauht.

[ROBBERY.]

ix. *Viuat ut ex spoliis grandi quamsepe tumultu,*
Quo graditur populus, latro perurget iter.
Sic amor, ex casu poterit quo carpere predam, P. ii. 331
Si locus est aptus, cetera nulla timet.

Whan Covoitise in povere astat
 Stant with himself upon debat
 Thurgh lacke of his misgovernance,
 That he unto his sustienance
 Ne can non other weie finde
 To gete him good, thanne as the blinde, 6080
 Which seth noght what schal after falle,
 That ilke vice which men calle
 Of Robberie, he takth on honde ;
 Wherof be water and be londe
 Of thing which othre men beswinke

Hic loquitur super
 illa Cupiditatis specie
 quam furtum vocant,
 cuius Ministri alicuius
 legis offensam non metuenter,
 tam in amoris
 causa quam aliter,
 suam quamsepe con-
 scienciam offendunt.

6054 be forte(re) (for trede) H₁XECLB₂ to be trede R 6059
 louer(e) AM . . . B₂ 6076 himseluen (himself) in d. H₁ . . . B₂
 6084 water AC, B watre J, S, F

He get him cloth and mete and drinke.

[ROBBERY.]

Him reccheth noght what he beginne,

Thurgh thefte so that he mai winne:

Forthi to maken his pourchas

He lith awaitende on the pas,

6090

And what thing that he seth ther passe,

He takth his part, or more or lasse,

If it be worthi to be take.

He can the packes wel ransake,

So prively berth non aboute

His gold, that he ne fint it oute,

Or other juel, what it be;

He takth it as his proprete.

In wodes and in feldes eke

Thus Robberie goth to seke,

6100

Wher as he mai his porpos finde.

And riht so in the same kinde,

My goode Sone, as thou miht hiere, P. ii. 332

To speke of love in the matiere

And make a verrai resemblance,

Riht as a thief makth his chevance

And robbeth mennes good aboute

In wode and field, wher he goth oute,

So be ther of these lovers some,

In wylde stedes wher thei come

6110

And finden there a womman able,

And therto place covenable,

Withoute leve, er that thei fare,

Thei take a parte of that chaffare:

Yee, though sche were a Scheperdesse,

Yit wol the lord of wantounesse

Assaie, althogh sche be unmete,

For other mennes good is swete.

Bot therof wot nothing the wif

At hom, which loveth as hir lif

6120

Hir lord, and sitt alday wisshinge

After hir lordes hom comyng:

Bot whan that he comth hom at eve,

6101 pourchas S...Δ 6103 as] or AMRCL heere H₁ om. E
6110 wyldee F wher] þer AM 6114 hir(e) chaffare H₁... H₂ þi ch. M

CONFESSIO AMANTIS

[ROBBERY.]

Anon he makth his wif beleve,
 For sche noght elles scholde knowe :
 He telth hire hou his hunte hath blowe,
 And hou his houndes have wel runne,
 And hou ther schon a merye Sunne,
 And hou his haukes flowen wel ;
 Bot he wol telle her nevere a diel 6130
 Hou he to love untrewe was,
 Of that he robbede in the pas,
 And tok his lust under the schawe P. ii. 333
 Ayein love and ayein his lawe.

Confessor.

Which thing, mi Sone, I thee forbede,
 For it is an ungodly dede.

For who that takth be Robberie
 His love, he mai noght justefie
 His cause, and so fuloſte sithe
 For ones that he hath be blithe 6140
 He schal ben after sory thries.
 Ensample of suche Robberies
 I finde write, as thou schalt hiere,
 Acordende unto this matiere.

[NEPTUNE AND
CORNIX.]

Hic loquitur contra
 istos in amoris causa
 predones, qui cum in
 suam furtive concupis-
 cenciam aspirant, for-
 tunam in contrarium
 operatur. Et narrat
 quod cum Neptunus
 quamdam virginem
 nomine Cornicem so-
 lam iuxta mare deam-
 bulantem opprimere
 suo furto voluisse,
 superueniens Pallas
 ipsam e manibus eius
 virginitate seruata
 gracius liberavit.

I rede hou whilom was a Maide,
 The faireste, as Ovide saide,
 Which was in hire time tho ;
 And sche was of the chambre also
 Of Pallas, which is the goddesse
 And wif to Marte, of whom prouesse 6150
 Is yove to these worthi knihtes.
 For he is of so grete mihtes,
 That he governeth the bataille ;
 Withouten him may noght availe
 The stronge hond, bot he it helpe ;
 Ther mai no knyht of armes yelpe,
 Bot he feihte under his banere.
 Bot nou to speke of mi matiere,
 This faire, freisshe, lusti mai,
 Al one as sche wente on a dai 6160
 Upon the stronde forto pleie,

[NEPTUNE AND
CORNIX.]

Ther cam Neptunus in the weie,
Which hath the See in governance ; P. ii. 334
And in his herte such plesance
He tok, whan he this Maide sih,
That al his herte aros on hih,
For he so sodeinliche unwar
Behield the beaute that sche bar.
And caste anon withinne his herte
That sche him schal no weie asterte, 6170
Bot if he take in avantage
Fro thilke maide som pilage,
Noght of the broches ne the Ringes,
Bot of some othre smale thinges
He thoghte parte, er that sche wente ;
And hire in bothe hise armes hente,
And putte his hond toward the cofre,
Wher forto robbe he made a profre,
That lusti tresor forto stele,
Which passeth othre goodes fele 6180
And cleped is the maidenhede,
Which is the flour of wommanhede.
This Maiden, which Cornix be name
Was hote, dredende alle schame,
Sih that sche mihte noght debate,
And wel sche wiste he wolde algate
Fulfille his lust of Robberie,
Anon began to wepe and crie,
And seide, 'O Pallas, noble queene,
Scheu nou thi myht and let be sene, 6190
To kepe and save myn honour :
Help, that I lese noght mi flour,
Which nou under thi keie is loke.' P. ii. 335
That word was noght so sone spoke,
Whan Pallas schop recoverir
After the will and the desir
Of hire, which a Maiden was,
And sodeinliche upon this cas

6162 Neptimus AH:R, BT, H₃ 6167 so sod.] al sod. H₁ . . . B₂
6178 Wherfor(e) to AB₂, Δ Wherof to H₁ Where to BT, W
6190 and] ad F lete it be AM

[NEPTUNE AND
CORNIX.]

Out of hire wommanisshē kinde
Into a briddes like I finde
Sche was transformed forth withal,
So that Neptunus nothing stal
Of such thing as he wolde have stolē.
With fetheres blake as eny cole
Out of hise armes in a throwe
Sche flih before his yhe a Crowe ;
Which was to hire a more delit,
To kepe hire maidenhede whit
Under the wede of fethers blake,
In Perles whyte than forsake
That no lif mai restore ayein.
Bot thus Neptune his herte in vein
Hath upon Robberie sett ;
The bridd is flowe and he was let,
The faire Maide him hath escaped,
Wherof for evere he was bejaped
And scorned of that he hath lore.

6200

Confessor.

Mi Sone, be thou war therfore
That thou no maidenhode stèle,
Wherof men sen deseses fele
Aldai befallie in sondri wise ;
So as I schal thee yit devise
An other tale therupon,
Which fell be olde daies gon.

6210

[TALE OF CALISTONA.]

Hic ponit exemplum contra istos in causa virginitatis lese predones. Et narrat quod cum Calistona Lichaontis mire pulcritudinis filia suam virginitatem Diane conseruandam castissima voulisset, et in Siluum que Tegea dicitur interalias ibidem Nimpas moraturam se

King Lichaon upon his wif
A dowhter hadde, a goodly lif,
A clene Maide of worthi fame,
Calistona whos rihte name
Was cleped, and of many a lord
Sche was besought, bot hire acord
To love myhte noman winne,
As sche which hath no lust therinne ;
Bot swor withinne hir herte and saide
That sche wolde evere ben a Maide.
Wherof to kepe hireself in pes,

P. ii. 336

6220

6215 Maide] may H . . . B
him W 6234 wol B

him hath] is him S . . . A hath

With suche as Amadriades
 Were cleped, wodemaydes, tho,
 And with the Nimpes ek also
 Upon the spring of freisshe welles
 Sche schop to duelle and nagher elles.
 And thus cam this Calistona
 Into the wode of Tegea,
 Wher sche virginite behihte
 Unto Diane, and thereto plihte
 Her trouthe upon the bowes grene,
 To kepe hir maidenhode clene.
 Which afterward upon a day
 Was priveliche stole away ;
 For Jupiter thurgh his queintise
 From hire it tok in such a wise,
 That sodeinliche forth withal
 Hire wombe aros and sche toswal,
 So that it mihte noght ben hidd.
 And therupon it is betidd,
 Diane, which it herde telle,
 In prive place unto a welle
 With Nimpes al a compainie
 Was come, and in a ragerie
 Sche seide that sche bathe wolde,
 And bad that every maide scholde
 With hire al naked bathe also.
 And tho began the prive wo,
 Calistona wax red for schame ;
 Bot thei that knewe noght the game,
 To whom no such thing was befallie,
 Anon thei made hem naked alle,
 As thei that nothing wolden hyde :
 Bot sche withdrouh hire evere asyde,
 And natheles into the flod,
 Wher that Diane hirselfe stod,
 Sche thoghte come unaperceived.
 Bot therof sche was al deceived ;
 For whan sche cam a litel nyh,

[TALE OF CALISTONA.]
 transtulisset, Iupiter
 virginis castitatem
 subtili furto surripiens, quendam filium,
 qui postea Archas
 6240 nominatus est, ex ea
 genuit : vnde Iuno in
 Calistonam seuiens
 eius pulcritudinem in
 vrse turpissime deformitatem subito transfiguravit.

6250

P. ii. 337

6260

6270

6239 margin quendam] quem B . . . 6256 in to A . . . B₂, W
 6257 al a] alle AM al þe (alle the) H₁E . . . B₂ 6267 byde AM

CONFESSIO AMANTIS

[TALE OF CALISTONA.]

And that Diane hire wombe syh,
 Sche seide, 'Awey, thou foule beste,
 For thin astat is noght honeste
 This chaste water forto touche ;
 For thou hast take such a touche,
 Which nevere mai ben hol ayein.'

And thus goth sche which was forlein 6280
 With schame, and fro the Nimpes fledde,
 Til whanne that nature hire spedde,
 That of a Sone, which Archas
 Was named, sche delivered was.

And tho Juno, which was the wif P. ii. 338
 Of Jupiter, wroth and hastif,
 In pourpos forto do vengance
 Cam forth upon this ilke chance,
 And to Calistona sche spak,

And sette upon hir many a lak, 6290
 And seide, 'Ha, nou thou art atake,
 That thou thi werk myht noght forsake.

Ha, thou ungoodlich ypocrite,
 Hou thou art gretly forto wyte !

Bot nou thou schalt ful sore abie
 That ilke stelthe and micherie,
 Which thou hast bothe take and do ;
 Wheroft thi fader Lichao

Schal noght be glad, whan he it wot,
 Of that his dowhter was so hot, 6300
 That sche hath broke hire chaste avou.

Bot I thee schal chastise nou ;
 Thi grete beaute schal be torned,
 Thurgh which that thou hast be mistorned,
 Thi large frount, thin yhen greie,
 I schal hem change in other weie,
 And al the feture of thi face
 In such a wise I schal deface,
 That every man thee schal forbere.'
 With that the liknesse of a bere 6310
 Sche tok and was forschape anon.

6289 he AdBT

6293 vngoodlich JC, SB, F vngoodliche A

6296 of micherye B

6302 chastie EC

6304 that om. AM, Ad

Withinne a time and therupon
 Befell that with a bowe on honde,
 To hunte and gamen forto fonde,
 Into that wode goth to pleie
 Hir Sone Archas, and in his weie
 It hapneth that this bere cam.
 And whan that sche good hiede nam,
 Wher that he stod under the bowh,
 Sche kneu him wel and to him drouh ;
 For thogh sche hadde hire forme lore,
 The love was noght lost therfore
 Which kinde hath set under his lawe.
 Whan sche under the wodesschawe
 Hire child behield, sche was so glad,
 That sche with bothe hire armes sprad,
 As thogh sche were in wommanhiede,
 Toward him cam, and tok non hiede
 Of that he bar a bowe bent.

And he with that an Arwe hath hent
 And gan to teise it in his bowe,
 As he that can non other knowe,
 Bot that it was a beste wylde.
 Bot Jupiter, which wolde schylde
 The Moder and the Sone also,
 Ordeineth for hem bothe so,
 That thei for evere were save.

Bot thus, mi Sone, thou myht have
 Ensample, hou that it is to fle
 To robbe the virginite

Of a yong innocent aweie :
 And overthis be other weie,
 In olde bokes as I rede,
 Such Robberie is forto drede,
 And nameliche of thilke good
 Which every womman that is good
 Desireth forto kepe and holde,

[TALE OF CALISTONA.]

P. ii. 339

6320

6330

Confessor.

6340

P. ii. 340

6315 in honde X, AdBTΔ . . . 6317 happen E, AdBTΔ . . . happed W
 6318 he YEC, AdBT . . . 6319 a bough H . . . Bz, Δ . . . 6324
 wodesschawe AJ, F . . . woode schawe C, BT . . . 6336 so] tuo E, B
 too W . . . 6341 a weie F

CONFESSIO AMANTIS

[TALE OF CALISTONA.]

As whilom was be daies olde.
 For if thou se mi tale wel
 Of that was tho, thou miht somdiel
 Of old ensample taken hiede,
 Hou that the flour of maidenhiede
 Was thilke time holde in pris.
 And so it was, and so it is,
 And so it schal for evere stonde :
 And for thou schalt it understande,
 Nou herkne a tale next suiendo,
 Hou maidenhod is to commende.

6350

[VIRGINITY.]

x. *Vt Rosa de spinis spineto preualet orta,
 Et lili flores cespite plura valent,
 Sic sibi virginitas carnis sponsalia vincit,
 Eternos fetus que sine labe partit.*

Of Rome among the gestes olde
 I finde hou that Valerie tolde
 That what man tho was Emperour
 Of Rome, he scholde don honour
 To the virgine, and in the weie,
 Wher he hire mette, he scholde obeie
 In worshipe of virginite,
 Which tho was of gret dignite.

6360

Noght onliche of the wommen tho,
 Bot of the chaste men also
 It was commended overal :
 And forto speke in special
 Touchende of men, ensample I finde, P. ii. 341

6370

Phryns, which was of mannes kinde
 Above alle othre the faireste
 Of Rome and ek the comelieste,
 That wel was hire which him mihte
 Beholde and have of him a sihte.
 Thus was he tempted ofte sore ;

Hic loquitur, qualiter Phyrinus, iuuenus
 Rome pulcherrimus, ut illesam suam conseruaret virginitatem,
 ambos oculos eruens
 vultus sui decorem
 abhominabilem constituit.

6351 olde ensamples AdBT, W

Latin Verses x. om. here and ins. later S . . . Δ (ins. here Λ)

6361 That whilom was an emp. H₁E That whilom per was emp.
 XRCLB₂ þat what man was þo emp. Δ 6363 and in] and
 AMR in LB₂ 6364 margin sedebant H₁RCLB₂ 6366 of]
 a AdBT 6367 womman H₁ . . . B₂, W 6372 Phirus AM

Bot for he wolde be nomore
 Among the wommen so coveited,
 The beaute of his face streited 6380
 He hath, and threste out bothe hise yhen,
 That alle wommen whiche him syhen
 Thanne afterward, of him ne roghte :
 And thus his maidehiede he boghte.
 So mai I prove wel forthi,
 Above alle othre under the Sky,
 Who that the vertus wolde peise,
 Virginite is forto preise,
 Which, as thapocalips recordeth,
 To Crist in hevene best acordeth. 6390
 So mai it schewe wel therfore,
 As I have told it hier tofore,
 In hevene and ek in Erthe also
 It is accept to bothe tuo *.
 And if I schal more over this
 Declare what this vertu is,
 I finde write upon this thing

* Out of his flessh a man to live
 Gregoire hath this ensample yive,
 And seith it schal rather be told
 Lich to an Angel manyfold,
 Than to the lif of mannes kinde.
 Ther is no reson forto finde,
 Bot only thurgh the grace above,
 In flessh withoute fleschly love
 A man to live chaste hiere :
 And natholes a man mai hiere
 Of suche that have ben er this,
 And yit ther ben ; bot for it is
 A vertu which is sielde wonne,
 Now I this matiere have begonne,

P. ii. 342

6400*

In carne preter
 carnem viuere pocius
 vita angelica quam
 humana est.

6378 be om. AM 6381 threste] put B 6382 him] it B

6387f. That maidenhode is forto preise

Who hat je vertus wolde peise S . . . ΔΔ

6390 margin Hii secuntur agnum quocunque ierit SΔ

6395*-6438* Only in SADBΤΔΔ The text here follows S 6396* ff.

margin In carne—est om. B 6398* Lich BT Liche S

CONFESSIO AMANTIS

[CHASTITY OF
VALENTINIAN.]

Hic loquitur qualiter
Valentinianus Imperator, cum ipse
octogenarius plures
prouincias Romano

Of Valentinian the king
And Emperour be thilke daies,
A worthi knyht at alle assaies,
Hou he withoute Mariage
Was of an hundred wynter Age,

6400

Milicia est vita
hominis super terram.

x. *Vt Rosa de spinis spineto preualet orta,
Et lili flores cespite plura valent,
Sic sibi virginitas carnis sponsalia vincit,
Eternos fetus que sine labe parit.*

To trete upon the maidenhiede,
The bok seith that a mannes lif
Upon knyhthode in werre and strif
Is sett among hise enemys:
The frele fleissch, whos nature is
Ai redy forto sporne and falle,
The ferste foman is of alle;
For thilke were is redi ai,
It werreth nyht, it werreth dai,
So that a man hath nevere reste.
For thi is thilke knyht the beste,
Thurgh myht and grace of goddes sonde
Which that bataille mai withstonde:
Wheroft yit duelleth the memoire
Of hem that whilom the victoire
Of thilke dedly werre hadden;
The hih prouesse which thei ladden,
Wheroft the Soule stod amended, P. ii. 343
Upon this erthe is yit commended.

6430*

6430*

An Emperour be olde dayes
Ther was, and he at alle assaies
A worthi knyht was of his hond,
Ther was non such in al the lond;

Hic loquitur qualiter
Valentinianus Imperator, cum ipse
octogenarius plures
prouincias Romano
Imperio belliger sub-

Latin Verses x. inserted after 6412 SAdBT after 6413* Δ*
6412* book BT boke S margin Milicia—terram BΔ om. SΔ
6427* dedly BT dedely S 6429* stood BT stode S 6430*
is βit SΔ it is AdBTΔ

And hadde ben a worthi kniht
 Bothe of his lawe and of his myht.
 Bot whan men wolde his dedes peise
 And his knyghtode of Armes preise,
 Of that he dede with his hondes,
 Whan he the kinges and the londes
 To his subjeccion put under,
 Of al that pris hath he no wonder,
 For he it sette of non acompte,
 And seide al that may noght amonte
 Ayeins o point which he hath nome,
 That he his fleissh hath overcome :
 He was a virgine, as he seide ;
 On that bataille his pris he leide.
 Lo nou, my Sone, avise thee.

Yee, fader, al this wel mai be,
 Bot if alle othre dede so,
 The world of men were sone go :
 And in the lawe a man mai finde,
 Hou god to man be weie of kinde
 Hath set the world to multeplie ;
 And who that wol him justefie,
 It is ynouh to do the lawe.
 And natheles youre goode sawe
 Is good to kepe, who so may,
 I wol noght therayein seie nay.

Mi Sone, take it as I seie ;
 If maidenhod be take aweie
 Withoute lawes ordinance,

Bot yit for al his vasselage
 He stod unwedded al his age,
 And in Cronique as it is told,
 He was an hundred wynter old.
 Bot whan men wolde etc. (*as 6405 ff.*)

6408 and] of AdBT 6409 put AJ, S, F 6418 My
 fader Hi . . . B₂, Ad mai wel AMEC, S . . . ΔΔ 6429 take AJ,
 F tak SB

6436* stood BT stode S margin contra sue om. B
 6439* margin castissime B

[CHASTITY OF
 VALENTINIAN.]

Imperio belliger sub-iugasset, dixit se super omnia magis gaudere de eo, quod contra sue carnis concupiscentiam victoriam obtinisset; nam et ipse virgo omnibus diebus vite 6410 sue castissimus permansit.

P. ii. 344
 (6450*)

[VIRGINITY.]

Amans.

6420

Confessor.

6430

iugasset, dixit se super omnia magis gaudere de eo quod contra sue carnis concupiscentiam victoriam obtinisset; nam et ipse virgo omnibus diebus vite sue castissimus permansit.

CONFESSIO AMANTIS

[VIRGINITY.]

It mai noght failen of vengance.
 And if thou wolt the sothe wite,
 Behold a tale which is write,
 Hou that the King Agamenon,
 Whan he the Cite of Lesbon
 Hath wonne, a Maiden ther he fond,
 Which was the faireste of the Lond
 In thilke time that men wiste.

He tok of hire what him liste
 Of thing which was most precious,
 Wherof that sche was dangerous.

This faire Maiden cleped is
 Criseide, doughter of Crisis,
 Which was that time in special
 Of thilke temple principal,
 Wher Phebus hadde his sacrifice,
 So was it wel the more vice.

Agamenon was thanne in weie
 To Troeward, and tok aweie
 This Maiden, which he with him ladde,
 So grete a lust in hire he hadde.

Bot Phebus, which hath gret desdeign
 Of that his Maiden was forlein,
 Anon as he to Troie cam,

Vengance upon this dede he nam
 And sende a comun pestilence.

Thei soghten thanne here evidence
 And maden calculacion,
 To knowe in what condicion

This deth cam in so sodeinly ;
 And ate laste redyly

The cause and ek the man thei founde :
 And forth withal the same stounde
 Agamenon opposed was,

Which hath beknownen al the cas
 Of the folie which he wroghte.

6440

P. ii. 345

6450

6460

(6500*)

6444 Criseid(e) þe doughter AdBTΔ (Criseide dowhter S)
 6452 grete AJ, S, F gret C, BT 6461 in] hem AXG . . . B₂ hym
 MH₁ 6463 he founde RCLB₂ be f. E 6465 apposed
 AM . . . B₂ (except E)

And therupon mercy thei soghte
 Toward the god in sondri wise
 With preiere and with sacrificise,
 The Maide and hom ayein thei sende,
 And yive hire good ynouh to spende
 For evere whil sche scholde live :
 And thus the Senne was foryive
 And al the pestilence cessed.

[VIRGINITY.]

6470

P. ii. 346

Confessor.

Lo, what it is to ben encressed
 Of love which is evelle wonne.
 It were betre noght begonne
 Than take a thing withoute leve,
 Which thou most after nedes leve,
 And yit have malgre forth withal.
 Forthi to robben overal
 In loves cause if thou beginne,
 I not what ese thou schalt winne.
 Mi Sone, be wel war of this,
 For thus of Robberie it is.

6480

Mi fader, youre ensamplerie
 In loves cause of Robberie
 I have it riht wel understande.
 Bot overthis, hou so it stonde,
 Yit wolde I wite of youre aprise
 What thing is more of Covoitise.

Amans.

6490

- xi. *Insidiando latens tempus rimatur et horam*
Fur, quibus occulto tempore furtu parat.
Sic amor insidiis vacat, ut sub tegmine ludos
Prendere furtiuos nocte fauente queat.

[STEALTH AND
MICHERY.]

With Covoitise yit I finde
 A Servant of the same kinde,
 Which Stelthe is hote, and Mecherie
 With him is evere in compainie.

Hic tractat super
 illa Cupiditatis specie,
 que secretum latro-

6471 maide and] mayden (maide) H₁ . . . B₂, AdBT, W 6472
 ȝaf AM . . . B₂, T, W (gave)

6486 f. My fader so I wole I wis Amans.

But now [wif] ȝour ensamplerie H₁ . . . B₂
 (wif om. all except E)
Latin Verses xi. 1 ad horam E, B 2 tempora AdBT 3 insidii
 H₁ . . . B₂

[STEALTH AND
MICHERY.]

cinium dicitur, cuius
natura custode rerum
nesciente ea que cupit
tam per diem quam
per noctem absque
strepitu clanculo fur-
atur.

Of whom if I schal telle soth,
He stalketh as a Pocok doth,
And takth his preie so covert,
That noman wot it in apert.
For whan he wot the lord from home, 6500
Than wol he stalke aboute and rome ;
And what thing he fint in his weie,
Whan that he seth the men aweie,
He stelth it and goth forth withal,
That therof noman knowe schal.
And ek fuloſte he goth a nyht
Withoute Mone or sterreliht,
And with his craft the dore unpiketh,
And takth therinne what him liketh : 6510
And if the dore be so schet,
That he be of his entre let,
He wole in ate wyndou crepe,
And whil the lord is faste aslepe,
He stelth what thing as him best list,
And goth his weie er it be wist. (6550*)
Fulofte also be lyhte of day
Yit wole he stele and make assay ;
Under the cote his hond he put,
Til he the mannes Purs have cut, 6520
And rifleth that he fint therinne.
And thus he auntreth him to winne,
And berth an horn and noght ne bloweth,
For noman of his conseil knoweth ;
What he mai gete of his Michinge,
It is al bile under the winge.
And as an hound that goth to folde
And hath ther taken what he wolde,
His mouth upon the gras he wypeth,
And so with feigned chiere him slypeth, 6530
That what as evere of schep he strangle, P. ii. 348
Ther is noman therof schal jangle,
As forto knownen who it dede ;
Riht so doth Stelthe in every stede,

6499 *margin* custodire A . . . B₂ 6501 at home H₁ . . . B₂
6518 wold(e) H₁ . . . B₂ 6533 As] And AdBT, H₃

Where as him list his preie take.
 He can so wel his cause make
 And so wel feigne and so wel glose,
 That ther ne schal noman suppose,
 Bot that he were an innocent,
 And thus a mannes yhe he blent :
 So that this crafte I mai remene
 Withouten help of eny mene.

6540

Ther be lovers of that degre,
 Which al here lust in private,
 As who seith, geten al be Stelthe,
 And ofte atteignen to gret welthe
 As for the time that it lasteth.
 For love awaiteth evere and casteth
 Hou he mai stele and cacche his preie,
 Whan he therto mai finde a weie :
 For be it nyht or be it day,
 He takth his part, whan that he may,
 And if he mai nomore do,
 Yit wol he stele a cuss or tuo.

6550

Mi Sone, what seist thou therto ?
 Tell if thou dedest evere so.
 Mi fader, hou ?

Confessor.

Mi Sone, thus,—
 If thou hast stolen eny cuss
 Or other thing which therto longeth,
 For noman suche thieves hongeth :
 Tell on forthi and sei the trouthe.

P. ii. 349

6560

Mi fader, nay, and that is routhe,
 For be mi will I am a thief ;
 Bot sche that is to me most lief,
 Yit dorste I nevere in private
 Noght ones take hire be the kne,
 To stele of hire or this or that,
 And if I dorste, I wot wel what :
 And natheles, bot if I lie,
 Be Stelthe ne be Robberie
 Of love, which fell in mi thought,
 To hire dede I nevere noght.

Confessio Amantis.

(6600*)

6570

CONFESSIO AMANTIS

[STEALTH OF LOVERS.]

Bot as men sein, wher herte is failed,
 Ther schal no castell ben assailed;
 Bot thogh I hadde hertes ten,
 And were als strong as alle men,
 If I be noght myn oghne man
 And dar noght usen that I can,
 I mai miselwe noght recovere.

Thogh I be nevere man so povere, 6580
 I bere an herte and hire it is,
 So that me failleth wit in this,
 Hou that I scholde of myn acord
 The servant lede ayein the lord:
 For if mi fot wolde awher go,
 Or that min hand wolde elles do,
 Whan that myn herte is therayein,
 The remenant is al in vein.

And thus me lacketh alle wele,
 And yit ne dar I nothing stele 6590
 Of thing which longeth unto love: P. ii. 350
 And ek it is so hyh above,
 I mai noght wel therto areche,
 Bot if so be at time of speche,
 Ful selde if thanne I stele may
 A word or tuo and go my way.
 Betwen hire hih astat and me
 Comparison ther mai non be,
 So that I fiele and wel I wot,

Al is to hevy and to hot
 To sette on hond withoute leve:
 And thus I mot algate leve
 To stele that I mai noght take,
 And in this wise I mot forsake
 To ben a thief ayein mi wille
 Of thing which I mai noght fulfillie.

For that Serpent which nevere slepte
 The flees of gold so wel ne kepte
 In Colchos, as the tale is told,
 That mi ladi a thousandfold 6600
 Nys betre yemed and bewaked,

6585 wolde AJ, SB wold C, F 6597 hih A, F hihe B hye J

Wher sche be clothed or be naked.
 To kepe hir bodi nyht and day,
 Sche hath a wardein redi ay,
 Which is so wonderful a wyht,
 That him ne mai no mannes myht (6650*)
 With swerd ne with no wepne daunte,
 Ne with no sleihte of charme enchaunte,
 Wheroft he mihte be mad tame,
 And Danger is his rihte name ; 6620
 Which under lock and under keie, P. ii. 351
 That noman mai it stele aweie,
 Hath al the Tresor underfonge
 That unto love mai belonge.
 The leste lokinge of hire yhe
 Mai noght be stole, if he it syhe ;
 And who so gruccheth for so lyte,
 He wolde sone sette a wyte
 On him that wolde stele more.
 And that me grieveth wonder sore, 6630
 For this proverbe is evere newe,
 That stronge lokes maken trewe
 Of hem that wolden stele and pyke :
 For so wel can ther noman slyke
 Be him ne be non other mene,
 To whom Danger wol yive or lene
 Of that tresor he hath to kepe.
 So thogh I wolde stalke and crepe,
 And wayte on eve and ek on morwe,
 Of Danger schal I nothing borwe, 6640
 And stele I wot wel may I noght :
 And thus I am riht wel bethoght,
 Whil Danger stant in his office,
 Of Stelthe, which ye clepe a vice,
 I schal be gultif neveremo.
 Therfore I wolde he were ago
 So fer that I nevere of him herde,
 Hou so that afterward it ferde :

6617 no om. H₁E . . . B₂, H₃ 6633 pile C 6634 skile C
 6641 I wot wel may I] wel ne may I B wel may I AdT I wot
 wel I mai △

* * *

K

EASTER

[STEALTH OF LOVERS.]

For thanne I mihte yit per cas
 Of love make som pourchas
 Be Stelthe or be som other weie,
 That nou fro me stant fer aweie.

6650

P. ii. 352

Bot, fader, as ye tolde above,
 Hou Stelthe goth a nyht for love,
 I mai noght wel that point forsake,
 That ofte times I ne wake
 On nyghtes, whan that othre slepe ;
 Bot hou, I prei you taketh kepe.
 Whan I am loged in such wise
 That I be nyghte mai arise,
 At som wyndowe and loken oute
 And se the housinge al aboute,
 So that I mai the chambre knowe
 In which mi ladi, as I trowe,
 Lyth in her bed and slepeth softe,
 Thanne is myn herte a thief fulofte : (6700*)

6660

For there I stonde to beholde
 The longe nyghtes that ben colde,
 And thenke on hire that lyth there.
 And thanne I wishe that I were

6670

Als wys as was Nectanabus
 Or elles as was Protheüs,
 That couthen bothe of nigromauunce
 In what liknesse, in what semblaunce,
 Riht as hem liste, hemself transforme :
 For if I were of such a forme,

I seie thanne I wolde fle

Into the chambre forto se

If eny grace wolde falle,

So that I mihte under the palle

6680

Som thing of love pyke and stele.

P. ii. 353

And thus I thenke thoghtes fele,
 And thogh therof nothing be soth,
 Yit ese as for a time it doth :
 Bot ate laste whanne I finde
 That I am falle into my mynde,

6653 tolde] me tolde AM 6659 such a wise MH₁E . . . B₂, W
 6667 to] and S . . . Δ 6678 the] hire (hir) X . . . B₂, B here H₁

And se that I have stonde longe
 And have no profit underfonge,
 Than stalke I to mi bedd withinne.
 And this is al that evere I winne
 Of love, whanne I walke on nyht :
 Mi will is good, bot of mi myht
 Me lacketh bothe and of mi grace ;
 For what so that mi thoght embrace,
 Yit have I noght the betre ferd.
 Mi fader, lo, nou have ye herd
 What I be Stelthe of love have do,
 And hou mi will hath be therto :
 If I be worthi to penance
 I put it on your ordinance.

6690

[STEALTH OF LOVERS.]

Mi Sone, of Stelthe I the behiete,
 Thogh it be for a time swete,
 At ende it doth bot litel good,
 As be ensample hou that it stod
 Whilom, I mai thee telle nou.

6700

Confessor.

I preie you, fader, sei me hou.
 Mi Sone, of him which goth be daie
 Be weie of Stelthe to assaie,
 In loves cause and takth his preie,
 Ovide seide as I schal scie,

Amans.

Confessor.

And in his Methamor he tolde
 A tale, which is good to holde.

6710
P. ii. 354

The Poete upon this matiere
 Of Stelthe wrot in this manere.

TALE OF LEU-
COTHOE.]

Venus, which hath this lawe in honde
 Of thing which mai noght be withstonde, (6750*)
 As sche which the tresor to warde
 Of love hath withinne hir warde,
 Phebum to love hath so constreigned,
 That he withoute reste is peined
 With al his herte to coveite

Hic in amoris causa
 super isto Latrocinio
 quod de die contigit
 ponit exemplum. Et
 narrat quod, cum
 Leuchotoe Orchami
 filia in cameris sub
 arta matris custodia

6694 who so AdBT þoght (þought) C, SB þoghte (þouhte) AJ, F
 6697 ha doo AM kan do Δ 6700 put AJ, S, F putte B
 it on] in HiECL me in B₂ 6706 tel E, B 6715 his lawe
 AMX...B₂ hire lawe H₁ þe lawe S...Δ 6717 margin de die]
 die H₁...B₂ de nocte B 6719 Phebus H₁...B₂

CONFESSIO AMANTIS

[TALE OF LEU-
COTHOE.]

virgo preseruabatur,
Phebus eius pulcritu-
dinem concupiscens,
in conclave domus
clara luce subintrans,
virginis pudiciam
matre nescia deflora-
uit: vnde ipsa impreg-
nata ratus pater filiam
suam ad sepeliendum
viam effodit; ex
cuius tumulo florem,
quem Solsequium vo-
cant, dicunt tunc con-
sequenter primitus
accreuisse.

A Maiden, which was warded streye
Withinne chambre and kept so clos,
That selden was whan sche desclos
Goth with her moder forto pleie.
Leuchotoe, so as men seie,
This Maiden hihte, and Orchamus
Hir fader was; and befell thus.
This doughter, that was kept so deere, 6730
And hadde be fro yer to yeere
Under her moder discipline
A clene Maide and a Virgine,
Upon the whos nativite
Of comelihiede and of beaute
Nature hath set al that sche may,
That lich unto the fresshe Mai,
Which othre monthes of the yeer
Surmonteth, so withoute pier
Was of this Maiden the feture.
Wherof Phebus out of mesure 6740
Hire loveth, and on every syde
Awaiteth, if so mai betyde,
That he thurgh eny sleihte myhte
Hire lusti maidenhod unrithet,
The which were al his worldes welthe.
And thus lurkende upon his stelthe
In his await so longe he lai,
Til it befell upon a dai,
That he thurghout hir chambre wall
Cam in al sodeinliche, and stall 6750
That thing which was to him so lief.
Bot wo the while, he was a thief!
For Venus, which was enemie
Of thilke loves micherie,
Discovereth al the pleine cas
To Clymene, which thanne was

P. ii. 355

6728 margin matre nescia] matre H₁RCLB₂ matre nesciente X, B
nesciente matre E 6731 margin quem om. AMH₁E . . . B₂
6732 margin nunc H₁ . . . B₂ 6742 if om. AM 6746 thus
om. AM 6751 which] bat A . . . B₂ om. W 6756 How it
befell and how it was H₁ . . . B₂

Toward Phebus his concubine.
 And sche to lette the covine
 Of thilke love, dedli wroth
 To pleigne upon this Maide goth,
 And tolde hire fader hou it stod ;
 Wherof for sorwe welnyh wod
 Unto hire moder thus he saide :
 ‘ Lo, what it is to kepe a Maide !
 To Phebus dar I nothing speke,
 Bot upon hire I schal be wreke,
 So that these Maidens after this
 Mow take ensample, what it is
 To soffre her maidenhed be stole,
 Wherof that sche the deth schal thole.’
 And bad with that do make a pet,
 Wherinne he hath his douhter set,
 As he that wol no pite have,
 So that sche was al quik begrave
 And deide anon in his presence.
 Bot Phebus, for the reverence
 Of that sche hadde be his love,
 Hath wroght thurgh his pouer above,
 That sche sprong up out of the molde
 Into a flour was named golde,
 Which stant governed of the Sonne.
 And thus whan love is evelle wonne,
 Fulofte it comth to repentaile.

6760

(6800*)

6770

P. ii. 356

6780

Mi fader, that is no mervaile,
 Whan that the conseil is bewreid.
 Bot ofte time love hath pleid
 And stole many a prive game,
 Which nevere yit cam into blame,
 Whan that the thinges weren hidde.
 Bot in youre tale, as it betidde,
 Venus discoverede al the cas,
 And ek also brod dai it was,
 Whan Phebus such a Stelthe wroghte,

Amans.

6790

6766 it schal S...Δ 6768 Mow AC, S, F Mowe J, B
 6769 hir(e) AJM, WH₃ 6771 do make J, SΔ, FH₃ to make
 AM, AdBT, W go make H...B₂

CONFESSIO AMANTIS

[TALE OF LEU-
COTHOE.]

Wheroft the Maide in blame he broghte,
 That afterward sche was so lore.
 Bot for ye seiden nou tofore
 Hou stelthe of love goth be nyhte,
 And doth hise thinges out of syhte,
 Therof me liste also to hiere
 A tale lich to the matiere, 6800
 Wheroft I myhte ensample take.

P. ii. 357

Confessor.

Mi goode Sone, and for thi sake,
 So as it fell be daies olde,
 And so as the Poete it tolde,
 Upon` the nyghtes micherie
 Nou herkne a tale of Poesie.

[TALE OF HERCULES
AND FAUNUS.]

Hic ponit exemplum super eodem quod de nocte contigit. Et narrat qualiter Hercules cum Eole in quadam spelunca nobili, Thophis dicta, sub monte Thymolo, vbi silua Bachi est, hospicio pernoctarunt. Et cum ipsi variis lectis seperatim iacentes dormierunt, contigit lectum Herculis vestimentis Eole lectumque Eole pelle leonis, qua Hercules indubiebat, operiri. Super quo Faunus a silua descendens speluncam subintravit, temptans si forte cum Eole sue concupiscencie voluptatem nesciente Hercule furari posset. Et cum ad lectum Herculis muliebri palpata veste ex casu peruenisset, putans Eolen fuisse, cubiculum nudo corpore ingre-

The myhtieste of alle men
 Whan Hercules with Eolen,
 Which was the love of his corage,
 Togedre upon a Pelrinage 6810
 Towardes Rome scholden go,
 It fell hem be the weie so,
 That thei upon a dai a Cave
 Withinne a roche founden have,
 Which was real and glorious
 And of Entaile curious, (6850*)
 Be name and Thophis it was hote.
 The Sonne schon tho wonder hote,
 As it was in the Somer tyde;
 This Hercules, which be his syde 6820
 Hath Eolen his love there,
 Whan thei at thilke cave were,
 He seide it thoghte him for the beste
 That sche hire for the hete reste
 Al thilke day and thilke nyht;
 And sche, that was a lusti wyht,
 It liketh hire al that he seide:
 And thus thei duelle there and pleide
 The longe dai. And so befell,

6795 he AdBT 6802 and om. B 6803 bifell AM, Ad, H₃
 6811 Toward XRCLB₂ Towarde H₁ 6816 margin sectis
 ARCLB₂ 6821 S has lost a leaf (ll. 6821-7000) 6824 margin
 voluntatem AM

This Cave was under the hell
 Of Tymolus, which was begrowe
 With vines, and at thilke throwe
 Faunus with Saba the goddesse,
 Be whom the large wildernesse
 In thilke time stod governed,
 Weere in a place, as I am lerned,
 Nyh by, which Bachus wode hihte.
 This Faunus tok a gret insihte
 Of Eolen, that was so nyh ;
 For whan that he hire beaute syh,
 Out of his wit he was assoted,
 And in his herte it hath so noted,
 That he forsook the Nymphes alle,
 And seide he wolde, hou so it falle,
 Assaie an other forto winne,
 So that his hertes thought withinne
 He sette and caste hou that he myhte
 Of love pyke awey be nyhte
 That he be daie in other wise
 To stele mihte noght suffise :
 And therupon his time he waiteth.

Nou tak good hiede hou love afaiteth
 Him which withal is overcome.
 Faire Eolen, whan sche was come
 With Hercules into the Cave,
 Sche seide him that sche wolde have
 Hise clothes of and hires bothe,
 That ech of hem scholde other clothe.
 And al was do riht as sche bad,
 He hath hire in hise clothes clad

6830 [TALE OF HERCULES
 AND FAUNUS.]

P. ii. 358

ditur; quem sensiens
 Hercules manibus
 apprehensum ipsum
 ad terram ita fortiter
 allisit, ut impotens
 sui corporis effectus
 usque mane ibidem
 requieuit, vbi Saba
 cum Nymphis silvestri-
 bus superueniens ip-
 sum sic illusum deri-
 debat.

6840

6850

6860

6836 Weere F Were AC, B Wher(e) JG
 H₁XRCLB₂ him E 6846 herte H₁RCLB₂

For 6848-6851 X has—

6839 so om.

That he by daye in oþer stede
 ffor ouȝte þat he haþ prayde and bede
 To stele myȝte nouȝt suffise
 Beþouȝte him in a noþer wise
 And þer vpon his time awaiteþ

6856 him om. A . . . B₂ 6857 hire AM, B
 And AM . . . B₂

6858 That]

[TALE OF HERCULES
AND FAUNUS.]

And caste on hire his gulion,
Which of the Skyn of a Leoun
Was mad, as he upon the weie
It slouh, and overthis to pleie
Sche tok his grete Mace also
And knet it at hir gerdil tho.

P. ii. 359

So was sche lich the man arraied,
And Hercules thanne hath assaied
To clothen him in hire array :
And thus thei jape forth the dai,
Til that her Souper redy were.

6870

And whan thei hadden souped there,
Thei schopen hem to gon to reste ;
And as it thoghte hem for the beste,
Thei bede, as for that ilke nyht,
Tuo sondri beddes to be dyht,
For thei togedre ligge nolde,
Be cause that thei offre wolde
Upon the morwe here sacrifice.

6880

The servantz deden here office
And sondri beddes made anon,
Wherin that thei to reste gon
Ech be himself in sondri place.
Faire Eole hath set the Mace
Beside hire beddes hed above,
And with the clothes of hire love
Sche helede al hire bed aboute ;
And he, which hadde of nothing doute,

Hire wympel wond aboute his cheke,

Hire kertell and hire mantel eke

6890

Abrod upon his bed he spredde.

P. ii. 360

And thus thei slepen bothe abedde ;
And what of travail, what of wyn,
The servantz lich to drunke Swyn
Beginne forto route faste.

This Faunus, which his Stelthe caste,
Was thanne come to the Cave,
And fond thei weren alle save

6867 the man] to man H₁ . . . B₂ 6883 Ech AJC, B Eche F
himself B 6895 Beginne H₁ . . . B₂ (*except C*), AdBT

Without noise, and in he wente.
 The derke nyght his sihte blente,
 And yit it happeth him to go
 Where Eolen abedde tho
 Was leid al one for to slepe ;
 Bot for he wolde take kepe
 Whos bed it was, he made assai,
 And of the Leoun, where it lay,
 The Cote he fond, and ek he fieleth
 The Mace, and thanne his herte kieleth,
 That there dorste he noght abyde,
 Bot stalketh upon every side
 And soghte aboute with his hond,
 That other bedd til that he fond,
 Wher lai bewympled a visage.
 Tho was he glad in his corage,
 For he hir kertell fond also
 And ek hir mantell bothe tuo
 Bespred upon the bed alofte.
 He made him naked thanne, and softe
 Into the bedd unwar he crepte,
 Wher Hercules that time slepte,
 And wende wel it were sche ;
 And thus in stede of Eole
 Anon he profreth him to love.
 But he, which felte a man above,
 This Hercules, him threw to grounde
 So sore, that thei have him founde
 Liggende there upon the morwe ;
 And tho was noght a litel sorwe,
 That Faunus of himselfe made,
 Bot elles thei were alle glade
 And lowhen him to scorne aboute :
 Saba with Nimphis al a route
 Cam doun to loke hou that he ferde,
 And whan that thei the sothe herde,
 He was bejaped overal.

Mi Sone, be thou war withal

Confessor.

6925 þrew C, B þrewe AJ, F 6932 a route J, B, F arowte A
 6933 it ferde AdBT

[TALE OF HERCULES
AND FAUNUS.]

6900

6910

(6950*)

6920
P. ii. 361

6930

CONFESSIO AMANTIS

[TALE OF HERCULES
AND FAUNUS.]

To seche suche mecheries,
Bot if thou have the betre aspies,
In auunter if the so betyde
As Faunus dede thilke tyde,
Wheroft thou miht be schamed so.

6940

Amans.

Min holi fader, certes no.
Bot if I hadde riht good leve,
Such mecherie I thenke leve:
Mi feinte herte wol noght serve;
For malgre wolde I noght deserve
In thilke place wher I love.
Bot for ye tolden hier above
Of Covoitise and his pilage,
If ther be more of that lignage,
Which toucheth to mi schrifte, I preie P. ii. 362
That ye therof me wolde seie,
So that I mai the vice eschuie.

6950

Confessor.

Mi Sone, if I be order suie
The vices, as thei stonde arowe,
Of Covoitise thou schalt knowe
Ther is yit on, which is the laste;
In whom ther mai no vertu laste,
For he with god himself debateth,
Wheroft that al the hevene him hateth.

6960

[SACRILEGE.]

xii. *Sacrilegus tantum furto loca sacra prophanat;**Vt sibi sunt agri, sic domus alma dei.**Nec locus est, in quo non temptat amans quod amat,*
Et que posse nequit carpere, velle capit.

Hic tractat super
vltima Cupiditatis
specie, que Sacrile-
gium dicta est, cuius
furtum ea que altis-
simo sanctificantur
bona depredans eccl-
sie tantum spoliis in-
sidiatur.

The hihe god, which alle goode
Pourveied hath for mannes fode
Of clothes and of mete and drinke,
Bad Adam that he scholde swinke
To geten him his sustienance;
And ek he sette an ordinance
Upon the lawe of Moïses,
That though a man be haveles,
Yit schal he noght be thefte stèle.
Bot nou adaias ther ben fele,

(7000*)

6970

That wol no labour undertake,
 Bot what thei mai be Stelthe take
 Thei holde it sikerliche wonne.
 And thus the lawe is overronne,
 Which god hath set, and namely
 With hem that so untreweley
 The goodes robbe of holi cherche.
 The thefte which thei thanne werche **P. ii. 363**
 Be name is cleped Sacrilegge,
 Ayein the whom I thenke alegge.* **6980**
 Of his condicion to telle,
 Which rifleth bothe bok and belle,
 So forth with al the remenant

* Upon the pointz as we ben taught
 Stant sacrilegge, and elles nought.

The firste point is for to seye,
 Whan that a thief schal stele aweye
 The holy thing from holy place.

The secounde is, if he pourchace
 By wey of thefte unholy thing,
 Which he upon his knowleching
 Fro holy place aweie took.

The thridde point, as seith the book,
 Is such as, wher as evere it be,
 In woode, in feld or in Cite,
 Schal no man stele by no wise
 That halwed is to the servise
 Of god which alle things wot.

But ther is nouther cold ne hot, **7020***
 Which he for god or man wol spare,
 So that the body may wel fare ;
 And that he may the world aschape,
 The hevene him thenkth is but a jape :
 And thus, the sothe for to telle,
 He rifleth bothe book and belle,
 So forth with al, etc. (*as 6983 ff.*)

7015*-7036* Only in AdBTΔ (not Δ) S is here defective, but did not contain the passage. Text follows B **7015*** f. taght : naght T **7025*** euere T euer B **7034*** þenkeþ B thinkth T **7036*** rifleth T ruyfleþ B

CONFESSIO AMANTIS

[SACRILEGE.]

To goddes hous appourtenant,
 Wher that he scholde bidde his bede,
 He doth his thefte in holi stede,
 And takth what thing he fint therinne: P. ii. 364
 For whan he seth that he mai winne,
 He wondeth for no cursednesse,
 That he ne brekth the holinesse
 And doth to god no reverence ;
 For he hath lost his conscience,
 That though the Prest therfore curse,
 He seith he fareth noght the wурse.

6990

And forto speke it otherwise,
 What man that lasseth the franchise (7050*)
 And takth of holi cherche his preie,
 I not what bedes he schal preie.
 Whan he fro god, which hath yive al,
 The Pourpartie in special,
 Which unto Crist himself is due,
 Benymth, he mai noght wel eschue
 The peine comende afterward ;
 For he hath mad his forward
 With Sacrilegge forto duelle,
 Which hath his heritage in helle.
 And if we rede of tholde lawe,
 I finde write, in thilke dawe
 Of Princes hou ther weren thre
 Coupable sore in this degré.
 That on of hem was cleped thus,
 The proude king Antiochus ;
 That other Nabuzardan hihte,
 Which of his crualte behyhte
 The temple to destruie and waste,
 And so he dede in alle haste ;
 The thridde, which was after schamed, P. ii. 365
 Was Nabugodonosor named,

7000

7010

6994 worse A, F worse JC, B 7001 S resumes 7007 (7061*)
margin SBΔΛ have here Hic tractat precipue de tribus sacrilegis,
quorum vnuis fuit Antiochus, alter Nabuzardan, tercius Nabugodonosor.
(precipue om. Δ) 7008 lawe AdBT 7009 hou om. H1 . . . B2
7010 sore] alle H1 . . . B2

And he Jerusalem putte under,
 Of Sacrilegge and many a wonder
 There in the holi temple he wroghte,
 Which Baltazar his heir aboghte,
 Whan Mane, Techel, Phares write
 Was on the wal, as thou miht wite,
 So as the bible it hath declared.
 Bot for al that it is noght spared
 Yit nou aday, that men ne pile,
 And maken argument and skile
 To Sacrilegge as it belongeth,
 For what man that ther after longeth,
 He takth non hiede what he doth.*

7020

7030

And riht so, forto telle soth,
 In loves cause if I schal trete,

* And if a man schal telle soth,
 Of guile and of soubtilite
 Is non so slyh in his degré
 To feigne a thing for his beyete,
 As is this vice of which I trete.

7090*

He can so priveliche pyke,
 He can so wel hise wordes slyke
 To putte awey suspacioun,
 That in his excusacioun,
 Ther schal noman defalte finde.
 And thus fuloste men be blinde,
 That stonden of his word deceived,
 Er his queintise be perceived.

Bot natheles yit otherwhile,
 For al his sleyhte and al his guile,
 Of that he wolde his werk forsake,
 He is atteint and overtakē;
 Wherof thou schalt a tale rede,
 In Rome as it befell in dede.

P. ii. 366

7100*

7022 (7076*) margin Nota de scriptura in pariete tempore Regis
 Baltazar, que fuit mane, techel, phares SBA (scripta B) 7025 it om.
 H₁ . . . B₂

7086*-7210* Only in SAdBTΔΔ Text here follows S 7100*
 sleyhte SΔ steljē AdBT 7104* line om. BT

CONFESSIO AMANTIS

[SACRILEGE OF
LOVERS.]

Ther ben of suche smale and grete :
If thei no leisir fynden elles,
Thei wol noght wonden for the belles,

[TALE OF LUCIUS AND
THE STATUE.]

Hic loquitur de illis
qui laruata conscientia
Sacrilegium sibi licere
fingunt. Et narrat
quod, cum quidam
Lucius clericus famo-
sus et Imperatori no-
tus deum suum Apol-
linem in templo Rome
de anulo suo, pallio
et barba aurea spolia-
set, ipse tandem appre-
hensus et coram
Imperatore accusatus
taliter se excusando
ait: 'Anulum a deo
recepit, quia ipse digi-
to protenso ex sua
largitate anulum hunc
graciouse michi optu-
lit; pallium ex lame
aureo constructum
tuli, quia aurum max-
ime ponderosum et
frigidum naturaliter
consistit, vnde nec in
estate propter pondus
nec in yeme propter
frigus ad dei vestes
vtile fuit; barbam ab
eo deposui, quia ip-
sum patri suo assimili-
lare volui, nam et
Apollo, qui ante ip-
sum in templo stetit,
absque barba iuvenis
apparuit. Et sic ea
que gessi non ex fur-
to set honestate pro-
cessisse manifeste de-
clarauit.'

Er Rome cam to the creance
Of Cristes feith, it fell per chance,
Cesar, which tho was Emperour,
Him liste forto don honour
Unto the temple Apollinis,
And made an ymage upon this, 7110*

The which was cleped Apollo.
Was non so riche in Rome tho ;
Of plate of gold a berd he hadde,
The which his brest al overspradde ;
Of gold also withoute faile
His mantell was of large entaille,
Beset with perrie al aboute,
Forthriht he strawhte his finger oute,
Upon the which he hadde a ryng,
To sen it was a riche thing, 7120*

A fin Carbuncle for the nones,
Most precious of alle Stones.

And fell that time in Rome thus :
Ther was a clerk, on Lucius,
A Courteour, a famous man,
Of every witt somwhat he can,
Outake that him lacketh reule
His oghne astat to guide and reule ;
How so it stod of his spekinge, P. ii. 367
He was noght wys in his doinge. 7130*

Bot every riot ate laste
Mot nedes falle and mai noght laste :
After the meede of his decerte,
So fell this clerk into poverte
And wiste noght how forto ryse ;
Wheroft in many a sondri wyse

7121* charboncle AdT charbocle B 7126* margin barbam
ab eo] barbam a deo BΔ (margin om. AdT) 7128* margin
volui] nolui BΔ 7129* margin qui ante—templo om. B
7132* margin set honestate] sed ex honestate BΔ

Ne thogh thei sen the Prest at masse ;
 That wol thei leten overpassee.
 If that thei finde here love there,

[SACRILEGE OF
LOVERS.]

He caste his wittes hier and ther,
 He loketh nyh, he loketh fer,
 Til on a time that he com
 Into the temple, and hiede he nom 7140*

Wher that the god Apollo stod.
 He sih the richesse and the good,
 And thoghte he wolde be som weie
 The tresor pyke and stele aweie ;
 And therupon so slyhly wroghte,
 That his pourpos aboute he broghte,
 And wente awey unaparceived.
 Thus hath the man his god deceived,
 His ryng, his mantell and his beerd,
 As he which nothing was a feerd, 7150*

Al prively with him he bar :
 And whan the wardeins weren war
 Of that here god despained was,
 Hem thoghte it was a wonder cas,
 How that a man for eny wele
 Durste in so holy place stele,
 And namely so gret a thing.
 This tale cam unto the king,
 And was thurgh spoken overal : P. ii. 368

Bot forto knowe in special 7160*

What maner man hath do the dede,
 Thei soghten help upon the nede
 And maden calculacioun,
 Wherof be demonstracioun
 The man was founde with the good.
 In juggement and whan he stood,
 The king hath axed of him thus :
 ‘Sey, thou unsely Lucius,
 Whi hast thou don this sacrilegge ?’

7140* he om. AdBTΔ 7148* the] he S 7150* a feerd
 (a feerd) SB aferd T 7156* Durste BT Durst S 7157*
 gret BT grete S



CONFESSIO AMANTIS

[SACRILEGE OF
LOVERS.]

Thei stonde and tellen in hire Ere,
And axe of god non other grace,
Whyl thei ben in that holi place ;

[TALE OF LUCIUS AND
THE STATUE.]

' Mi lord, if I the cause allegge,'
Quod he ayein, ' me thenketh this,
That I have do nothing amis.
Thre pointz ther ben whiche I have do,
Wheroft the ferste point stant so,
That I the ryng have take aweie.
As unto that this wole I seie:
Whan I the god behield aboute,
I sih how he his hond strawhte oute
And profred me the ryng to yive;
And I, which wolde gladly live
Out of povert of his largesse,
It underfeng, so that I gesse,
As therof I am noght to wyte.
And overmore I wol me quite,
Of gold that I the mantell tok:
Gold in his kinde, as seith the bok,
Is hevy bothe and cold also;
And for that it was hevy so,
Me thoghte it was no garnement
Unto the god convenient,
To clothen him the somer tide;
I thoghte upon that other side
How gold is cold, and such a cloth
Be resoun oghte to be loth
In wynter time for the chele.
And thus thenkende thoghtes fele,
As I myn yhe aboute caste,
His large beerd thanne ate laste
I syh, and thoghte anon therfore
How that his fader him before,
Which stod upon the same place,
Was beerdles with a yongly face:
And in such wise as ye have herd

7040
P. ii. 370

7170*

7180*

P. ii. 369

7190*

7200*

7176* As vnto þat SΔ Vnto þat AdTΔ Vnto þat point B 7181*
of SΔ þurgh BT þoro Ad 7183* And . . . am I AdBTΔ

Bot er thei gon som avantage
 Ther wol thei have, and som pilage
 Of goodli word or of beheste,
 Or elles thei take ate leste
 Out of hir hand or ring or glove,
 So nyh the weder thei wol love,
 As who seith sche schal noght foryete,
 Nou I this tokne of hire have gete : 7050
 Thus halwe thei the hihe feste.
 Such thefte mai no cherche areste,
 For al is leveful that hem liketh,
 To whom that elles it misliketh.
 And ek riht in the selve kinde
 In grete Cites men mai finde
 This lusti folk, that make it gay,
 And waite upon the haliday :
 In cherches and in Menstres eke
 Thei gon the wommen forto seke, 7060
 And wher that such on goth aboute,
 Tofore the faireste of the route,
 Wher as thei sitten alle arewe,
 Ther wol he most his bodi schewe,
 His croket kembd and theron set
 A Nouche with a chapelet,
 Or elles on of grene leves,
 Which late com out of the greves,
 Al for he scholde seme freissh.
 And thus he loketh on the fleissh, 7070

[SACRILEGE OF
LOVERS.]

I tok awey the Sones berd;
 For that his fader hadde non,
 To make hem liche, and hier upon
 I axe forto ben excused.'

[TALE OF LUCIUS AND
THE STATUE.]

Lo thus, wher Sacrilege is used,
 A man can feigne his conscience ;
 And riht upon such evidence 7210*
 In loves cause, &c. (as 7033 ff.)

7048 love] houe G, AdBTΔ 7053 leueful AJ, S, F leueful C
 lieful B 7070 the fleissh] his fl. AdBTΔ

7204* took BT toke S

CONFESSIO AMANTIS

[SACRILEGE OF
LOVERS.]

Riht as an hauk which hath a sihte P. ii. 371
 Upon the foul, ther he schal lihte ; (7250*)
 And as he were of faerie,
 He scheweth him tofore here yhe
 In holi place wher thei sitte,
 Al forto make here hertes flitte.
 His yhe nawher wole abyde,
 Bot loke and prie on every syde
 On hire and hire, as him best lyketh :
 And otherwhile among he syketh ; 7080
 Thenkth on of hem, 'That was for me,'
 And so ther thenken tuo or thre,
 And yit he loveth non of alle,
 Bot wher as evere his chance falle.
 And natholes to seie a soth,
 The cause why that he so doth
 Is forto stele an herte or tuo,
 Out of the cherche er that he go :
 And as I seide it hier above,
 Al is that Sacrilege of love ; 7090
 For wel mai be he stelth away
 That he nevere after yelde may.
 Tell me forthi, my Sone, anon,
 Hast thou do Sacrilege, or non,
 As I have said in this manere ?

Confessio Amantis.

Mi fader, as of this matiere
 I wole you tellen redely
 What I have do ; bot trewely
 I mai excuse min entente,
 That nevere I yit to cherche wente 7100
 In such manere as ye me schryve, P. ii. 372
 For no womman that is on lyve.
 The cause why I have it laft
 Mai be for I unto that craft
 Am nothing able so to stele,
 Thogh ther be wommen noght so fele.
 Bot yit wol I noght seie this,
 Whan I am ther mi ladi is,

7078 preie (prey) AMH₁
neuer (neer) A . . . B₂

7094 do] be CL

7106 noght]

In whom lith holly mi querele,
 And sche to cherche or to chapele
 Wol go to matins or to messe,—
 That time I waite wel and gesse,
 To cherche I come and there I stonde,
 And thogh I take a bok on honde,
 Mi contienance is on the bok,
 Bot toward hire is al my lok;
 And if so falle that I preie
 Unto mi god, and somwhat seie
 Of Paternoster or of Crede,
 Al is for that I wolde spedē, 7110
 So that mi bede in holi cherche
 Ther mihte som miracle werche
 Mi ladi herte forto chaunge,
 Which evere hath be to me so strange.
 So that al mi devocion
 And al mi contemplacion
 With al min herte and mi corage
 Is only set on hire ymage;
 And evere I waite upon the tyde.
 If sche loke eny thing asyde,
 That I me mai of hire avise, 7120
 Anon I am with covoitise
 So smite, that me were lief
 To ben in holi cherche a thief;
 Bot noght to stele a vestement,
 For that is nothing mi talent,
 Bot I wold stele, if that I mihte,
 A glad word or a goodly syhte;
 And evere mi service I profre,
 And namly whan sche wol gon offre, 7130
 For thanne I lede hire, if I may,
 For somwhat wolde I stele away.
 Whan I beclippe hire on the wast,
 Yit ate leste I stele a tast,
 And otherwhile ‘grant mercy’
 Sche seith, and so winne I therby

[SACRILEGE OF
LOVERS.]

7110

7120

(7300*)

P. ii. 373

7130

7140

7119 or of] of a AM 7124 to me haþ be strange H1 . . . B2, W
 7131 on hire A . . . B2 on here H1 7137 wold C, S, F wold AJ, B

CONFESSIO AMANTIS

[SACRILEGE OF
LOVERS.]

A lusti touch, a good word eke,
 Bot al the remenant to seke
 Is fro mi pourpos wonder ferr.
 So mai I seie, as I seide er, 7150
 In holy cherche if that I wowe,
 My conscience it wolde allowe,
 Be so that up amendment
 I mihte gete assignement
 Wher forto sped in other place:
 Such Sacrilege I holde a grace.
 And thus, mi fader, soth to seie,
 In cherche riht as in the weie,
 If I mihte oght of love take,
 Such hansell have I noght forsake. 7160

Bot finali I me confesse, P. ii. 374
 Ther is in me non holinesse,
 Whil I hire se in eny stede;
 And yit, for oght that evere I dede,
 No Sacrilege of hire I tok,
 Bot if it were of word or lok,
 Or elles if that I hir fredde,
 Whan I toward offringe hir ledde,
 Take therof what I take may,
 For elles bere I noght away: 7170

For thogh I wolde oght elles have,
 Alle othre thinges ben so save (7350*)
 And kept with such a privilege,
 That I mai do no Sacrilege.
 God wot mi wille natheles,
 Thogh I mot nedes kepe pes
 And malgre myn so let it passe,
 Mi will therto is noght the lasse,
 If I mihte other wise aweiie.

Forthi, mi fader, I you preie, 7180
 Tell what you thenketh therupon,
 If I therof have guilt or non.

7152 I wolde AdBTA 7160 I om. AMR 7163 eny] holi
 S . . . ΔΔ 7166 as it were H . . . Bz 7167 if I were J 7172 so]
 to AM 7177 so] sone H . . . Bz 7181 þe þenken AM
 þou þenken HXRCL ye thingeth W

Thi will, mi Sone, is forto blame,
The remenant is bot a game,
That I have herd the telle as yit.
Bot tak this lore into thi wit,
That alle thing hath time and stede,
The cherche serveth for the bede,
The chambre is of an other speche.
Bot if thou wistest of the wreche,
Hou Sacrilege it hath aboght, 7190
Thou woldest betre ben bethoght;
And for thou schalt the more amende,
A tale I wole on the despende.

P. ii. 375

To alle men, as who seith, knowe
It is, and in the world thurgh blowe,
Hou that of Troie Lamedon
To Hercules and to Jasoun,
Whan toward Colchos out of Grece
Be See sailende upon a piece
Of lond of Troie reste preide,—
Bot he hem wrathfulli congeide:
And for thei founde him so vilein,
Whan thei come into Grece ayein,
With pouer that thei gete myhte
Towardes Troie thei hem dyhte,
And ther thei token such vengance,
Wheroft stant yit the remembrance;
For thei destruide king and al,
And lesten bot the brente wal.
The Greces of Troiens many slowe
And prisoners thei toke ynowe,
Among the whiche ther was on,
The kinges daughter Lamedon,
Esiona, that faire thing,
Which unto Thelamon the king
Be Hercules and be thassent
Of al the hole parlement

[TALE OF PARIS AND HELEN.]

Hic in amoris causa
super istius vicii articulo ponit exemplum.
Et narrat, pro eo quod
Paris Priami Regis filius Helenam Menelaui
vxorem in quadam
Greecie insula a templo
Veneris Sacrilegus abduxit, illa Troie famosissima obsidio per
vniuersi orbis climata
divulgata precipue causabatur. Ita quod
huiusmodi Sacrilegium non solum ad
ipsius regis Priami omniumque suorum
interitum, set eciam
7200 ad perpetuam urbis
desolacionem vindicte
7210 fomitem ministrabat.

7194 on þe I wol H...CB₂ on þe wol I L 7203 margin famosissima F
7205 margin vniuersa BT vniuersum A...B₂ 7206 margin
causabat A...B₂ 7208 the] in AM...B₂ 7215 that] þe H...B₂

CONFESSIO AMANTIS

[TALE OF PARIS AND
HELEN.]

Was at his wille yove and granted.
 And thus hath Grece Troie danted, 7220
 And hom thei torne in such manere: P. ii. 376
 Bot after this nou schalt thou hiere (7400*)
 The cause why this tale I telle,
 Upon the chances that befelle.

King Lamedon, which deide thus,
 He hadde a Sone, on Priamus,
 Which was noght thilke time at hom:
 Bot whan he herde of this, he com,
 And fond hou the Cite was falle, 7230
 Which he began anon to walle
 And made ther a cite newe,
 That thei whiche othre londes knewe
 Tho seiden, that of lym and Ston
 In al the world so fair was non.
 And on that o side of the toun
 The king let maken Ylioun,
 That hihe Tour, that stronge place,
 Which was adrad of no manace
 Of quarel nor of non engin;
 And thogh men wolde make a Myn, 7240
 No mannes craft it mihte aproche,
 For it was sett upon a roche.
 The walles of the toun aboute,
 Hem stod of al the world no doute,
 And after the proporcion
 Sex gates weren of the toun
 Of such a forme, of such entaile,
 That hem to se was gret mervaile:
 The diches weren brode and depe,
 A fewe men it mihte kepe 7250
 From al the world, as semeth tho, P. ii. 377
 Bot if the goddes weren fo.
 Gret presse unto that cite drouh,
 So that ther was of poeple ynouh,
 Of Burgeis that therinne duellen;
 Ther mai no mannes tunge tellen

Hou that cite was riche of good.
 Whan al was mad and al wel stod,
 King Priamus tho him bethoghte
 What thei of Grece whilom wroghte,
 And what was of her swerd devoured,
 And hou his Soster deshonoured
 With Thelamon awey was lad :
 And so thenkende he wax unglad,
 And sette anon a parlement,
 To which the lordes were assent.
 In many a wise ther was spoke,
 Hou that thei mihten ben awroke,
 Bot ate laste natheles
 Thei seiden alle, 'Acord and pes.'
 To setten either part in rest
 It thoghte hem thanne for the beste
 With resonable amendement ;
 And thus was Anthenor forth sent
 To axe Esionam ayein
 And witen what thei wolden sein.
 So passeth he the See be barge
 To Grece forto seie his charge,
 The which he seide redely
 Unto the lordes by and by :
 Bot where he spak in Grece aboute, P. ii. 378
 He herde noght bot wordes stoute,
 And namelicke of Thelamon ;
 The maiden wolde he noght forgon,
 He seide, for no maner thing,
 And bad him gon hom to his king,
 For there gat he non amende
 For ought he couthe do or sende.

This Anthenor ayein goth hom
 Unto his king, and whan he com,
 He tolde in Grece of that he herde,
 And hou that Thelamon ansuerde,

7257 of good] and good JH₁, AdBT_A 7264 þo þenkende he B
 þus þenking he GC . he þenking he H₁XRLB₂ he þenking þus E
 7271 euery AdBT 7274 Antenor F 7275 Esiona H₁ . . . B₂, T
 7277 be large Ad by grace AM

[TALE OF PARIS AND
HELEN.]

And hou thei were at here above,
That thei wol nouther pes ne love,
Bot every man schal don his beste.
Bot for men sein that nyht hath reste,
The king bethoghte him al that nyht,
And erli, whan the dai was lyht,
He tok conseil of this matiere ;
And thei acorde in this manere, 7300
That he withouten eny lette
A certein time scholde sette
Of Parlement to ben avised :
And in the wise it was devised,
Of parlement he sette a day,
And that was in the Monthe of Maii.
This Priamus hadde in his yhte
A wif, and Hecuba sche hyhte,
Be whom that time ek hadde he
Of Sones fyve, and douthres thre 7310
Besiden hem, and thrity mo, P. ii. 379
And weren knyghtes alle tho,
Bot noght upon his wif begete,
Bot elles where he myhte hem gete
Of wommen whiche he hadde knowe ;
Such was the world at thilke throwe :
So that he was of children riche,
As therof was noman his liche.

Of Parlement the dai was come,
Ther ben the lordes alle and some ;
Tho was pronounced and pourposed,
And al the cause hem was desclosed, 7320
Hou Anthenor in Grece ferde.
Thei seten alle stille and herde,
And tho spak every man aboute :
Ther was alegged many a doute,
And many a proud word spoke also ;
Bot for the moste part as tho

7297 that] þe S... A 7303 f. two lines om. AdBT 7311 hem]
tuo (too) H₁ . . . B₂ 7318 his] him H₁ . . . B₂, B, W 7327 And
a proud word AMH₁ XRCL And proude wordes B₂ 7328 as tho]
also AdBT

Thei wisten noght what was the beste,
Or forto werre or forto reste.

[TALE OF PARIS AND
HELEN.]

7330

Bot he that was withoute fere,
Hector; among the lordes there
His tale tolde in such a wise,
And seide, 'Lordes, ye ben wise,
Ye knownen this als wel as I,
Above all oþre most worthi
Stant nou in Grece the manhode
Of worthiness and of kniþhode ;
For who so wole it wel agrope,
To hem belongeth al Europe, 7340
Which is the thridde parti evene P. ii. 380
Of al the world under the hevene ;
And we be bot of folk a fewe.
So were it reson forto schewe
The peril, er we falle thrinne :
Betre is to leve, than beginne
Thing which as mai noght ben achieved ;
He is noght wys that fint him grieved,
And doth so that his grief be more ;
For who that loketh al tofore 7350
And wol noght se what is behinde,
He mai fuloþe hise harmes finde :
Wicke is to stryve and have the worse.
We have encheson forto corse,
This wot I wel, and forto hate
The Greks ; bot er that we debate
With hem that ben of such a myht,
It is ful good that every wiht
Be of himself riht wel bethoght.
Bot as for me this seie I noght ; 7360
For while that mi lif wol stonde,
If that ye taken werre on honde,
Falle it to beste or to the werste,
I schal miselven be the ferste
To grieven hem, what evere I may.

7336 all S, F alle AJ, B
(for teschewe &c.) H₁ . . . B₂

7344 forto schewe] forto eschewe
7363 or to werste JXERCL, H₃

falle it to werste H₁B₂

[TALE OF PARIS AND
HELEN.]

I wol noght ones seie nay
To thing which that youre conseil demeth
For unto me wel more it quemeth
The were certes than the pes ;
Bot this I seie natheles,
As me belongeth forto seie.
Nou schape ye the beste weie.' P. (

Whan Hector hath seid his avis,
Next after him tho spak Paris,
Which was his brother, and alleide
What him best thoughte, and thus he seide :
'Strong thing it is to soffre wrong,
And suffre schame is more strong,
Bot we have suffred bothe tuo ;
And for al that yit have we do
What so we mihte to reforme
The pes, whan we in such a forme
Sente Anthenor, as ye wel knowe.
And thei here grete wordes blowe
Upon her wrongful dedes eke ;
And who that wole himself noght meke
To pes, and list no reson take,
Men sein reson him wol forsake :
For in the multitude of men
Is noght the strengthe, for with ten
It hath be sen in trew querele
Ayein an hundred false dele,
And had the betre of goddes grace.
This hath befallen in many place ;
And if it like unto you alle,
I wole assaie, hou so it falle,
Oure enemis if I mai grieve ;
For I have cawht a gret believe
Upon a point I wol declare.

This ender day, as I gan fare
To hunte unto the grete hert, 7400
Which was tofore myn houndes stert,
P. ii. 382

7382 This wrong and schame in bettre forme H1 . . . B₂ (The
wrong X) 7388 wol (wil) him H1 . . . B₂, W 7391 trew F
trewe AJC, SB 7400 ende er dai A

And every man went on his syde
 Him to poursuie, and I to ryde
 Began the chace, and soth to seie,
 Withinne a while out of mi weie
 I rod, and nyste where I was.
 And slep me cauhte, and on the gras
 Beside a welle I lay me doun
 To slepe, and in a visioune
 To me the god Mercurie cam ;
 Goddesses thre with him he nam,
 Minerve, Venus and Juno,
 And in his hond an Appel tho
 He hield of gold with lettres write :
 And this he dede me to wite,
 Hou that thei putt hem upon me,
 That to the faireste of hem thre
 Of gold that Appel scholde I yive.
 With ech of hem tho was I schrive,
 And echon faire me behilte ;
 Bot Venus seide, if that sche mihte
 That Appel of mi yifte gete,
 Sche wolde it neveremor foryete,
 And seide hou that in Grece lond
 Sche wolde bringe unto myn hond
 Of al this Erthe the faireste ;
 So that me thoghte it for the beste,
 To hire and yaf that Appel tho.
 Thus hope I wel, if that I go,
 That sche for me wol so ordeine,
 That thei matiere forto pleigne
 Schul have, er that I come ayein.
 Nou have ye herd that I wol sein :
 Sey ye what stant in youre avis.'
 And every man tho seide his,
 And sundri causes thei recorde,
 Bot ate laste thei acorde
 That Paris schal to Grece wende,

[TALE OF PARIS AND
 HELEN.]

7410

7420

(7600*)

7430

P. ii. 383

7403 went AC, S, F wente J, BT 7405 the] to AdBT
 7410 a visioune MXGCLB₂, Δ, FWH₃ auisioun (avision etc.) AJH₁ER,
 SAdBT 7417 putt A, S, F putte JC, B 7419 that] þe AM

CONFESSIO AMANTIS

[TALE OF PARIS AND
HELEN.]

And thus the parlement tok ende. 7440
 Cassandra, whan sche herde of this,
 The which to Paris Soster is,
 Anon sche gan to wepe and weile,
 And seide, 'Allas, what mai ous eile?
 Fortune with hire blinde whiel
 Ne wol nocht lete ous stonde wel:
 For this I dar wel undertake,
 That if Paris his weie take,
 As it is seid that he schal do,
 We ben for evere thanne undo.' 7450
 This, which Cassandre thanne hihte,
 In al the world as it berth sihte,
 In bokes as men finde write,
 Is that Sibille of whom ye wite,
 That alle men yit clepen sage.
 Whan that sche wiste of this viage,
 Hou Paris schal to Grece fare,
 No womman mihte worse fare
 Ne sorwe more than sche dede;
 And riht so in the same stede 7460
 Ferde Helenus, which was hir brother, P. ii. 384
 Of prophecie and such an other:
 And al was holde bot a jape,
 So that the pourpos which was schape,
 Or were hem lief or were hem loth,
 Was holde, and into Grece goth
 This Paris with his retenance.
 And as it fell upon his chance,
 Of Grece he londeth in an yle,
 And him was told the same whyle 7470
 Of folk which he began to freyne,
 Tho was in thyle queene Heleyne,
 And ek of contres there aboute
 Of ladis many a lusti route,
 With mochel worthi poeple also.
 And why thei comen theder tho,
 The cause stod in such a wise,—

7441 Cassandre Hi . . . Ba
 7470 þat same XRCLB₂, T

7464 the om. AM . . . Ba

(7650*)

For worschipe and for sacrificise
 That thei to Venus wolden make,
 As thei tofore hadde undertake,
 Some of good will, some of beheste,
 For thanne was hire hihe feste
 Withinne a temple which was there.

[TALE OF PARIS AND
 HELEN.]

7480

Whan Paris wiste what thei were,
 Anon he schop his ordinance
 To gon and don his obeissance
 To Venus on hire holi day,
 And dede upon his beste aray.
 With gret richesse he him behongeth,
 As it to such a lord belongeth,
 He was noght armed natholes, 7490
 Bot as it were in lond of pes,
 And thus he goth forth out of Schipe
 And takth with him his felaschipe :
 In such manere as I you seie
 Unto the temple he hield his weie.

P. ii. 385

Tydinge, which goth overal
 To grete and smale, forth withal
 Com to the queenes Ere and tolde
 Hou Paris com, and that he wolde
 Do sacrificise to Venus :
 And whan sche herde telle thus,
 She thoghte, hou that it evere be.
 That sche wole him abyde and se.

7500

Forth comth Paris with glad visage
 Into the temple on pelrinage,
 Wher unto Venus the goddesse
 He yifth and offreth gret richesse,
 And preith hir that he preie wolde.
 And thanne aside he gan beholde,
 And sib wher that this ladi stod ;
 And he forth in his freisshe mod
 Goth ther sche was and made hir chiere,
 As he wel couthe in his manere,
 That of his wordes such plesance
 Sche tok, that al hire aqueintance,

7510

CONFESSIO AMANTIS

[TALE OF PARIS AND
HELEN.]

Als ferforth as the herte lay,
He stal er that he wente away.
So goth he forth and tok his leve,
And thoghte, anon as it was eve, 7520
He wolde don his Sacrilegge, P. ii. 386
That many a man it scholde abegge. (7700*)

Whan he to Schipe ayein was come,
To him he hath his conseil nome,
And al devised the matiere
In such a wise as thou schalt hiera.
Withinne nyht al prively
His men he warneth by and by,
That thei be redy armed sone
For certein thing which was to done: 7530
And thei anon ben redi alle,
And ech on other gan to calle,
And went hem out upon the stronde
And tok a pourpos ther alonde
Of what thing that thei wolden do,
Toward the temple and forth thei go.
So fell it, of devocion
Heleine in contemplacion
With many an other worthi wiht
Was in the temple and wok al nyht, 7540
To bidde and preie unto thymage
Of Venus, as was thanne usage;
So that Paris riht as him liste
Into the temple, er thei it wiste,
Com with his men al sodeinly,
And alle at ones sette ascry
In hem whiche in the temple were,
For tho was mochel poeple there;
Bot of defense was no bote,
So soffren thei that soffre mote. 7550

Paris unto the queene wente, P. ii. 387
And hire in bothe hise armes hente
With him and with his felaschipe,
And forth thei bere hire unto Schipe.

7533 went A, SB, F wente JC 7535 that om. AM...B₂ 7541 unto] to H₁...B₂ 7544 it om. H₁...B₂ 7554 in to AM...B₂, WHs to Δ

[TALE OF PARIS AND
HELEN.]

Up goth the Seil and forth thei wente,
And such a wynd fortune hem sente,
Til thei the havene of Troie cauhte ;
Where out of Schipe anon thei strauhte
And gon hem forth toward the toun,
The which cam with processioune
Ayein Paris to sen his preie.

7560

And every man began to seie
To Paris and his felaschipe
Al that thei couthen of worschipe ;
Was non so litel man in Troie,
That he ne made merthe and joie
Of that Paris hath wonne Heleine.
Bot al that merthe is sorwe and peine
To Helenus and to Cassaundre ;
For thei it token schame and skaundre
And lost of al the comun grace,
That Paris out of holi place

(7750*)

Be Stelthe hath take a mannes wif,
Wheroft he schal lese his lif
And many a worthi man therto,
And al the Cite be fordo,
Which nevere schal be mad ayein.

And so it fell, riht as thei sein,
The Sacrilege which he wroghte
Was cause why the Gregois soughte
Unto the toun and it beleie,

7580

P. ii. 388

And wolden nevere parte aweie,
Til what be sleihte and what be strengthe
Thei hadde it wonne in brede and lengthe,
And brent and slayn that was withinne.
Now se, mi Sone, which a sinne

Is Sacrilege in holy stede :
Be war therfore and bidd thi bede,
And do nothing in holy cherche,
Bot that thou miht be reson werche.

7590

And ek tak hiede of Achilles,
Whan he unto his love ches
Polixena, that was also

7570 token] tolden S . . . △

CONFESSIO AMANTIS

[SACRILEGE OF
LOVERS.]

In holi temple of Appollo,
Which was the cause why he dyde
And al his lust was leyd asyde.

And Troilus upon Criseide
Also his ferste love leide
In holi place, and hou it ferde,
As who seith, al the world it herde; 7600
Forsake he was for Diomede,
Such was of love his laste mede.

Confessor.

Forthi, mi Sone, I wolde rede,
Be this ensample as thou myht rede,
Sech elles, wher thou wolt, thi grace,
And war the wel in holi place
What thou to love do or speke,
In aunter if it so be wreke
As thou hast herd me told before.

And tak good hiede also therfore 7610
Upon what forme, of Avarice P. ii. 389

Mor than of eny other vice,
I have divided in parties
The branches, whiche of compainies
Thurghout the world in general
Ben nou the leders overal,
Of Covoitise and of Perjure,
Of fals brocage and of Usure,
Of Skarsnesse and Unkindeschipe,
Which nevere drouh to felaschipe, 7620
Of Robberie and privi Stelthe,
Which don is for the worldes welthe, (7800*)
Of Ravine and of Sacrilegge,
Which makth the conscience aggregge ;
Althogh it mai richesse atteigne,
It floureth, bot it schal noght greine
Unto the fruit of rihtwisnesse.
Bot who that wolde do largesse
Upon the reule as it is yive,
So myhte a man in trouthe live 7630

7602 of lust (luste) H₁...B₂ 7604 line om. B 7611 what] þe
AdBT that W 7619 Skarnesse F 7621 and of M...B₂, T
7630 to trouþe AMH:XRCLB₂ by trouþe E

Toward his god, and ek also
 Toward the world, for bothe tuo
 Largesse awaiteth as belongeth,
 To neither part that he ne wrongeth ;
 He kepth himself, he kepth his frendes,
 So stant he sauf to bothe hise endes,
 That he excedeth no mesure,
 So wel he can himself mesure :
 Wheroft mi Sone, thou schalt wite,
 So as the Philosophre hath write.

7640

xiii. *Prodegus et parcus duo sunt extrema, que largus P. ii. 390 [PRODIGALITY AND EST HORUM MEDIUS, PLEBIS IN ORE BONUS.]*

Betwen the tuo extremites
 Of vice stant the propretes
 Of vertu, and to prove it so
 Tak Avarice and tak also
 The vice of Prodegalite ;
 Betwen hem Liberalite,
 Which is the vertu of Largesse,
 Stant and governeth his noblesse.
 For tho tuo vices in discord
 Stonde evere, as I finde of record ; 7650
 So that betwen here tuo debat
 Largesse reuleth his astat.
 For in such wise as Avarice,
 As I tofore have told the vice,
 Thurgh streit holdinge and thurgh skarsnesse
 Stant in contraire to Largesse,
 Riht so stant Prodegalite
 Revers, bot noght in such degré.
 For so as Avarice spareth,
 And forto kepe his tresor careth, 7660
 That other al his oghne and more
 Ayein the wise mannes lore
 Yift and despendeth hiere and there,
 So that him reccheth nevere where.
 While he mai borwe, he wol despende,

7660

7634 partie (party) þat he wrongeþ AM... Bz
Latin Verses xiii. i extrema que C, B extrema que J, F

* *

M

Nota hic de virtute
 Largitatis, que ad
 oppositum Auaricie
 inter duo extrema,
 videlicet Parcimoni-
 am et Prodegalitatem,
 specialiter consistit.

[PRODIGALITY AND
LARGESS.]

Til ate laste he seith, 'I wende';
 Bot that is spoken al to late,
 For thanne is poverté ate gate
 And takth him evene be the slieve, P. ii. 391
 For erst wol he no wisdom lieve. 7670

And riht as Avarice is Sinne,
 That wolde his tresor kepe and winne, (7850*)
 Riht so is Prodegalite:
 Bot of Largesse in his degré,
 Which evene stant betwen the tuo,
 The hihe god and man also
 The vertu ech of hem commendeth.
 For he himselfen ferst amendeth,
 That overal his name spredeth,
 And to alle othre, where it nedeth, 7680
 He yifth his good in such a wise,
 That he makth many a man arise,
 Which elles scholde falle lowe.
 Largesce mai noght ben unknowe;
 For what lond that he regneth inne,
 It mai noght faile forto winne
 Thurgh his decerte love and grace,
 Wher it schal faile in other place.

And thus betwen tomoche and lyte
 Largesce, which is noght to wyté, 7690
 Halt evere forth the middel weie:
 Bot who that torne wole aweie
 Fro that to Prodegalite,
 Anon he lest the proprete
 Of vertu and goth to the vice;
 For in such wise as Avarice
 Lest for scarsnesse his goode name,
 Riht so that other is to blame,
 Which thurgh his wast mesure excedeth, P. ii. 392
 For noman wot what harm that bredeth. 7700

Bot mochel joie ther betydet,

7689 tomoche E, S, F to moche AJ, BT tuo (two) moche
 H₁ . . . B₂ (*except* E) the moche W 7694 lost AM . . . B₂
 (*except* E) loseth W leueth Δ 7700 it bredep A . . . B₂
 7701-7746 *Forty-six lines om. S . . . Δ (ins. Δ)*

Wher that largesse an herte guydeth :
 For his mesure is so governed,
 That he to bothe partz is lerned,
 To god and to the world also,
 He doth reson to bothe tuo.
 The povere folk of his almesse
 Relieved ben in the destresse
 Of thurst, of hunger and of cold ;
 The yifte of him was nevere sold,
 Bot frely yive, and natholes
 The myhti god of his enress
 Rewardeth him of double grace ;
 The hevene he doth him to pourchace
 And yifth him ek the worldes good :
 And thus the Cote for the hod
 Largesse takth, and yit no Sinne
 He doth, hou so that evere he winne.

[PRODIGALITY AND
LARGESS.]

What man hath hors men yive him hors,
 And who non hath of him no fors,

7710

Lucas. Omni ha-
benti dabitur.

For he mai thanne on fote go ;
 The world hath evere stonde so.
 Bot forto loken of the tweie,
 A man to go the siker weie,
 Betre is to yive than to take :
 With yifte a man mai frendes make,
 Bot who that takth or gret or smal,
 He takth a charge forth withal,
 And stant noght fre til it be quit.
 So forto deme in mannes wit,
 It helpeth more a man to have
 His oghne good, than forto crave
 Of othre men and make him bounde,
 Wher elles he mai stonde unbounde.

7730

Beacius est dare
quam accipere.

Senec conseileth in this wise,
 And seith, 'Bot if thi good suffise
 Unto the liking of thi wille,
 Withdrawh thi lust and hold the stille,
 And be to thi good sufficant.'

Seneca. Si res tue
tibi non sufficiant, fac
vt rebus tuis sufficias.

7725 margin Beacius—accipere om. A . . . B₂
accipere] ac-pere F

CONFESSIO AMANTIS

[PRODIGALITY AND
LARGESS.]

Apostolus. Ordinata caritas incipit a seipsa.

For that thing is appourtenant
To trouthe and causeth to be fre
After the reule of charite,
Which ferst beginneth of himselfe.
For if thou richest othre tuelle,
Wheroft thou schalt thiself be povere,
I not what thonk thou miht recovere.

Whil that a man hath good to yive,
With grete routes he mai live
And hath his frendes overal,
And everich of him telle schal.

Therwhile he hath his fulle packe,
Thei seie, 'A good felawe is Jacke';
Bot whanne it faileth ate laste,
Anon his pris thei overcaste,
For thanne is ther non other lawe
Bot, 'Jacke was a good felawe.'

Whan thei him povere and nedys se, P. ii. 394
Thei lete him passe and farwel he;
Al that he wende of compainie
Is thanne torned to folie.

Bot nou to speke in other kinde
Of love, a man mai suche finde,
That wher thei come in every route
Thei caste and waste her love aboute,
Til al here time is overgon,

And thanne have thei love non:
For who that loveth overal,
It is no reson that he schal
Of love have eny proprete.

Forthi, mi Sone, avise thee
If thou of love hast be to large,
For such a man is nocht to charge:
And if it so be that thou hast
Despended al thi time in wast
And set thi love in sondri place,
Though thou the substance of thi grace

7740

7750

7760

(7900*)

7770

7742 margin AplusA Amplus H1ERC Amplus B2 Ambrosius X
7751 The whil J, W þat whil C (Al þe while he hath his pak Δ)
7766 non] gon AM

[PRODIGALITY OF
LOVERS.]

Lese ate laste, it is no wonder;
For he that put himselfen under,
As who seith, comun overal,
He lest the love special. 7780
Of eny on, if sche be wys;
For love schal noght bere his pris
Be reson, whanne it passeth on.
So have I sen ful many on,
That were of love wel at ese,
Whiche after felle in gret desese
Thurgh wast of love, that thei spente P. ii. 395
In sondri places wher thei wente.

Riht so, mi Sone, I axe of thee
If thou with Prodegalite. 7790
Hast hier and ther thi love wasted.

Mi fader, nay; bot I have tasted
In many a place as I have go,
And yit love I nevere on of tho,
Bot forto drive forth the dai.
For lieveth wel, myn herte is ay
Withoute mo for everemore
Al upon on, for I nomore
Desire bot hire love al one:
So make I many a prive mone, 7800
For wel I fiele I have despended
Mi longe love and noght amended.
Mi sped, for oght I finde yit,
If this be wast to youre wit
Of love, and Prodegalite,
Nou, goode fader, demeth ye:
Bot of o thing I wol me schryve,
That I schal for no love thryve,
Bot if hirself me wol relieve.

Mi Sone, that I mai wel lieve:
And natheles me semeth so,
For oght that thou hast yit misdo
Of time which thou hast despended,
It mai with grace ben amended.

Confessor.

Amans.

7800

Confessor.

CONFESSIO AMANTIS

[PRODIGALITY OF
LOVERS.]

For thing which mai be worth the cost
 Per chaunce is nouther wast ne lost ;
 For what thing stant on aventurē, P. ii. 396
 That can no worldes creature (7950*)
 Telle in certein hou it schal wende,
 Til he therof mai sen an ende. 7820
 So that I not as yit therfore
 If thou, mi Sone, hast wonne or lōre :
 For ofte time, as it is sene,
 Whan Somer hath lost al his grene
 And is with Wynter wast and bare,
 That him is left nothing to spare,
 Al is recovered in a throwe ;
 The colde wyndes overblowe,
 And stille be the scharpe schoures,
 And soudeinliche ayein his floures 7830
 The Somer hapneth and is riche :
 And so per cas thi graces liche,
 Mi Sone, thogh thou be nou povere
 Of love, yit thou miht recoverē.

Amans.

Mi fader, certes grant merci :
 Ye have me tawht so redeli,
 That evere whil I live schal
 The betre I mai be war withal
 Of thing which ye have seid er this.
 Bot overmore hou that it is, 7840
 Toward mi schrifte as it belongeth,
 To wite of othre pointz me longeth ;
 Wheroft ye me wolden teche
 With al myn herte I you beseche.

Explicit Liber Quintus.

7817 in auenture AM... B₂, W 7819 Telle JC, SB Tell A, F
 7823 tymes AdBTΔ 7829 stilled S... Δ 7840 euermore
 H:XRB₂, BΔ, W

Incipit Liber Sextus

i. *Est gula que nostrum maculauit prima parentem* P. iii. 1

Ex vetilo pomo, quo dolet omnis homo.

[GLUTTONY.]

Hec agit ut corpus anime contraria spirat,

Quo caro fit crassa, spiritus atque macer.

Intus et exterius si que virtutis habentur,

Potibus ebrietas conuiciata ruit.

Mersa sopore, labris, que Bacchus ineberiat hospes,

Indignata Venus oscula raro premit.

THE grete Senne original,
Which every man in general
Upon his berthe hath envenymed,
In Paradis it was mystymed :
Whan Adam of thilke Appel bot,
His swete morscel was to hot,
Which dedly made the mankinde.
And in the bokes as I finde,
This vice, which so out of rule
Hath sette ous alle, is cleped Gule ;
Of which the branches ben so grete,
That of hem alle I wol noght trete,
Bot only as touchende of tuo
I thenke speke and of no mo ;
Wheroft the ferste is Dronkeschipe,
Which berth the cuppe felaschipe.
Ful many a wonder doth this vice,
He can make of a wisman nyce,
And of a fool, that him schal seme
That he can al the lawe deme,
And yiven every juggement
Which longeth to the firmament
Bothe of the sterre and of the mone ;

Hic in sexto libro
tractare intendit de illo capitali vicio quod
Gula dicitur, nec non
et de eiusdem duabus
solummodo speciebus,
videlicet Ebrietate et
Delicacia, ex quibus
humane concupiscen-
cie oblectamentum ha-
bundancius augmenta-
tur.

P. iii. 2

[i. DRUNKENNESS.]

20

CONFESSIO AMANTIS

[DRUNKENNESS.]

And thus he makth a gret clerk sone
 Of him that is a lewed man.
 Ther is nothing which he ne can,
 Whil he hath Dronkeschipe on honde,
 He knowth the See, he knowth the stronde,
 He is a noble man of armes,
 And yit no strengthe is in his armes : 30
 Ther he was strong ynouh tofore,
 With Dronkeschipe it is forlore,
 And al is changed his astat,
 And wext anon so fieble and mat,
 That he mai nouther go ne come,
 Bot al togedre him is benome
 The pouer bothe of hond and fot,
 So that algate abide he mot.
 And alle hise wittes he foryet,
 The which is to him such a let, 40
 That he wot nevere what he doth, P. iii. 3
 Ne which is fals, ne which is soth,
 Ne which is dai, ne which is nyht,
 And for the time he knowth no wyht,
 That he ne wot so moche as this,
 What maner thing himselfen is,
 Or he be man, or he be beste.
 That holde I riht a sori feste,
 Whan he that reson understod
 So soudeinliche is woxe wod; 50
 Or elles lich the dede man,
 Which nouther go ne speke can.
 Thus ofte he is to bedde broght,
 Bot where he lith yit wot he noght,
 Til he arise upon the morwe ;
 And thanne he seith, ‘O, which a sorwe
 It is a man be drinkeles !’
 So that halfdrunke in such a res
 With dreie mouth he sterte him uppe,
 And seith, ‘Nou ballez *ça* the cuppe.’ 60

34 wext BT, F wexit J. wexeþ A. wexeþ C 44 As for AdBTΔ
 57 a man be] for to be AdBT a man to be JB², Δ 59 sterte AJ,
 S, F stert C, BT

That made him lese his wit at eve
 Is thanne a morwe al his beleve ;
 The cuppe is al that evere him pleseth,
 And also that him most deseseth ;
 It is the cuppe whom he serveth,
 Which alle cares fro him kerveth
 And alle bales to him bringeth :
 In joie he wepth, in sorwe he singeth,
 For Dronkeschipe is so divers,
 It may no whyle stonde in vers. 70
 He drinkth the wyn, bot ate laste P. iii. 4
 The wyn drynkth him and bint him faste,
 And leith him drunke be the wal,
 As him which is his bonde thral
 And al in his subjeccion.

And lich to such condicion,
 As forto speke it other wise,
 It falleth that the moste wise
 Ben otherwhile of love adoted,
 And so bewhaped and assoted,
 Of drunke men that nevere yit 80
 Was non, which half so loste his wit
 Of drinke, as thei of such thing do
 Which cleped is the jolif wo ;
 And waxen of here oghne thought
 So drunke, that thei knowe noght
 What reson is, or more or lesse.
 Such is the kinde of that sieknesse,
 And that is noght for lacke of brain,
 Bot love is of so gret a main, 90
 That where he takth an herte on honde,
 Ther mai nothing his miht withstande :
 The wise Salomon was nome,
 And stronge Sampson overcome,
 The knihtli David him ne mihte
 Rescoue, that he with the sihte
 Of Bersabee ne was bestad,
 Virgile also was overlad,

[DRUNKENNESS.]

[LOVE-DRUNKENNESS.]

CONFESSIO AMANTIS

[LOVE-DRUNKEN-
NESS.]

And Aristotle was put under.
 Forthi, mi Sone, it is no wonder
 If thou be drunke of love among,
 Which is above alle othre strong :
 And if so is that thou so be,
 Tell me thi Schrifte in privite ;
 It is no schame of such a thew
 A yong man to be dronkelew.
 Of such Phisique I can a part,
 And as me semeth be that art,
 Thou scholdest be Phisonomie
 Be schapen to that maladie
 Of lovedrunke, and that is routhe.

Confessio Amantis.

Ha, holi fader, al is trouthe
 That ye me telle : I am beknowe
 That I with love am so bethrowe,
 And al myn herte is so thurgh sunke,
 That I am verraliche drunke,
 And yit I mai bothe speke and go.
 Bot I am overcome so,
 And torned fro myself so clene,
 That ofte I wot noght what I mene ;
 So that excusen I ne mai
 Min herte, fro the ferste day
 That I cam to mi ladi kiththe,
 I was yit sobre nevere siththe.
 Wher I hire se or se hire noght,
 With musinge of min oghne thoght,
 Of love, which min herte assaileth,
 So drunke I am, that mi wit faileth
 And al mi brain is overtorned,
 And mi manere so mistorned,
 That I foryete al that I can
 And stonde lich a mased man ;
 That ofte, whanne I scholde pleie,
 It makth me drawe out of the weie
 In soulein place be miselve,
 As doth a labourer to delve,
 Which can no gentil mannes chere ;

100
P. iii. 5

110

120

130
P. iii. 6101 If] Of ERCB₂ Thouȝe X

Or elles as a lewed Frere,
 Whan he is put to his penance,
 Riht so lese I mi contienance.
 And if it nedes so betyde,
 That I in compainie abyde,
 Wher as I moste daunce and singe
 The hovedance and carolinge,
 Or forto go the newefot,
 I mai noght wel heve up mi fot,
 If that sche be noght in the weie ;
 For thanne is al mi merthe aweie,
 And waxe anon of thoght so full,
 Wheroft mi limes ben so dull,
 I mai unethes gon the pas.
 For thus it is and evere was,
 Whanne I on suche thoghtes muse,
 The lust and merthe that men use,
 Whan I se noght mi ladi byme,
 Al is foryete for the time
 So ferforth that mi wittes changen
 And alle lustes fro me strangen,
 That thei seie alle trewely,
 And swere, that it am noght I.

150

P. iii. 7

For as the man which ofte drinketh,
 With win that in his stomac sinketh
 Wext drunke and witles for a throwe,
 Riht so mi lust is overthrowe,
 And of myn oghne thoght so mat
 I wexe, that to myn astat
 Ther is no lime wol me serve,
 Bot as a drunke man I swerve,
 And suffre such a Passion,
 That men have gret compassion,
 And everich be himself merveil leth
 • What thing it is that me so eilleth.
 Such is the manere of mi wo
 Which time that I am hire fro,

160

170

145 newefot S, F *the rest newe foot (fot)* 151 a pas H₁ . . . B₂
 152 euer(e) it was AdBT 160 I am H₁XERC 162 With]
 The AM . . . B₂ 172 so om. H₁ . . . B₂

[LOVE-DRUNKEN-
NESS.]

CONFESSIO AMANTIS

[LOVE-DRUNKEN-
NESS.]

Til eft ayein that I hire se.
 Bot thanne it were a nycete
 To telle you hou that I fare;
 For whanne I mai upon hire stare,
 Hire wommanhede, hire gentilesse,
 Myn herte is full of such gladnesse, 180
 That overpasseth so mi wit;
 That I wot nevere where it sit,
 Bot am so drunken of that sihte,
 Me thenkth that for the time I mihte
 Riht sterte thurgh the hole wall;
 And thanne I mai wel, if I schal,
 Bothe singe and daunce and lepe aboute,
 And holde forth the lusti route.
 Bot natheles it falleth so
 Fulofte, that I fro hire go: 190
 Ne mai, bot as it were a stake, P. iii. 8
 I stonde avisement to take
 And loke upon hire faire face;
 That for the while out of the place
 For al the world ne myhte I wende.
 Such lust comth thanne into mi mende,
 So that withoute mete or drinke,
 Of lusti thoughtes whiche I thinke
 Me thenkth I mihte stonden eyere;
 And so it were to me leve 200
 Than such a sihte forto leve,
 If that sche wolde yif me leve
 To have so mochel of mi wille.
 And thus thenkende I stonde stille
 Withoute blenchinge of myn yhe,
 Riht as me thoghte that I syhe
 Of Paradis the moste joie:
 And so therwhile I me rejoie,
 Into myn herte a gret desir, 210
 The which is hotere than the fyr,
 Al soudeinliche upon me renneth,
 That al mi thoght withinne brenneth,

197. or] and AMX . . . B₂, A 202 3if. A, F, 3iue. J, B
 flor wel is me þat I haue leue H₁ . . . B₂ (I om. C) 209 Vnto AdBT

And am so feiforth overcome,
 That I not where I am become;
 So that among the hetes stronge
 In stede of drinke I underfonge
 A thoght so swete in mi corage,
 That nevere Pyment ne vernage
 Was half so swete forto drinke.
 For as I wolde, thanne I thinke
 As thogh I were at myn above,
 For so thurgh drunke I am of love,
 That al that mi sotye demeth
 Is soth, as thanne it to me semeth.
 And whyle I mai tho thoghtes kepe,
 Me thenkth as thogh I were aslepe
 And that I were in goddes barm;
 Bot whanne I se myn oghne harm,
 And that I soudeinliche awake
 Out of my thought, and hiede take
 Hou that the sothe stant in dede,
 Thanne is mi sekernesse in drede
 And joie torned into wo,
 So that the hete is al ago
 Of such sotie as I was inne.
 And thanne ayeinward I beginne
 To take of love a newe thorst,
 The which me grieveth altherworst,
 For thanne comth the blanche fievere,
 With chele and makth me so to chievere,
 And so it coldeth at myn herte,
 That wonder is hou I asterte,
 In such a point that I ne deie:
 For certes ther was nevere keie
 Ne frozen ys upon the wal
 More inly cold than I am al.
 And thus soffre I the hote chele,
 Which passeth othre peines fele;
 In cold I brenne and frese in hete:
 And thanne I drinke a biter swete

[LOVE-DRUNKENNESS.]

220
P. iii. 9

230

240

250

215 þo hetes ST þo hertes B 235 I om. AM 241 at]
 al (alle) H:E, SAdTΔ 242 hou] þat AM

[LOVE-DRUNKEN-
NESS.]

With dreie lippe and yhen wete. P. iii. 10

Lo, thus I tempre mi diete,
And take a drauhte of such reles,
That al mi wit is herteles,
And al myn herte, ther it sit,
Is, as who seith, withoute wit ;
So that to prove it be reson
In makinge of comparison
Ther mai no difference be
Betwen a drunke man and me. 260

Bot al the worse of everychon
Is evere that I thurste in on ;
The more that myn herte drinketh,
The more I may ; so that me thinketh,
My thurst schal nevere ben aqueint.
God schilde that I be noght dreint
Of such a superfluite :
For wel I fiele in mi degré
That al mi wit is overcast,
Wheroft I am the more agast, 270

That in defaulte of ladischipe
Per chance in such a drunkeschipe
I mai be ded er I be war.
For certes, fader, this I dar
Beknowe and in mi schrifte telle :
Bot I a drauhte have of that welle,
In which mi deth is and mi lif,
Mi joie is torned into strif,
That sobre schal I nevere worthe,
Bot as a drunke man forworthe ; 280

So that in londe where I fare P. iii. II

The lust is lore of mi welfare,
As he that mai no bote finde.
Bot this me thenkth a wonder kinde,
As I am drunke of that I drinke,
So am I ek for falte of drinke ;
Of which I finde no reles :
Bot if I myhte natheles

262 pruste M, Δ trust(e) AdBT, W
285 line om. B

281 wher þat AMG, H3

Of such a drinke as I coveite,
So as me liste, have o receite,
I scholde assobre and fare wel.
Bot so fortune upon hire whiel
On hih me deigneth noght to sette,
For evermore I finde a lette :
The boteler is noght mi frend,
Which hath the keie be the bend ;
I mai wel wisshe and that is wast,
For wel I wot, so freissh a tast,
Bot if mi grace be the more,
I schal assaie nevermore.

290

300

Thus am I drunke of that I se,
For tastinge is defended me,
And I can noght miselven stanche :
So that, mi fader, of this branche
I am gultif, to telle trouthe.

Mi Sone, that me thenketh routhe ;
For lovedrunke is the meschief

Confessor.

Above alle othre the most chief,
If he no lusti thoght assaie,
Which mai his sori thurst alliae :

As for the time yit it lisseth

310

P. iii. 12

To him which other joie misseth.

Forthi, mi Sone, aboven alle
Thenk wel, hou so it the befalle,
And kep thi wittes that thou hast,
And let hem noght be drunke in wast :

Bot natheles ther is no wyht

That mai withstonde loves miht.

Bot why the cause is, as I finde,
Of that ther is diverse kinde

320

Of lovedrunke, why men pleigneth

After the court which al ordeigneth,

I wol the tellen the manere ;

Nou lest, mi Sone, and thou schalt hier.

For the fortune of every chance

After the goddes pourveance

To man it groweth from above,

297 wel om. AM . . . B²

Hic narrat secundum Poetam, qualiter

[LOVE-DRUNKEN-
NESS.]

[JUPITER'S Two
TUNES.]

in suo celario Iupiter
duo dolea habet, quo-
rum primum liquoris
dulcissimi, secundum
amarissimi plenum
consistit, ita quod ille
cui fatata est prosperi-
tas de dulci potabit,
alter vero, cui aduer-
sabitur, poculum gus-
tabit amarum.

So that the sped of every love
Is schape there, er it befallie.

For Jupiter aboven alle,
Which is of goddes sovereign,
Hath in his celier, as men sein,
Tuo tonnes fulle of love drinke,
That maken many an herte sinke
And many an herte also to flete,
Or of the soure or of the swete.

That on is full of such piment,
Which passeth all entendement
Of mannes witt, if he it taste,
And makth a jolif herte in haste:

That other biter as the galle,
Which makth a mannes herte palle,
Whos drunkeschipe is a sieknesse
Thurgh fielinge of the biternessee.

Cupide is boteler of bothe,
Which to the lieve and to the lothe
Yift of the swete and of the soure,
That some lawhe, and some loure.

Bot for so moche as he blind is,
Fulofte time he goth amis

And takth the badde for the goode,
Which hindreth many a mannes fode
Without cause, and forthreth eke.

So be ther some of love seke,
Whiche oughte of reson to ben hole,
And some comen to the dole
In happ and as hemselve leste
Drinke undeserved of the beste.

And thus this blinde Boteler
Yift of the trouble in stede of cler

And ek the cler in stede of trouble:
Lo, hou he can the hertes trouble,

And makth men drunke al upon chaunce

330

340

P. iii. 13

350

360

329 be falie JH:ERB^a, BT 339 caste AdBT, H^a 354 of þe
seke AM . . . B^a 357 In iape AM 358 vnserued AM, W
363 drinke al H:X, AdBT drunken (*om. al*) E all (*om. drunke*) B^a
dronke and W

Without lawe of governance.
 If he drawe of the swete tonne,
 Thanne is the sorwe al overronne
 Of lovedrunke, and schalt noght greven
 So to be drunken every even,
 For al is thanne bot a game.
 Bot whanne it is noght of the same, 370
 And he the biter tonne draweth, P. iii. 14
 Such drunkeschipe an herte gnaweth
 And fiebleth al a mannes thought,
 That betre him were have drunke noght
 And al his bred have eten dreie;
 For thanne he lest his lusti weie
 With drunkeschipe, and wot noght whider
 To go, the weies ben so slider,
 In which he mai per cas so falle,
 That he schal breke his wittes alle. 380
 And in this wise men be drunke
 After the drink that thei have drunke:
 Bot alle drinken noght alike,
 For som schal singe and som schal syke,
 So that it me nothing merveilleth,
 Mi Sone, of love that thee eilleth;
 For wel I knowe be thi tale,
 That thou hast drunken of the duale,
 Which biter is, til god the sende
 Such grace that thou miht amende. 390

Bot, Sone, thou schalt bidde and preie
 In such a wise as I schal seie,
 That thou the lusti welle atteigne
 Thi wofull thurstes to restreigne
 Of love, and taste the swetnesse;
 As Bachus dede in his distresse,
 Whan bodiliche thurst him hente
 In strange londes where he wente.
 This Bachus Sone of Jupiter

[JUPITER'S TWO
TUNS.]

[PRAYER. BACCHUS
IN THE DESERT.]

Nota hic qualiter
potus aliquando sici-

367 Of louedrunke and schalt FK Of louedrunke and schal J,
 SAdBT, W Of louedrinke and schal AM ... B₂, Δ Of loue drunken
 and shal H₃ 376 lest J, B, F lesj A leesej C 379 which A, B, F
 whiche J 382 that om. AdBT 387 I wel AJM I wol(e) H₁ ... B₂

CONFESSIO AMANTIS

[PRAYER. BACCHUS
IN THE DESERT.]

enti precibus adquiritur. Et narrat in exemplum quod, cum Bacchus de quodam bello ab oriente repatrians in quibusdam Lubie partibus alicuius generis potum non inuenit, fusis ad Iouem precibus, apparuit ei Aries, qui terram pede percussit, statimque fons emanauit; et sic potum petenti peticio preualuit.

Was hote, and as he wente fer
Be his fadres assignement
To make a werre in Orient,
And gret pouer with him he Iadde,
So that the heiire hond he hadde
And victoire of his enimys,
And torneth homward with his pris,
In such a contre which was dreie
A meschief fell upon the weie.
As he rod with his compainie
Nyh to the strondes of Lubie,
Ther myhte thei no drinke finde
Of water nor of other kinde,
So that himself and al his host
Were of defalte of drinke almost
Distruid, and thanne Bacchus preide
To Jupiter, and thus he seide:
'O hihe fader, that sest al,
To whom is reson that I schal
Beseche and preie in every nede,
Behold, mi fader, and tak hiede
This wofull thurst that we ben inne
To staunche, and grante ous forto winne,
And sauf unto the contre fare,
Wher that oure lusti loves are
Waitende upon oure hom cominge.'
And with the vois of his preiynge,
Which herd was to the goddes hihe,
He syh anon tofore his yhe
A wether, which the ground hath sporned;
And wher he hath it overthrown,
Ther sprang a welle freiss and cler,
Wheroft his oghne boteler
After the lustes of his wille
Was every man to drinke his fille.
And for this ilke grete grace
Bacchus upon the same place

400

P. iii. 15

410

420

430

P. iii. 16

408 the] þei F 409 margin concussit A . . . B₂ 414 for
defaute H₁ . . . C, Δ, H₃ in defaute B₂, W 421 wofull] foule
AdBT 434 Was] þaf H₁ . . . B₂

A riche temple let arere,
Which evere scholde stonde there
To thursti men in remembrance.

Forthi, mi Sone, after this chance
It sit thee wel to taken hiede
So forto preie upon thi nede,
As Bachus preide for the welle ;
And thenk, as thou hast herd me telle,
Hou grace he gradde and grace he hadde.
He was no fol that ferst so radde,
For selden get a domb man lond :
Tak that proverbe, and understand
That wordes ben of vertu grete.
Forthi to speke thou ne lete,
And axe and prei erli and late
Thi thurst to quenche, and thenk algate,
The boteler which berth the keie
Is blind, as thou hast herd me seie ;
And if it mihte so betyde,
That he upon the blinde side
Per cas the swete tonne arauhte,
Than schalt thou have a lusti drauhte
And waxe of lovedrunke sobre.
And thus I rede thou assobre
Thin herte in hope of such a grace ; P. iii. 17
For drunkeschipe in every place,
To whether side that it torne,
Doth harm and makth a man to sporne
And ofte falle in such a wise,
Wher he per cas mai noght arise.

And forto loke in evidence
Upon the sothe experiance,
So as it hath befalle er this,
In every mannes mouth it is
Hou Tristram was of love drunke
With Bele Ysolde, whan thei drunke
The drink which Brangwein hem betok,
Er that king Marc his Eem hire tok

[PRAYER. BACCHUS
IN THE DESERT.]

440 Confessor.

450

460

P. iii. 17

[LOVE-DRUNKENNESS.
TRISTRAM.]

Hic de amoris ebrietate ponit exemplum,
470 qualiter Tristrans ob potum, quem Brangweyne in nau ei porrexit, de amore Bele Isolde inebriatus extitit.

442 þe nede AM . . . B² 463 i (I) torne AM
pat ADBT, W 470 margin ad potum Hi . . . B²

469 So

CONFESSIO AMANTIS

[LOVE-DRUNKENNESS.
TRISTRAM.]

To wyve, as it was after knowe,
And ek, mi Sone, if thou wolt knowe,
As it hath fallen overmore
In loves cause, and what is more
Of drunkeschipe forto drede,
As it whilom befell in dede,
Wherof thou miht the betre eschue
Of drunke men that thou ne suie
The compaignie in no manere,
A gret ensample thou schalt hier.

480

[MARRIAGE OF PIRI-
THOUS.]

Hic de periculis ebri-
etatis causa in amore
contingentibus narrat
quod, cum Pirothous
illam pulcherimam
Ypotaciam in vxorem
duceret, quosdam qui
Centauri vocabantur
inter alios vicinos ad
nupcias inuitauit; qui
vino imbuti, nouenupte
formositatem aspici-
entes, duplice ebrietate
insanierunt, ita quod
ipsi subito salientes
a mensa Ypotaciam a
Pirothoo marito suo in
impetu rapuerunt.

This finde I write in Poesie
Of thilke faire Ipotacie,
Of whos beaute ther as sche was
Spak every man,—and fell per cas,
That Pirotüs so him spedde,
That he to wyve hire scholde wedde, 490
Wherof that he gret joie made. P. iii. 18
And for he wolde his love glade,
Ayein the day of mariage
Be mouthe bothe and be message
Hise frendes to the feste he preide,
With gret worschipe and, as men seide,
He hath this yonge ladi spoused.
And whan that thei were alle housed,
And set and served ate mete,
Ther was no wyn which mai be gete, 500
That ther ne was plente ynouh:
Bot Bachus thilke tonne drouh,
Wherof be weie of drunkeschipe
The greteste of the felaschipe
Were oute of reson overtake;
And Venus, which hath also take
The cause most in special,
Hath yove hem drinke forth withal
Of thilke cuppe which exciteth
The lust wherinne a man deliteth:

490

500

510

488 margin contingentibus F

495 feste AJ, B fest C, F

497 margin in om. Hi . . . B₂, BΔ, W

500 be gete] begete

(bigete) AX, SAdTΔ

508 ȝoue B, F ȝeue A ȝiue J, C

And thus be double weie drunke,
Of lust that ilke fyri funke
Hath mad hem, as who seith, halfwode,
That thei no reson understande,
Ne to non other thing thei syhen,
Bot hire, which tofore here yhen
Was wedded thilke same day,
That freisshe wif, that lusti May,
On hire it was al that thei thoughten.
And so ferforth here lustes soghten, 520
That thei the whiche named were P. iii. 19
Centauri, ate feste there
Of on assent, of on accord
This yonge wif malgre hire lord
In such a rage awei forth ladden,
As thei whiche non insihte hadden
Bot only to her drunke fare,
Which many a man hath mad misfare
In love als wel as other weie.
Wherof, if I schal more seie 530
Upon the nature of the vice,
Of custume and of exercice
The mannes grace hou it fordoth,
A tale, which was whilom soth,
Of fooles that so drunken were,
I schal reherce unto thine Ere.

I rede in a Cronique thus
Of Galba and of Vitellus,
The whiche of Spaigne bothe were
The greteste of alle othre there,
And bothe of o condicion
After the disposicion
Of glotonie and drunkeschipe.
That was a sori felaschipe :
For this thou miht wel understande,
That man mai wel noght longe stonde
Which is wyndrunke of comun us ;

513 halfwode S, F half wode (woode) AJ, B 519 On] Of B
531 þis vice A . . . B₂, S . . . A 543 and of H₁ . . . B₂, W

[MARRIAGE OF PIRI-
THOUS.]

[GALBA AND VITEL-
LIUS.]

Hic loquitur specia-
liter contra vicium
540 illorum, qui nimia po-
tacione quasi ex con-
suetudine ebriosi effi-
ciuntur. Et narrat ex-
emplum de Galba et
Vitello, qui potentes
in Hispania principes
fuerunt, set ipsi coti-
diane ebrietatis poti-
bus assueti, tanta vi-
cinis intuleruntenor-

CONFESSIO AMANTIS

[GALBA AND VITELLIUS.]

mia, quod tandem toto
conclamante populo
pena sentencie capi-
talis in eos iudicatiliter
diffinita est : qui prius-
quam morerentur, vt
penam mortis alleuiar-
ent, spontanea vini
ebrietate sopiti, quasi
porci semimortui gla-
dio interierunt.

For he hath lore the vertus,
Wheroft reson him scholde clothe ;
And that was seene upon hem bothe. 550
Men sein ther is non evidence, P. iii. 20
Wheroft to knowe a difference
Betwen the drunken and the wode,
For thei be nevere nouther goode ;
For wher that wyn doth wit aweie,
Wisdom hath lost the rihte weie,
That he no maner vice dredeth ;
Nomore than a blind man thredeth
His nedle be the Sonnes lyht,
Nomore is reson thanne of myht,
Whan he with drunkeschipe is blent. 560
And in this point thei weren schent,
This Galba bothe and ek Vitelle,
Upon the cause as I schal telle,
Wheroft good is to taken hiede.
For thei tuo thurgh her drunkenhiede
Of witles excitacioun
Oppressede al the nacion
Of Spaigne ; for of fool usance,
Which don was of continuance 570
Of hem, whiche alday drunken were,
Ther was no wif ne maiden there,
What so thei were, or faire or foule,
Whom thei ne token to defoule,
Wheroft the lond was often wo :
And ek in othre thinges mo
Thei wroghten many a sondri wrong.
Bot hou so that the dai be long,
The derke nyght comth ate laste :
God wolde noght thei scholden laste, 580
And schop the lawe in such a wise, P. iii. 21
That thei thurgh dom to the juise
Be dampned forto be forlore.

550 margin que tandem AM co clamante F 554 neuere
AJ, T neuer C, SB, F 556 margin perierunt A . . . B₂
559 Sonne H₁E, B, W (sonne bright) 569 of fool] a fool AM . . . C
a foul B₂ of foul Ad of foli Δ

Bot thei, that hadden ben tofore
 Enclin to alle drunkenesse,—
 Here ende thanne bar witnesse ;
 For thei in hope to assuage
 The peine of deth, upon the rage
 That thei the lasse scholden fiele,
 Of wyn let fille full a Miele,
 And dronken til so was befall
 That thei her strengthes losten alle
 Withouten wit of eny brain ;
 And thus thei ben halfdede slain,
 That hem ne grieveth bot a lyte.

590

Mi Sone, if thou be forto wyte
 In eny point which I have seid,
 Wherof thi wittes ben unteid,
 I rede clepe hem hom ayein.

Confessor.

I schal do, fader, as ye sein,
 Als ferforth as I mai suffise :
 Bot wel I wot that in no wise
 The drunkeschipe of love aweiie
 I mai remue be no weie,
 It stant noght upon my fortune.
 Bot if you liste to comune
 Of the seconde Glotonie,
 Which cleped is Delicacie,
 Wherof ye spieken hier tofore,
 Beseche I wolde you therfore.

600

Amans.

Mi Sone, as of that ilke vice,
 Which of alle othre is the Norrice,
 And stant upon the retenuie
 Of Venus, so as it is due,
 The proprete hou that it fareth
 The bok hierafter nou declareth.

610
P. iii. 22

Confessor.

- ii. *Delicie cum diuiciis sunt iura potentum,*
In quibus orta Venus excitat ora gule.
Non sunt delicie tales, que corpora pascunt,
Ex quibus impletus gaudia venter agit,

[DELICACY.]

590 fille ful] fulfille (ful fille) HiXRCB₂ fulle M fille W
 I rede þe HiERCB₂, Ad I rede þou X (I rede þe M corr.)

599

[GALEA AND VITELLIUS.]

CONFESSIO AMANTIS

[DELICACY.]

Hic tractat super illa
specie Gule que Deli-
cacia nuncupatur, cu-
ius mollicies voluptu-
ose carni in personis
precipue potentibus
queque complacencia
corporaliter ministrat.

*Quin completus amor maiori munere gaudet,
Cum data deliciis mens in amante satur.*

Of this chapitre in which we trete
There is yit on of such diete,
To which no povere mai atteigne ;
For al is Past of paindemeine
And sondri wyn and sondri drinke,
Wheroft he wole ete and drinke :
Hise cokes ben for him affaited,
So that his body is awaited,
That him schal lacke no delit,
Als ferforth as his appetit
Sufficeth to the metes hote.
Wheroft this lusti vice is hote
Of Gule the Delicacie,
Which al the hole progenie
Of lusti folk hath undertake
To feede, whil that he mai take
Richesses wheroft to be founde :
Of Abstinence he wot no bounde,
To what profit it scholde serve.
And yit phisique of his conserve
Makth many a restauracioun
Unto his recreacioun,
Which wolde be to Venus lief.
Thus for the point of his relief
The coc which schal his mete arraie,
Bot he the betre his mouth assaie,
His lordes thonk schal ofte lese,
Er he be served to the chese :
For ther mai lacke noght so lyte,
That he ne fint anon a wyte ;
For bot his lust be fully served,
Ther hath no wiht his thonk deserved.
And yit for mannes sustenance,
To kepe and holde in governance,

620

630

P. iii. 23

640

650

Latin Verses ii. 6 fatur H₁ . . . B₂, B

620 is Past of] his past of AJ is past(e) as BT his past is Ad
621 margin molliciis A . . . B₂ 623 margin quoque AMH₁XB₂, W
633 Richesse AMH₁, H₃ Riches W 647 For bot] But if AdBT

To him that wole his hele gete
 Is non so good as comun mete :
 For who that loketh on the bokes,
 It seith, confeccion of cokes,
 A man him scholde wel avise
 Hou he it toke and in what wise.
 For who that useth that he knoweth,
 Ful selden seknesse on him groweth,
 And who that useth metes strange,
 Though his nature empeire and change
 It is no wonder, lieve Sone,
 Whan that he doth ayein his wone ;
 For in Phisique this I finde,
 Usage is the seconde kinde.

[DELICACY.]

660

And riht so changeth his astat
 He that of love is delicat :
 For though he hadde to his hond
 The beste wif of al the lond,
 Or the faireste love of alle,
 Yit wolde his herte on othre falle
 And thenke hem mor delicious
 Than he hath in his oghne hous :
 Men sein it is nou ofte so ;
 Avise hem wel, thei that so do.
 And forto speke in other weie,
 Fulofte time I have herd seie,
 That he which hath no love achieved,
 Him thenkth that he is noght relieved,
 Thogh that his ladi make him chiere,
 So as sche mai in good manere
 Hir honour and hir name save,
 Bot he the surplus mihte have.
 Nothing withstandende hire astat,
 Of love more delicat
 He set hire chiere at no delit,

Philosophus. Con-
suetudo est altera na-
tura.

P. iii. 24

[LOVE-DELICACY.]

670

680

653 who that] who so AM . . . B₂ 664 Vsance A . . . B₂
 665-964 ins. after 1146 SA_DBTΔΔ These copies proceed here with l. 965
 Vsage is þe seconde kinde
 In loue als wel as oþer weie, &c.
 673 nou om. AM 681 His honour AM

CONFESSIO AMANTIS

[LOVE-DELICACY.]

Confessio Amantis.

Bot he have al his appetit.

Mi Sone, if it be with thee so,
Tell me.

Myn holi fader, no :

For delicat in such a wise
Of love, as ye to me devise,
Ne was I nevere yit gultif;For if I hadde such a wif
As ye speke of, what scholde I more ?For thanne I wolde nevermore
For lust of eny wommanhiedeMyn herte upon non other fide :
And if I dede, it were a wast.Bot al withoute such repast
Of lust, as ye me tolde above,Of wif, or yit of other love,
I faste, and mai no fode gete ;
So that for lacke of deinte mete,
Of which an herte mai be feedd,
I go fastende to my bedd.Bot myhte I geten, as ye tolde,
So mochel that mi ladi wolde
Me fede with hir glad semblant,
Though me lacke al the remenant,
Yit scholde I somdel ben abeched
And for the time wel refreched.Bot certes, fader, sche ne doth ;
For in good feith, to telle soth,
I trowe, thogh I scholde sterve,
Sche wolde noght hire yhe swerve,
Min herte with o goodly lok
To fede, and thus for such a cok

I mai go fastinge everemo :

Bot if so is that eny wo
Mai fede a mannes herte wel,
Theroft I have at every meel
Of plente more than ynowh ;
Bot that is of himself so towth,

690

P. iii. 25

700

710

720

686 But if BT 715 a goodly JH1RCB2, AdBT, H3 a gladly W
one goodly △

Mi stomach mai it noght defie.

[LOVE-DELICACY.]

Lo, such is the delicacie

Of love, which myn herte fedeth ; P. iii. 26

Thus have I lacke of that me nedeth.

Bot for al this yit natheles

I seie noght I am gylteles,

That I somdel am delicat :

For elles were I fulli mat,

730

Bot if that I som lusti stounde

Of confort and of ese founde,

To take of love som repast ;

For thogh I with the fulle tast

The lust of love mai noght fiele,

Min hunger otherwise I kiele

Of smale lustes whiche I pike,

And for a time yit thei like ;

If that ye wisten what I mene.

Nou, goode Sone, schrif thee clene

740

Confessor.

Of suche deyntes as ben goode,

Wheroft thou takst thin hertes fode.

Mi fader, I you schal reherce,

Confessio Amantis.

Hou that mi fodes ben diverse,

So as thei fallen in degre.

O fiedinge is of that I se,

An other is of that I here,

The thridde, as I schal tellen here,

It groweth of min oghne thought :

And elles scholde I live noght ;

750

For whom that failleth fode of herte,

He mai noght wel the deth asterte.

Of sihte is al mi ferste fode,

Thurgh which myn yhe of alle goode

Nota qualiter visus in
amore se continet deli-
catus.

Hath that to him is acordant,

P. iii. 27

A lusti fode suffcant.

Whan that I go toward the place

Wher I schal se my ladi face,

Min yhe, which is loth to faste,

Beginth to hungre anon so faste,

760

⁷³⁴ ful paast AM ⁷⁴⁶ Of fieding(e) AM, Ada, H₃ If feding(e)
Hi . . . B₂ (not G) Tho fedyng W ⁷⁵¹ of herte] and herte AJM

CONFESSIO AMANTIS

[LOVE-DELICACY.]

That him thenkth of on houre thre,
 Til I ther come and he hire se :
 And thanne after his appetit
 He takth a fode of such delit,
 That him non other deynte nedeth.
 Of sondri sihtes he him fedeth :
 He seth hire face of such colour,
 That freisshere is than eny flour,
 He seth hire front is large and plein
 Withoute fronce of eny grein,
 He seth hire yhen lich an hevene,
 He seth hire nase straught and evene,
 He seth hire rode upon the cheke,
 He seth hire rede lippes eke,
 Hire chyn acordeth to the face,
 Al that he seth is full of grace,
 He seth hire necke round and clene,
 Therinne mai no bon be sene,
 He seth hire handes faire and whyte ;
 For al this thing without wyte
 He mai se naked ate leste,
 So is it wel the more feste
 And wel the mor Delicacie
 Unto the fiedinge of myn yhe.

He seth hire schapthe forth withal,
 Hire bodi round, hire middel smal,
 So wel begon with good array,
 Which passeth al the lust of Maii,
 Whan he is most with softe schoures
 Ful clothed in his lusti floures.

With suche sihtes by and by
 Min yhe is fed ; bot finaly,
 Whan he the port and the manere
 Seth of hire wommanysshe chere,
 Than hath he such delice on honde,
 Him thenkth be mihte stille stonde,
 And that he hath ful sufficance
 Of liflode and .of sustienance

P. iii. 28

762 he hire] to hir(e) AdBT 784 myn] his AM . . . B₂
 785 schaphe S, F *the rest* schape (schappe &c.)

As to his part for everemo.
 And if it thoghte alle othre so, [LOVE-DELICACY.]
 Fro thenne wolde he nevere wende,
 Bot there unto the worldes ende
 He wolde abyde, if that he mihte,
 And fieden him upon the syhte.
 For thogh I mihte stonden ay
 Into the time of domesday
 And loke upon hire evere in on,
 Yit whanne I scholde fro hire gon,
 Min yhe wolde, as thogh he faste,
 Ben hungerstorven al so faste, 810
 Til este ayein that he hire syhe.
 Such is the nature of myn yhe :
 Ther is no lust so deintefull,
 Of which a man schal noght be full,
 Of that the stomach underfongeth, P. iii. 29
 Bot evere in on myn yhe longeth :
 For loke hou that a goshauk tireth,
 Riht so doth he, whan that he pireth
 And toteth on hire wommanhiede ;
 For he mai nevere fulli fiede 820
 His lust, bot evere aliche sore
 Him hungreth, so that he the more
 Desireth to be fed algate :
 And thus myn yhe is mad the gate,
 Thurgh which the deyntes of my thoght
 Of lust ben to myn herte broght.

Riht as myn yhe with his lok
 Is to myn herte a lusti coc
 Of loves fode delicat,
 Riht so myn Ere in his astat,
 Wher as myn yhe mai noght serve,
 Can wel myn hertes thonk deserve
 And fieden him fro day to day
 With suche deyntes as he may.
 For thus it is, that overal,
 Wher as I come in special,
 I mai hiere of mi ladi pris ;

800

810

820

830 Qualiter auris in
amore delectatur.

CONFESSIO AMANTIS

[LOVE-DELICACY.]

I hierē on seith that sche is wys,
 An other seith that sche is good,
 And som men sein, of worthi blod 840
 That sche is come, and is also
 So fair, that nawher is non so;
 And som men preise hire goodli chiere:
 Thus every thing that I mai hierē,
 Which souneth to mi ladi goode, P. iii. 30
 Is to myn Ere a lusti foode.
 And ek min Ere hath over this
 A deynte feste, whan so is
 That I mai hierē hirselve speke;
 For thanne anon mi faste I breke 850
 On suche wordes as sche seith,
 That full of trouthe and full of feith
 Thei ben, and of so good despōrt,
 That to myn Ere gret confort
 Thei don, as thei that ben delices.
 For al the metes and the spices,
 That eny Lombard couthe make,
 Ne be so lusti forto take
 Ne so ferforth restauratif,
 I seie as for myn oghne lif, 860
 As ben the wordes of hire mouth:
 For as the wyndes of the South
 Ben most of alle debonaire,
 So whan hir list tō speke faire,
 The vertu of hire goodly speche
 Is verrailly myn hertes leche.
 And if it so befalle among,
 That sche carole upon a song,
 Whan I it hierē I am so fedd,
 That I am fro miself so ledd, 870
 As thogh I were in paradis;
 For certes, as to myn avis,
 Whan I here of hir vois the stevene,
 Me thenkth it is a blisse of hevene.
 And ek in other wise also P. iii. 31

838 seith] seie MC, AdΔ, W (say) 841 is also] seiþ also
 AdBT 856 and all(e) þe spices M . . . B₂, W

Fulofte time it falleth so,
 Min Ere with a good pitance
 Is feed of redinge of romance
 Of Ydoine and of Amadas,
 That whilom weren in mi cas,
 And eke of othre many a score,
 That loveden longe er I was bore.
 For whan I of here loves rede,
 Min Ere with the tale I fede ;
 And with the lust of here histoire
 Somtime I drawe into memoire
 Hou sorwe mai noght evere laste ;
 And so comth hope in ate laste,
 Whan I non other fode knowe.
 And that endureth bot a throwe,
 Riht as it were a cherie feste ;
 Bot forto compten ate leste,
 As for the while yit it eseth
 And somdel of myn herte appeseth :
 For what thing to myn Ere spreedeth,
 Which is plesant, somdel it feedeth
 With wordes suche as he mai gete
 Mi lust, in stede of other mete.

880

[LOVE-DELICACY.]

Lo thus, mi fader, as I seie,
 Of lust the which myn yhe hath seie,
 And ek of that myn Ere hath herd,
 Fulofte I have the betre ferd.

900

Amans.

And tho tuo bringen in the thridde,
 The which hath in myn herte amidde

His place take, to arraie

P. iii. 32

The lusti fode, which assaie

I mot ; and nameliche on nyghtes,

Whan that me lacketh alle sihtes,

And that myn heringe is aweie,

Thanne is he redy in the weie

Mi reresouper forto make,

Of which myn hertes fode I take.

This lusti cokes name is hote

910

892 for tacompten B 899 as I þe seye B 906 fode]
 þoughtes B om. AdT flode Ba

CONFESSIO AMANTIS

[LOVE-DELICACY.]

Qualiter cogitatus im-
pressions leticie yma-
ginatiuas cordibus in-
serit amantum.

Thoght, which hath evere hise pottes hote
Of love buillende on the fyr
With fantasie and with desir,
Of whiche er this fulofte he fedde
Min herte, whanne I was abedde ;
And thanne he set upon my bord
Bothe every syhte and every word
Of lust, which I have herd or sein.
Bot yit is noght mi feste al plein,
Bot al of woldes and of wisshess,
Theroft have I my fulle disshes,
Bot as of fielinge and of tast,
Yit mihte I nevere have o repast.
And thus, as I have seid aforn,
I licke hony on the thorn,
And as who seith, upon the bridel
I chiewe, so that al is ydel
As in effect the fode I have.
Bot as a man that wolde him save,
Whan he is sek, be medicine,
Riht so of love the famine
I fonde in al that evere I mai
To fiede and dryve forth the day,
Til I mai have the grete feste,
Which al myn hunger myhte areste.

Lo suche ben mi lustes thre ;
Of that I thenke and hiere and se
I take of love my fiedinge
Withoute tastinge or fielinge :
And as the Plover doth of Eir
I live, and am in good espeif
That for no such delicacie
I trowe I do no glotonie.
And natholes to youre avis,
Min holi fader, that be wis,
I recomande myn astat
Of that I have be delicat.

Mi Sone, I understande wel

Confessor.

927 toforn AdBT 928 on] of EB₂, AdBT
to do AM

920

930

P. iii. 33

940

950

946 I do]

That thou hast told hier everydel,
 And as me thenketh be thi tale,
 It ben delices wonder smale,
 Wherof thou takst thi loves fode.
 Bot, Sone, if that thou understande
 What is to ben delicious,
 Thou woldest noght be curious
 Upon the lust of thin astat
 To ben to sore delicat,
 Wherof that thou reson excede :
 For in the bokes thou myht rede,
 If mannes wisdom schal be suied,
 It oghte wel to ben eschuiued
 In love als wel as other weie ;
 For, as these holi bokes seie,
 The bodely delices alle
 In every point, hou so thei falie,
 Unto the Soule don grievance.
 And forto take in remembrance,
 A tale acordant unto this,
 Which of gret understandinge is
 To mannes soule resonable,
 I thenke telle, and is no fable.

960

P. iii. 34

[DELICACY.]

Delicie corporis milit-
tant aduersus animam.

970

Of Cristes word, who wole it rede,
 Hou that this vice is forto drede
 In thevangleil it telleth plein,
 Which mot algate be certein,
 For Crist himself it berth witnesse.
 And thogh the clerk and the clergesse
 In latin tungē it rede and singe,
 Yit for the more knoulechinge
 Of trouthe, which is good to wite,
 I schal declare as it is write
 In Engleish, for thus it began.

Crist seith : ' Ther was a riche man,
 A mihti lord of gret astat,
 And he was ek so delicat

[DIVES AND LAZARUS.]

Hic ponit exemplum
 contra istos delicatos.
 Et narrat de diuite et
 Lazaro, quorum gestus
 in euangelio Lucas
 980 evidencius describit.

*After 964 Als wel be reson as be kinde etc. (1149 ff.) SAdBTΔΔ
 973 To] In AM . . . Bz 979 margin gesta B 988 eek he was C, Δ*

* *

O

CONFESSIO AMANTIS

DIVES AND LAZARUS.]

Of his clothing, that everyday
 Of pourpre and bisse he made him gay, 990
 And eet and drank thereto his fille
 After the lustes of his wille,
 As he which al stod in delice
 And tok non hiede of thilke vice.
 And as it scholde so betyde, P. iii. 35
 A povere lazre upon a tyde
 Cam to the gate and axed mete:
 Bot there mihte he nothing gete
 His dedly hunger forto stanche;
 For he, which hadde his fulle panche 1000
 Of alle lustes ate bord,
 Ne deigneth noght to speke a word,
 Onliche a Crumme forto yive,
 Wheroft the povere myhte live
 Upon the yifte of his almesse.
 Thus lai this povere in gret destresse
 Acold and hungred ate gate,
 Fro which he mihte go no gate,
 So was he wofulli besein.
 And as these holi bokes sein, 1010
 The houndes comen fro the halle,
 Wher that this sike man was falle,
 And as he lay ther forto die,
 The woundes of his maladie
 Thei licken forto don him ese.
 Bot he was full of such desese,
 That he mai noght the deth eschape;
 Bot as it was that time schape,
 The Soule fro the bodi passeth,
 And he whom nothing overpasseth, 1020
 The hihe god, up to the hevene
 Him tok, wher he hath set him evene
 In Habrahammes barm on hyh,
 Wher he the hevene joie syh

993 As] And AdBT stood al Hi... Bz, Ad, W 998 he] be
 AMXRBz 1004 þis p. S... Δ 1006 þe p. S... Δ 1008
 ffor AdBT 1010 these] je AM... Bz, Hs 1023 Habrahammes
 J, F rest Abrahames (Abrahams &c.): so 1039, 1046, 1073

And hadde al that he have wolde.

P. iii. 36 [DIVES AND LAZARUS.]

And fell, as it befalle scholde,
This riche man the same throwe
With soudein deth was overthrowe,
And forth withouten eny wente
Into the helle straught he wente ;
The fend into the fyr him drouh,
Wher that he hadde peine ynouh
Of flamme which that evere brenneth.

1030

And as his yhe aboute renneth,
Toward the hevene he cast his lok,
Wher that he syh and hiede tok
Hou Lazar set was in his Se
Als ferr as evere he mihte se
With Habraham ; and thanne he preide
Unto the Patriarch and seide :

1040

“Send Lazar doun fro thilke Sete,
And do that he his finger wete
In water, so that he mai droppe
Upon my tunge, forto stoppe
The grete hete in which I brenne.”

Bot Habraham answerde thenne
And seide to him in this wise :
“Mi Sone, thou thee miht avise
And take into thi remembrance,
Hou Lazar hadde gret penance,

1050

Whyl he was in that other lif,
Bot thou in al thi lust jolif
The bodily delices soghtest :
Forthi, so as thou thanne wroghitest,

P. iii. 37

Nou schalt thou take thi reward
Of dedly peine hierafterward
In helle, which schal evere laste ;
And this Lazar nou ate laste
The worldes peine is overronne,
In hevene and hath his lif begonne

1060

Of joie, which is endeles.

1027 the] pis H. . . . B. 1030 Vnto þe helle BT In to helle
JRB², Δ, W 1048 margin Salomon. Qui obturat aures suas
ad clamorem pauperum, ipse clamabit et non exaudiatur SBTΔ

CONFESSIO AMANTIS

Bot that thou preidest natholes,
 That I schal Lazar to the sende
 With water on his finger ende,
 Thin hote tunge forto kiele,
 Thou schalt no suche graces fiele ;
 For to that foule place of Sinne,
 For evere in which thou schalt ben inne,
 Comth non out of this place thider,
 Ne non of you mai comen hider ; 1070
 Thus be yee parted nou atuo."

The riche ayeinward cride tho :
 " O Habraham, sithe it so is,
 That Lazar mai noght do me this
 Which I have axed in this place,
 I wolde preie an other grace.
 For I have yit of brethren fyve,
 That with mi fader ben alyve
 Togedre duellende in on hous ;
 To whom, as thou art gracious, 1080
 I preie that thou woldest sende
 Lazar, so that he mihte wende
 To warne hem hou the world is went,
 That afterward thei be noght schent
 Of suche peines as I drye. P. iii. 38
 Lo, this I preie and this I crie,
 Now I may noght miself amende."

The Patriarch anon suiendo
 To his preiere ansuerde nay ;
 And seide him hou that everyday 1090
 His brethren mihten knowe and hiere
 Of Moyses on Erthe hiere
 And of prophetes othre mo,
 What hem was best. And he seith no ;
 Bot if ther mihte a man aryse
 Fro deth to lyve in such a wise,
 To tellen hem hou that it were,
 He seide hou thanne of pure fere
 Thei scholden wel be war therby.

1085 I drye] þey drye B
 1098 hou om. S... Δ

1089 his] pis (this) H, AdBTΔ (his S)

Quod Habraham : "Nay sikerly ;
 For if thei nou wol noght obeie
 To suche as techen hem the weie,
 And alday preche and alday telle
 Hou that it stant of hevene and helle,
 Thei wol noght thanne taken hiede,
 Thogh it befelle so in dede
 That eny ded man were arered,
 To ben of him no betre lered
 Than of an other man alyve."

1100 [DIVES AND LAZARUS.]

If thou, mi Sone, canst descriyve
 This tale, as Crist himself it tolde,
 Thou schalt have cause to beholde,
 To se so gret an evidence,
 Wheroft the sothe experiance
 Hath schewed openliche at ye, P. iii. 39
 That bodili delicacie
 Of him which yeveth non almesse
 Schal after falle in gret destresse.
 And that was sene upon the riche :
 For he ne wolde unto his liche
 A Crumme yiven of his bred,
 Thanne afterward, whan he was ded,
 A drope of water him was werned.
 Thus mai a mannes wit be lerned
 Of hem that so delices taken ;
 Whan thei with deth ben overtaken,
 That erst was swete is thanne sour.
 Bot he that is a governour
 Of worldes good, if he be wys,
 Withinne his herte he set no pris
 Of al the world, and yit he useth
 The good, that he nothing refuseth,
 As he which lord is of the thinges.
 The Nouches and the riche ringes,
 The cloth of gold and the Perrie
 He takth, and yit delicacie

1110 Confessor.

1120

1130

1100 Habraham JX, F rest Abraham 110 5 wold(e) M, B, W
 1107 Than eny AH₁ Themeny M (p. m.) 1109 of lyue X . . . B₂,
 Ad, H₃ on liue Δ 1112 be holde JH₁ RB₂

CONFESSIO AMANTIS

He leveth, thogh he were al this.
 The beste mete that ther is
 He ett, and drinkth the beste drinke ;
 Bot hou that evere he ete or drinke, 1140
 Delicacie he put aweie,
 As he which goth the rihte weie
 Noght only forto fiede and clothe
 His bodi, bot his soule bothe.
 Bot thei that taken otherwise P. iii. 40
 Here lustes, ben none of the wise ;
 And that whilom was schewed eke,
 If thou these olde bokes seke,
 Als wel be reson as be kinde,
 Of olde ensample as men mai finde. 1150

Hic loquitur de delicacia Neronis, qui corporalibus deliciis magis adherens spiritus alia gaudia minus obtinuit.

What man that wolde him wel avise,
 Delicacie is to despise,
 Whan kinde acordeth noght withal ;
 Wheroft ensample in special
 Of Nero whilom mai be told,
 Which ayein kinde manyfold
 Hise lustes tok, til ate laste
 That god him wolde al overcaste ;
 Of whom the Cronique is so plein,
 Me list nomore of him to sein. 1160
 And natholes for glotonie
 Of bodili Delicacie,
 To knowe his stomak hou it ferde,
 Of that noman tofore herde,
 Which he withinne himself bethoghte,
 A wonder soubtil thing he wroghte.
 Thre men upon eleccioune

After 1146 SAdBTΔΔ have the following six lines (omitting the two 1147 f.), and then insert the passage 665-964. The text here is that of S :—

Bot now a dai a man mai se
 The world so full of vanite,
 That noman takþ of reson hiede
 Or forto cloþe or forto fiede,
 Bot al is sett vnto þe vice
 To newe and changen his delice.

And riht so etc. (as 665 ff.)

1151 That man X . . . B₂ (not G), W 1155 margin minus om. B

Of age and of complexioun
 Lich to himself be alle weie
 He tok towrdes him to pleie,
 And ete and drinke als wel as he.
 Therof was no diversite ;
 For every day whan that thei eete,
 Tofore his oghne bord thei seete,
 And of such mete as he was served,
 Althogh thei hadde it noght deserved,
 Thei token service of the same.

P. iii. 41

Bot afterward al thilke game
 Was into wofull ernest torned ;
 For whan thei weren thus sojorned,
 Withinne a time at after mete
 Nero, which hadde noght foryete
 The lustes of his frele astat,
 As he which al was delicat,
 To knowe thilke experience,
 The men let come in his presence :
 And to that on the same tyde,
 A courser that he scholde ryde
 Into the feld, anon he bad ;
 Wheroft his man was wonder glad,

1180

And goth to prike and prance aboute.
 That other, whil that he was oute,
 He leide upon his bedd to slepe :
 The thridde, which he wolde kepe
 Withinne his chambre, faire and softe
 He goth now doun nou up fulofte,
 Walkende a pass, that he ne slepte,
 Til he which on the courser lept
 Was come fro the field ayein.

Nero thanne, as the bokes sein,

1190

These men doth taken alle thre
 And slouh hem, for he wolde se
 The whos stomak was best defied :
 And whanne he hath the sothe tryed,
 He fond that he which goth the pass
 Defyed best of alle was,

[DELICACY OF NERO.]

1170

1180

1190

1200

1186 let C, BT lete AJ, S, F



CONFESSIO AMANTIS

[DELICACY OF NERO.]

Which afterward he usede ay. P. iii. 42

And thus what thing unto his pay
 Was most plesant, he lefte non :
 With every lust he was begon,
 Wheroft the bodi myhte glade, 1210
 For he non abstinence made ;
 Bot most above alle erthli thinges
 Of wommen unto the likinges
 Nero sette al his hole herte,
 For that lust scholde him noght asterte.
 Whan that the thurst of love him cawhte,
 Wher that him list he tok a drauhete,
 He spareth nouther wif ne maide,
 That such an other, as men saide, 1220
 In al this world was nevere yit.
 He was so drunke in al his wit
 Thurgh sondri lustes whiche he tok,
 That evere, whil ther is a bok,
 Of Nero men schul rede and singe
 Unto the worldes knowlechinge,
 Mi goode Sone, as thou hast herd.
 For evere yit it hath so ferd,
 Delicacie in loves cas
 Withoute reson is and was ; 1230
 For wher that love his herte set,
 Him thenkth it myhte be no bet ;
 And thogh it be noght fulli mete,
 The lust of love is evere swete.

[LOVE-DELICACY.]

Confessor.

Lo, thus togedre of felaschipe
 Delicacie and drunkeschipe,
 Wheroft reson stant out of herre, P. iii. 43
 Have mad full many a wisman erre
 In loves cause most of alle :
 For thanne hou so that evere it falle, 1240
 Wit can no reson understande,
 Bot let the governance stonde
 To Will, which thanne wext so wylde,
 That he can noght himselfe schyldre

1209 non] anon EC, AdBT 1230 it is AM... B^a 1233 Al þough B
 As þough AdT Thogh W

Fro no peril, bot out of feere
 The weie he secheth hiere and there,
 Him recheth noght upon what syde :
 For oftetime he goth beside,
 And doth such thing withoute drede,
 Wheroft him oghe wel to drede. 1250
 Bot whan that love assoteth sore,
 It passeth alle mennes lore ;
 What lust it is that he ordeigneth,
 Ther is no mannes miht restreigneth,
 And of the godd takth he non hiede :
 Bot laweles withoute drede,
 His pourpos for he wolde achieve
 Ayeins the pointz of the believe,
 He tempteth hevene and erthe and helle,
 Hierafterward as I schal telle. 1260

[LOVE-DELICACY.]

iii. *Dum stimulatur amor, quicquid iubet orta voluptas,*
Audet et aggreditur, nulla timenda timens.
Omne quod astra queunt herbarum siue potestas,
Seu vigor inferni, singula temptat amans.
Quod nequit ipse deo mediante parare sinistrum,
Demonis hoc magica credulus arte parat.
Sic sibi non curat ad opus que recia tendit,
Dummodo nudatam prendere possit auem.

[SORCERY AND
WITCHCRAFT.]

Who dar do thing which love ne dar ? P. iii. 44
 To love is every lawe unwar,
 Bot to the lawes of his heste
 The fissch, the foul, the man, the beste
 Of al the worldes kinde louteth.
 For love is he which nothing douteth ;
 In mannes herte where he sit,
 He compteth noght toward his wit
 The wo nomore than the wele,
 No mor the hete than the chele,
 No mor the wete than the dreie,
 No mor to live than to deie, 1270

Hic tractat qualiter
 Ebrietas et Delicacia
 omnis pudicicie con-
 trarium instigantes
 inter alia ad carnalis
 concupiscencie pro-
 motionem Sortilegio
 magicam requirunt.

1245 no] þe B₂, AdBT þat M 1254 is] as A... B₂ 1257 wol(e)
 AH... B₂ 1267 he] it G, B margin Sortilegio SBTΔΛ Sacrilegio
 AX... B₂, FH₃ sacrilegis H₁ sacri legis M (Latin om. J,
 Ad, W)

CONFESSIO AMANTIS

[SORCERY AND
WITCHCRAFT.]

So that tofore ne behinde
He seth nothing, bot as the blinde
Withoute insyhte of his corage
He doth merveilles in his rage.
To what thing that he wole him drawe,
Ther is no god, ther is no lawe,
Of whom that he takth eny hiede ;
Bot as Baiard the blinde stede, 1280
Til he falle in the dich amidde,
He goth ther noman wole him bidde ;
He stant so ferforth out of reule,
Ther is no wit that mai him reule.
And thus to telle of him in soth,
Ful many a wonder thing he doth,
That were betre to be last,
Among the whiche is wicchecraft,
That som men clepen Sorcerie,
Which forto winne his druerie 1290
With many a circumstance he useth, P. iii. 45
Ther is no point which he refuseth.

The craft which that Saturnus fond,
To make prickes in the Sond,
That Geomance cleped is,
Fulofte he useth it amis ;
And of the flod his Ydromance,
And of the fyr the Piromance,
With questions echon of tho
He tempteth ofte, and ek also 1300
Aëremance in juggement
To love he bringth of his assent :
For these craftes, as I finde,
A man mai do be weie of kinde,
Be so it be to good entente.
Bot he goth al an other wente ;
For rathere er he scholde faile,
With Nigromance he wole assaile
To make his incantacioun
With hot subfumigacioun. 1310

Nota de Auctorum
necnon et de librorum
tam naturalis quam
execrabilis magice
nominibus.

1289 som men] somme (some &c.) A . . . B;
et de] et BT 1294 pikkes AdBTa

1293 margin

[SORCERY AND
WITCHCRAFT.]

Thilke art which Spatula is hote,
And used is of comun rote
Among Paiens, with that craft ek
Of which is Auctor Thosz the Grek,
He worcheth on and on be rowe :
Razel is noght to him unknowe,
Ne Salomones Candarie,
His Ydeac, his Eutonye ;
The figure and the bok withal
Of Balamuz, and of Ghenbal
The Seal, and therupon thymage, 1320
Of Thebith, for his avantage
He takth, and somwhat of Gibiere,
Which helplich is to this matiere.
Babilla with hire Sones sevene,
Which hath renonced to the hevene,
With Cernes bothe square and rounde,
He traceth ofte upon the grounde,
Makende his invocacioun ;
And for full enformacioun 1330
The Scole which Honorius
Wrot, he poursueth : and lo, thus
Magique he useth forto winne
His love, and spareth for no Sinne.
And over that of his Sotie,
Riht as he secheth Sorcerie
Of hem that ben Magiciens,
Riht so of the Naturiens
Upon the Sterres from above
His weie he secheth unto love, 1340
Als fer as he hem understandeth.
In many a sondry wise he fondeth :
He makth ymage, he makth sculpture,
He makth writinge, he makth figure,
He makth his calculacions,
He makth his demonstracions ;
His hours of Astronomie
He keþeth as for that partie

1312 of] to AM 1317 Ne] The B 1319 and] of B
1320 Chenbal Bs, SΔ Geubal AM Glenball Hs Thenballe W



CONFESSIO AMANTIS

[SORCERY AND
WITCHCRAFT.]

Which longeth to thinspeccion
Of love and his affeccion ;
He wolde into the helle seche
The devel himselfe to beseche,
If that he wiste forto spedre,
To gete of love his lusti mede :
Wher that he hath his herte set,
He bede nevere fare bet
Ne wite of other hevene more.

Confessor.

1350

P. iii. 47

Mi Sone, if thou of such a lore
Hast ben er this, I red thee leve.

Amans.

1360

Min holi fader, be youre leve
Of al that ye have spoken hiere
Which toucheth unto this matiere,
To telle soth riht as I wene,
I wot noght o word what ye mene.
I wol noght seie, if that I couthe,
That I nolde in mi lusti youthe
Benethe in helle and ek above
To winne with mi ladi love
Don al that evere that I mihte ;
For therof have I non insihte
Wher afterward that I become,
To that I wonne and overcome
Hire love, which I most coveite.

Confessor.

1370

Mi Sone, that goth wonder streite :
For this I mai wel telle soth,
Ther is noman the which so doth,
For al the craft that he can caste,
That he nabeith it ate laste.

For often he that wol beguile
Is guiled with the same guile,
And thus the guilour is beguiled ;
As I finde in a bok compiled
To this matiere an old histoire,
The which comth nou to mi memoire,
And is of gret essamplerie
Ayein the vice of Sorcerie,
Wheroft non ende mai be good.

1380

P. iii. 48

Bot hou whilom therof it stod,
A tale which is good to knowe
To thee, mi Sone, I schal beknowe.

1390

Among hem whiche at Troie were,
Uluxes ate Siege there
Was on be name in special ;
Of whom yit the memorial
Abit, for whyl ther is a mouth,
For evere his name schal be couth.
He was a worthi knyht and king
And clerk knowende of every thing ;
He was a gret rhetorien,
He was a gret magicien ;
Of Tullius the rhetorique,
Of king Zorastes the magique,
Of Tholome thastronomie,
Of Plato the Philosophie,
Of Daniel the slepi dremes,
Of Neptune ek the water stremes,
Of Salomon and the proverbes,
Of Macer al the strengthe of herbes,
And the Phisique of Ypocras,
And lich unto Pictagoras
Of Surgerie he knew the cures.
Bot somewhat of his aventures,
Which schal to mi matiere acorde,
To thee, mi Sone, I wol recorde.

This king, of which thou hast herd sein,
Fro Troie as he goth hom ayein
Be Schipe, he fond the See divers,
With many a wyndi storm revers.
Bot he thurgh wisdom that he schapeth
Ful many a gret peril ascapeth,
Of whiche I thenke tellen on,
Hou that malgre the nedle and ston
Wynnddrive he was al soudeinly
Upon the strondes of Cilly,

1420

[TALE OF
ULYSSES AND
TELEGONUS.]

Nota contra istos ob
amoris causam sorti-
legos; vbi narrat in
exemplum quod, cum
Vluxes a subuersione
Troie repatriare nau-
igio voluisse, ipsum in
Insula Cilly, vbi illa
expertissima maga
nomine Circes regna-
uit, contigit applicu-
isse; quem vt in sui
amoris concupiscen-
ciam exardesceret,
Circles omnibus suis
incantacionibus vin-
cere conabatur. V-
luxes tamen magica
potencior ipsam in
amore subegit, ex qua
filium nomine Thel-
gonum genuit, qui
postea patrem suum
interfecit: et sic contra
fidei naturam genitus
1410 contra generacionis
naturam patricidium
operatus est.

P. iii. 49

1388 whilom how þerof AMX . . . B₂ hou somtyme þ. J
whilome therf how H₁ 1391 whiche SB which AJC, F
1419 which B

CONFESSIO AMANTIS

[TALE OF
ULYSSES AND
TELEGONUS.]

Wher that he moste abyde a whyle.
 Tuo queenes weren in that yle
 Calipsa named and Circes ;
 And whan they herde hou Uluxes
 Is londed ther upon the ryve,
 For him thei senden als so blive. 1430
 With him suche as he wolde he nam
 And to the court to hem he cam.
 Thes queenes were as tuo goddesses
 Of Art magique Sorceresses,
 That what lord comth to that rivage,
 Thei make him love in such a rage
 And upon hem assote so,
 That thei wol have, er that he go,
 Al that he hath of worldes good.
 Uluxes wel this understod, 1440
 Thei couthe moche, he couthe more ; P. iii. 50
 Thei schape and caste ayein him sore
 And wroghte many a soutil wyle,
 Bot yit thei mihte him noght beguile.
 Bot of the men of his navie
 Thei tuo forschope a gret partie,
 Mai non of hem withstonde here hestes ;
 Som part thei schopen into bestes,
 Som part thei schopen into foules,
 To beres, tigres, Apes, oules, 1450
 Or elles be som other weie ;
 Ther myhte hem nothing desobeie,
 Such craft thei hadde above kinde.
 Bot that Art couthe thei noght finde,
 Of which Uluxes was deceived,
 That he ne hath hem alle weyved,
 And broght hem into such a rote,
 That upon him thei bothe assote ;
 And thurgh the science of his art
 He tok of hem so wel his part, 1460
 That he begat Circes with childe.
 He kepte him sobre and made hem wilde,

1432 of hem AdBT 1437 And] That AM... B₂ (*not G*)
 1442 schope S... △ . 1444 And ȝit AM... B₂

He sette himselfe so above,
That with here good and with here love,
Who that therof be lief or loth,
Al quit into his Schip he goth.

[TALE OF
ULYSSES AND
TELEGONUS.]

Circes toswolle bothe sides

He lefste, and waiteth on the tydes,
And straught thurghout the salte fom

He takth his cours and comth him hom, 1470
Where as he fond Penolope; P. iii. 51

A betre wif ther mai non be,
And yit ther ben ynowhe of goode.

Bot who hir goodschipe understode
Fro ferst that sche wifhode tok,

Hou many loves sche forsok

And hou sche bar hire al aboute,
Ther whiles that hire lord was oute,
He mihte make a gret avant

Amonges al the remenant

1480

That sche was on of al the beste.

Wel myhte he sette his herte in reste,
This king, whan he hir fond in hele;
For as he couthe in wisdom dele,

So couthe sche in wommanhiede:

And whan sche syh withoute drede
Hire lord upon his oghne ground,
That he was come sauf and sound,
In al this world ne mihte be

A gladdere womman than was sche.

1490

The fame, which mai noght ben hidd,
Thurghout the lond is sone kidd,

Here king is come hom ayein:

Ther mai noman the fulle sein,
Hou that thei weren alle glade,

So mochel joie of him thei made.

The presens every day be newed,
He was with yiftes al besnewed;

The poeple was of him so glad,

That thogh non other man hem bad,

1500

CONFESSIO AMANTIS

[TALE OF
ULYSSES AND
TELEGONUS.]

Taillage upon hemself thei sette,
And as it were of pure dette
Thei yeve here goodes to the king :
This was a glad hom welcomyng.
Thus hath Uluxes what he wolde,
His wif was such as sche be scholde,
His poeple was to him sougit,
Him lacketh nothing of delit.

P. iii. 52

Oracius. Omnia
sunt hominum tenui
pendencia filo.

Bot fortune is of such a sleyhte,
That whan a man is most on heyghte,
Sche makth him rathest forto falle :
Ther wot noman what schal befallie,
The happenes over mannes hed
Ben honged with a tendre thred.
That proved was on Uluxes ;
For whan he was most in his pes,
Fortune gan to make him werre
And sette his welthe al out of herre.
Upon a dai as he was merie,
As thogh ther mihte him nothing derie,
Whan nyht was come, he goth to bedde,
With slep and bothe his yhen fedde.
And while he slepte, he mette a swevene :
Him thoghte he syh a stature evene,
Which brihtere than the sonne schon ;
A man it semeth was it non,
Bot yit it was as in figure
Most lich to mannyssh creature,
Bot as of beaute hevenelich
It was most to an Angel lich :
And thus betwen angel and man 1520
Beholden it this king began,
And such a lust tok of the sihte,
That fain he wolde, if that he mihte,
The forme of that figure embrace ;
And goth him forth toward the place,
Wher he sih that ymage tho,

1510

1520

1530

P. iii. 53

1510 on] of AMG, Hs in Δ 2513 margin Omina T, F 1516 in
pes AdBTΔ (in his pes S) 1518 al om. AdBT 1520 ther]
he AM 1524 statue A . . . B₂, B 1536 þat place BT

And takth it in his Armes tuo,
 And it embraceth him ayein
 And to the king thus gan it sein :
 'Uluxes, understand wel this,
 The tokne of oure aqueintance is
 Hierafterward to mochel tene :
 The love that is ous betuene,
 Of that we nou such joie make,
 That on of ous the deth schal take,
 Whan time comth of destine ;
 It may non other wise be.'
 Uluxes tho began to preie
 That this figure wolde him seie
 What wyht he is that seith him so.

1540

This wyht upon a spere tho
 A pensel which was wel begon,
 Embrouded, scheweth him anon :
 Thre fissches alle of o colour
 In manere as it were a tour
 Upon the pensel were wroght.
 Uluxes kneu this tokne noght,
 And preith to wite in som partie
 What thing it myhte signefie,
 'A signe it is,' the wyht ansuerde,
 'Of an Empire :' and forth he ferde
 Al sodeinly, whan he that seide.

1550

Uluxes out of slep abreide,
 And that was riht ayein the day,
 That lengere slepen he ne may.
 Men sein, a man hath knowleching
 Save of himself of alle thing ;
 His oghne chance noman knoweth,
 Bot as fortune it on him throweth :
 Was nevere yit so wys a clerk,
 Which mihte knowe al goddes werk,
 Ne the secret which god hath set
 Ayein a man mai noght be let.
 Uluxes, thogh that he be wys,

1560
P. iii. 54

Bernardus. Plures
 plura sciunt et seipso
 nesciunt.

1570

1567 seiþ SBT margin Multi multa sciunt AH:XGELB₂
Latin om. JMR, AdB, W

* *

P

CONFESSIO AMANTIS

[TALE OF ULYSSES
AND TELEMONUS.]

With al his wit in his avis,
The mor that he his swevene acompteth,
The lasse he wot what it amonteth :
For al his calculacion,

He seth no demonstracion 1580

Al pleinly forto knowe an ende ;

Bot natholes hou so it wende, P. iii. 55

He dradde him of his oghne Sone.

That makth him wel the more astone,

And schop therfore anon withal,

So that withinne castel wall

Thelamachum his Sone he schette,

And upon him strong warde he sette.

The sothe furthere he ne knew,

Til that fortune him overthrew ; 1590

Bot natholes for sikernessee,

Wher that he mihte wite and gesse

A place strengest in his lond,

Ther let he make of lym and sond

A strengthe where he wolde duelle ;

Was nevere man yit herde telle

Of such an other as it was.

And forto strengthe him in that cas,

Of al his lond the sekereste

Of servantz and the worthieste,

To kepen him withinne warde,

He sette his bodi forto warde ;

And made such an ordinance,

For love ne for aqueintance,

That were it erly, were it late,

Thei scholde lete in ate gate

No maner man, what so betyddes,

Bot if so were himself it bidde.

Bot al that myhte him noght availe,

For whom fortune wole assaile,

Ther mai be non such resistence,

Which mihte make a man defence ;

1581 As S . . . Δ 1598 þe cas JM, Δ ja cas A 1602
He] His F He charged hem þei scholde harde Hi . . . B₂ (but
warde E)

Al that schal be mot falle algate.
 This Circes, which I spak of late,
 On whom Uluxes hath begete
 A child, thogh he it have foryete,
 Whan time com, as it was wone,
 Sche was delivered of a Sone,
 Which cleded is Thelogonus.

This child, whan he was bore thus,
 Aboute his moder to ful age, 1620
 That he can reson and langage,
 In good astat was drawe forth :
 And whan he was so mochel worth
 To stonden in a mannes stede,
 Circes his moder hath him bede
 That he schal to his fader go,
 And tolde him al togedre tho
 What man he was that him begat.
 And whan Thelogonus of that 1630
 Was war and hath ful knowleching
 Hou that his fader was a king,
 He preith his moder faire this,
 To go wher that his fader is ;
 And sche him granteth that he schal,
 And made him redi forth withal.
 It was that time such usance,
 That every man the conoiscance
 Of his contre bar in his hond,
 Whan he wente into strange lond ; 1640
 And thus was every man therfore
 Wel knowe, wher that he was bore :
 For espiiale and mistrowinges
 They dede thanne suche thinges,
 That every man mai other knowe.
 So it befell that ilke throwe
 Thelogonus as in this cas ;
 Of his contre the signe was
 Thre fisshes, whiche he scholde bere
 Upon the penon of a spere : 1650

[TALE OF ULYSSES
 AND TELEMONUS.]

P. iii. 56

1630

1640

1650

1631 hath] had (hadde) AM . . . B₂, W 1645 mihte (might)

CONFESSIO AMANTIS

[TALE OF ULYSSES
AND TELEMONUS.]

And whan that he was thus arraied
And hath his harneis al assaied,
That he was redy everydel,
His moder bad him farewell,
And seide him that he scholde swithe
His fader griete a thousand sithe.

P. iii. 57

Thelogonus his moder kiste
And tok his leve, and wher he wiste
His fader was, the weie nam,
Til he unto Nachiae cam,
Which of that lond the chief Cite
Was cleped, and ther axeth he
Wher was the king and hou he ferde.
And whan that he the sothe herde,

1660

Wher that the king Uluxes was,
Al one upon his hors gret pas
He rod him forth, and in his hond
He bar the signal of his lond
With fışshes thre, as I have told ;
And thus he wente unto that hold,
Wher that his oghne fader duelleth.
The cause why he comth he telleth
Unto the kepers of the gate,

1670

And wolde have comen in therate,
Bot schortli thei him seide nay :

And he als faire as evere he may
Besoghte and tolde hem ofte this,
Hou that the king his fader is ;
Bot they with proude wordes grete

Begunne to manace and threte,

1680

Bot he go fro the gate faste,

P. iii. 58

Thei wolde him take and sette faste.

Fro wordes unto strokes thus
Thei felle, and so Thelogonus
Was sore hurt and welnyh ded ;
Bot with his scharpe speres hed
He makth defence, hou so it falle,
And wan the gate upon hem alle,
And hath slain of the beste fyve ;

1669 Which A

1680 and to prete JH.CB₂, Δ, WK

And thei ascriden als so blyve
Thurghout the castell al aboute.

1690 [TALE OF ULYSSES
AND TELEMONUS.]

On every syde men come oute,
Wheroft the kinges herte afflihte,
And he with al the haste he mihte
A spere cauhte and out he goth,
As he that was nyh wod for wroth.
He sih the gates ful of blod,
Theloganus and wher he stod
He sih also, bot he ne knew
What man it was, and to him threw
His Spere, and he sterte out asyde.
Bot destine, which schal betide,
Befell that ilke time so,
Theloganus knew nothing tho
What man it was that to him caste,
And while his oghne spere laste,
With al the signe therupon
He caste unto the king anon,
And smot him with a dedly wounde.
Uluxes fell anon to grounde ;
Tho every man, 'The king ! the king !' P. iii. 59
Began to crie, and of this thing
Theloganus, which sih the cas,
On knes he fell and seide, 'Helas !
I have min oghne fader slain :
Nou wolde I deie wonder fain,
Nou sle me who that evere wile,
For certes it is riht good skile.'
He crith, he wepth, he seith therfore,
'Helas, that evere was I bore,
That this unhappi destine
So wofulli comth in be me !'
This king, which yit hath lif ynouh,
His herte ayein to him he drouh,
And to that vois an Ere he leide

1700

1710

1720

1691 al om. AM 1695 out] forþ H, AdBT 1696 nyh]
right AdBT for wroth] and wroþ AM . . . B² (except C), W wroþ T
for worþ J 1700 and] but AdBT 1716 I wolde AMX . . . B²
1718 good skile] and skile S . . . ΔΔ

CONFESSIO AMANTIS

[TALE OF ULYSSES
AND TELEMONUS.]

And understand al that he seide,
And gan to speke, and seide on hih,
'Bring me this man.' And whan he sih
Thelogonus, his thought he sette
Upon the swewe which he mette, 1730
And axeth that he myhte se
His spere, on which the fisses thre
He sih upon a pensel wroght.
Tho wiste he wel it faileth nocht,
And badd him that he telle scholde
Fro whenne he cam and what he wolde.

Thelogonus in sorgh and wo
So as he mihte tolde tho
Unto Uluxes al the cas,
Hou that Circes his moder was, 1740
And so forth seide him everydel, P. iii. 60
Hou that his moder gret him wel,
And in what wise sche him sente.
Tho wiste Uluxes what it mente,
And tok him in hisse Armes softe,
And al bledende he kest him ofte,
And seide, 'Sone, whil I live,
This infortune I thee forgyive.'
After his other Sone in haste
He sende, and he began him haste 1750
And cam unto his fader tyt.
Bot whan he sih him in such plit,
He wolde have ronne upon that other
Anon, and slain his oghne brother,
Ne hadde be that Uluxes
Betwen hem made acord and pes,
And to his heir Thelamachus
He bad that he Thelogonus
With al his pouer scholde kepe,
Til he were of his woundes depe 1760
Al hol, and thanne he scholde him yive
Lond wher upon he mihte live.
Thelamachus, whan he this herde,

1733 þe pensel G, B 1735 badd S, bad A, B bed J badde F
1746 kest J, SB, F keste T kiste AC

Unto his fader he ansuerde
And seide he wolde don his wille.
So duelle thei togedre stille,
These brethren, and the fader sterveth.

Lo, wherof Sorcerie serveth.
Thurgh Sorcerie his lust he wan,
Thurgh Sorcerie his wo began, 1770
Thurgh Sorcerie his love he ches, P. iii. 61
Thurgh Sorcerie his lif he les ;
The child was gete in Sorcerie,
The which dede al this felonie :
Thing which was ayen kynde wroght
Unkindeliche it was aboght ;
The child his oghne fader slowh,
That was unkindeschipe ynowh.
Forthi tak hiede hou that it is,
So forto winne love amis, 1780
Which endeth al his joie in wo :
For of this Art I finde also,
That hath be do for loves sake,
Wheroft thou miht ensample take,
A gret Cronique imperial,
Which evere into memorial
Among the men, hou so it wende,
Schal duelle to the worldes ende.

The hihe creatour of thinges,
Which is the king of alle kinges,
Ful many a wonder worldes chance
Let slyden under his suffrance ;
Ther wot noman the cause why,
Bot he the which is almythyty.
And that was proved whilom thus,
Whan that the king Nectanabus,
Which hadde Egipte forto lede,—
Bot for he sih tofor the dede
Thurgh magique of his Sorcerie,
Wheroft he couthe a gret partie,

[TALE OF ULYSSES
AND TELEMONUS.]

1790 [TALE OF
NECTANABUS.]

Hic narrat exemplum super eodem,
qualiter Nectanabus
ab Egypcio in Macedoniam fugitiuus, Olimpiadem Philippi Regis
ibidem tunc absentis
vxorem arte magica
decipiens, cum ipsa
concubuit, magnumque ex ea Alexandrum
sortilegus genuit : qui
natus, postea cum ad
erudiendum sub custodia Nectanabi com-

1786 into] in A... B₂ vnto W 1787 it so AM
de Egypcio BT 1794 margin fugiturus BT

1793 margin

CONFESSIO AMANTIS

[TALE OF
NECTANABUS.]
mendatus fuisset, ips-
sum Nectanabum
patrem suum ab altitu-
dine cuiusdam turris
in fossam profundam
proiciens interfecit.
Et sic sortilegus ex
suo sortilegio infor-
tunii sortem sortitus
est.

Hise enemys to him comende,
Fro whom he mihte him noght defende,
Out of his oghne lond he fledde ;
And in the wise as he him dredde
It fell, for al his wicchecraft,
So that Egipte him was beraft,
And he desguised fledde aweie
Be schipe, and hield the rihte weie
To Macedoine, wher that he
Aryveth ate chief Cite.

P. iii. 62

Thre yomen of his chambre there
Al only forto serve him were,
The whiche he trusteth wonder wel,
For thei were trewe as eny stiel ;
And hapneth that thei with him laddre
Part of the beste good he hadde.
Thei take logginge in the toun
After the disposicion
Wher as him thoghte best to duelle :

He axeth thanne and herde telle

1810

Hou that the king was oute go
Upon a werre he hadde tho ;
But in that Cite thanne was
The queene, which Olimpias
Was hote, and with sollempnrete
The feste of hir nativite,
As it befell, was thanne holde ;
And for hire list to be beholde
And preised of the poeple aboute,
Sche schop hir forto riden oute

1820

At after mete al openly.

P. iii. 63

Anon were alle men redy,
And that was in the monthe of Maii,
This lusti queene in good arrai
Was set upon a Mule whyt :
To sen it was a gret delit
The joie that the cite made ;
With freisshe thinges and with glade

1806 margin ex] pro BT 1815 thei] he B 1817 toke
(took &c.) A . . . B₂ 1828 to beholde (be holde) H₁, AdTB

The noble toun was al behonged,
And every wiht was sore alonged
To se this lusti ladi ryde.

1840

[TALE OF
NECTANABUS.]

Ther was gret merthe on alle syde ;
Wher as sche passeth be the strete,
Ther was ful many a tymber bete
And many a maide carolende :
And thus thurghout the toun pleiende
This queene unto a pleine rod,
Wher that sche hoved and abod
To se diverse game pleie,
The lusti folk jouste and tourneie ;
And so forth every other man,
Which pleie couthe, his pley began,
To plese with this noble queene.

1850

Nectanabus cam to the grene
Amonges othre and drouh him nyh.
Bot whan that he this ladi sih
And of hir beaute hiede tok,
He couthe noght withdrawe his lok
To se noght elles in the field,
Bot stod and only hire behield.
Of his clothinge and of his gere
He was unlich alle othre there,
So that it hapneth ate laste,
The queene on him hire yhe caste,
And knew that he was strange anon :
Bot he behield hire evere in on
Withoute blenchinge of his chere.
Sche tok good hiede of his manere,
And wondreth why he dede so,

1860

P. iii. 64

And bad men scholde for him go.
He cam and dede hire reverence,
And sche him axeth in cilence
Fro whenne he cam and what he wolde.
And he with sobre wordes tolde,
And seith, ‘Ma dame, a clerk I am;
To you and in message I cam,
The which I mai noght tellen hiere ;

1870

CONFESSIO AMANTIS

[TALE OF
NECTANABUS.]

Bot if it liketh you to hier,
It mot be seid al prively,
Wher non schall be bot ye and I.
Thus for the time he tok his leve.
The dai goth forth til it was eve,
That every man mot lete his werk;
And sche thoghte evere upon this clerk,
What thing it is he wolde mene:
And in this wise abod the queene,
And passeth over thilke nyht,
Til it was on the morwe liht.
Sche sende for him, and he com,
With him his Astellabre he nom,
Which was of fin gold precious
With pointz and cercles merveilous;
And ek the hevenely figures
Wroght in a bok ful of peintures
He tok this ladi forto schewe,
And tolde of ech of hem be rewe
The cours and the condicion.
And sche with gret affeccion
Sat stille and herde what he wolde:
And thus whan he sih time, he tolde,
And feigneth with hise wordes wise
A tale, and seith in such a wise:
‘ Ma dame, bot a while ago,
Wher I was in Egipte tho,
And radde in scole of this science,
It fell into mi conscience
That I unto the temple wente,
And ther with al myn hole entente
As I mi sacrifice dede,
On of the goddes hath me bede
That I you warne prively,
So that ye make you redy,
And that ye be nothing agast;
For he such love hath to you cast,
That ye schul ben his oghne diere,

1879 al] so S . . . △ 1883 leue R, AdBT

1880

P. iii. 65

1890

1900

1910

And he schal be your beddefiere,
 Til ye conceive and be with childe.'
 And with that word sche wax al mylde,
 And somdel red becam for schame,
 And axeth him that goddes name, 1920
 Which so wöl don hire compainie. P. iii. 66
 And he seide, 'Amos of Lubie.'
 And sche seith, 'That mai I noght lieve,
 Bot if I sihe a betre prieve.'
 'Ma dame,' quod Nectanabus,
 'In tokne that it schal be thus,
 This nyht for enformatcion
 Ye schul have an avision :
 That Amos schal to you appiere,
 To schewe and teche in what manere 1930
 The thing schal afterward befallen.
 Ye oghтен wel aboven alle
 To make joie of such a lord ;
 For whan ye ben of on acord,
 He schal a Sone of you begete,
 Which with his swerd schal winne and gete
 The wyde world in lengthe and brede ;
 Alle ethli kinges schull him drede,
 And in such wise, I you behote,
 The god of erthe he schal be hote.' 1940
 'If this be soth,' tho quod the queene,
 'This nyht, thou seist, it schal be sene.
 And if it falle into mi grace,
 Of god Amos that I pourchace
 To take of him so gret worschipe,
 I wol do thee such ladischipe,
 Wherof thou schalt for everemo
 Be riche.' And he hir thonketh tho,
 And tok his leve and forth he wente.
 Sche wiste litel what he mente, 1950
 For it was guile and Sorcerie, P. iii. 67
 Al that sche tok for Prophecie.
 Nectanabus thurghout the day,

[TALE OF
NECTANABUS.]

CONFESSIO AMANTIS

[TALE OF
NECTANABUS.]

Whan he cam hom wher as he lay,
His chambre be himselfe tok,
And overtorneth many a bok,
And thurgh the craft of Artemage
Of wex he forgeth an ymage.

He loketh his equacions
And ek the constellacions,
He loketh the conjuncions,
He loketh the recepcions,
His signe, his houre, his ascendent,
And drawth fortune of his assent :
The name of queene Olimpias
In thilke ymage write was
Amiddes in the front above.

And thus to winne his lust of love
Nectanabus this werk hath diht ;
And whan it cam withinne nyght,
That every wyht is falle aslepe,
He thoghte he wolde his time kepe,
As he which hath his houre apointed.

And thanne ferst he hath enoignted
With sondri herbes that figure,
And therupon he gan conjure,
So that thurgh his enchantement
This ladi, which was innocent
And wiste nothing of this guile,

Mette, as sche slepte thilke while,
Hou fro the hevene cam a lyht,
Which al hir chambre made lyht ;
And as sche loketh to and fro,
Sche sih, hir thoghte, a dragoun tho,
Whos scherdes schynen as the Sonne,
And hath his softe pas begonne
With al the chiere that he may
Toward the bedd ther as sche lay,
Til he cam to the beddes side.

And sche lai stille and nothing cride,
For he dede alle his thinges faire
And was courteis and debonaire :

1954 wher þat A . . . B₁ (*except E*) ther as W

1960

1970

1980

P. iii. 68

1990

And as he stod hire fasteby,
 His forme he changeth sodeinly,
 And the figure of man he nom,
 To hire and into bedde he com,
 And such thing there of love he wroghte,
 Wheroft so as hire thanne thoghte,
 Thurgh likinge of this god Amos
 With childe anon hire wombe aros,
 And sche was wonder glad withal.
 Nectanabus, which causeth al
 Of this metrede the substance,
 Whan he sih time, his nigromance
 He stinte and nothing more seide
 Of his carecte, and sche abreide
 Out of hir slep, and lieveth wel
 That it is soth thanne everydel
 Of that this clerk hire hadde told,
 And was the gladdere manyfold
 In hope of such a glad metrede,
 Which after schal befalle in dede.

2000

2010

P. iii. 69

Sche longeth sore after the dai,
 That sche hir swenvene telle mai
 To this guilour in private,
 Which kneu it als so wel as sche:
 And natholes on morwe sone
 Sche lefte alle other thing to done,
 And for him sende, and al the cas
 Sche tolde him pleinly as it was,
 And seide hou thanne wel sche wiste
 That sche his wordes mihte triste,
 For sche fond hire Avisioun
 Riht after the condicion
 Which he hire hadde told tofore;
 And preide him hertely therfore
 That he hire holde covenant
 So forth of al the remenant,
 That sche may thurgh his ordinance
 Toward the god do such plesance,

2020

2030

1993 fasteby J, F faste by AC, SB 1996 he *om.* AdBT 2016
 als (as) wel XCLB², Δ (?), WK 2030 Towardes (Toward) god AdBT

CONFESSIO AMANTIS

[TALE OF
NECTANABUS.]

That sche wakende myhte him kepe
In such wise as sche mette aslepe.
And he, that couthe of guile ynouh,
Whan he this herde, of joie he louh,
And seith, 'Ma dame, it schal be do.
Bot this I warne you therto :
This nyht, whan that he comth to pleie,
That ther be no lif in the weie
Bot I, that schal at his likinge
Ordeine so for his cominge, 2040
That ye ne schull noght of him faile. P. iii. 70
For this, ma dame, I you consaile,
That ye it kepe so prive,
That no wiht elles bot we thre
Have knowlechinge hou that it is ;
For elles mihte it fare amis,
If ye dede oght that scholde him grieve.
And thus he makth hire to believe,
And feigneth under guile feith :
Bot natheles al that he seith 2050
Sche troweth ; and ayein the nyht
Sche hath withinne hire chambre dyht,
Wher as this guilour faste by
Upon this god schal prively
Awaite, as he makth hire to wene :
And thus this noble gentil queene,
Whan sche most trusteth, was deceived.

The nyht com, and the chambre is weyved,
Nectanabus hath take his place,
And whan he sih the time and space, 2060
Thurgh the decepte of his magique
He putte him out of mannes like,
And of a dragoun tok the forme,
As he which wolde him al conforme
To that sche sih in swevene er this ;

2041 *þe* schol (schul) not of him AdΔ ye ne shalle of
him H₁ I ne schal of him AM 2046 mihte AJ, S
miht F might C, B 2055 and he makþ BT and makeþ
Ad 2061 the *om.* AM . . . B₂, Δ 2062 putte AC, B
put J, F

[TALE OF
NECTANABUS.]

And thus to chambre come he is.
 The queene lay abedde and sih,
 And hopeth evere, as he com nyh,
 That he god of Lubye were,
 So hath sche wel the lasse fere. 2070
 Bot for he wolde hire more assure, P. iii. 71
 Yit eft he changeth his figure,
 And of a wether the liknesse
 He tok, in signe of his noblesse
 With large horns for the nones :
 Of fin gold and of riche stones
 A corone on his hed he bar,
 And soudeinly, er sche was war,
 As he which alle guile can,
 His forme he torneth into man, 2080
 And cam to bedde, and sche lai stille,
 Wher as sche soffreth al his wille,
 As sche which wende noght misdo.
 Bot natholes it hapneth so,
 Althogh sche were in part deceived,
 Yit for al that sche hath conceived
 The worthieste of alle kiththe,
 Which evere was tofore or siththe
 Of conqueste and chivalerie ; 2090
 So that thurgh guile and Sorcerie
 Ther was that noble knyght begunne,
 Which al the world hath after wunne.
 Thus fell the thing which falle scholde,
 Nectanabus hath that he wolde ;
 With guile he hath his love sped,
 With guile he cam into the bed,
 With guile he goth him out ayein :
 He was a schrewed chamberlein,
 So to beguile a worthi queene,
 And that on him was after seene. 2100
 Bot natholes the thing is do ; P. iii. 72
 This false god was sone go,

2071 wolde AJ, SB wold F 2083 noght misdo om. B
 2089 and of cheualerie (chualerie &c.) AM... Bz, AdΔ, W 2091
 that] þe AM

CONFESSIO AMANTIS

[TALE OF
NECTANABUS.]

With his deceipte and hield him clos,
Til morwe cam, that he aros.

And tho, whan time and leisir was,
The queene tolde him al the cas,
As sche that guile non supposeth ;
And of tuo pointz sche him opposeth.
On was, if that this god nomore
Wol come ayein, and overmore, 2110
Hou sche schal stonden in acord
With king Philippe hire oghne lord,
Whan he comth hom and seth hire grone.
'Ma dame,' he seith, 'let me alone :
As for the god I undertake
That whan it liketh you to take
His compaignie at eny throwe,
If I a day tofore it knowe,
He schal be with you on the nyght ;
And he is wel of such a myht 2120
To kepe you from alle blame.
Forthi conforte you, ma dame,
Ther schal non other cause be.'
Thus tok he leve and forth goth he,
And tho began he forto muse
Hou he the queene mihte excuse
Toward the king of that is falle ;
And fond a craft amonges alle,
Thurgh which he hath a See foul daunted,
With his magique and so enchaunted, 2130
That he flyh forth, whan it was nyght, P. iii. 73
Unto the kinges tente riht,
Wher that he lay amidde his host :
And whanne he was aslepe most,
With that the See foul to him broghe
And othre charmes, whiche he wroghte
At hom withinne his chambre stille,
The king he torneth at his wille,
And makth him forto dreme and se
The dragoun and the privete 2140
Which was betuen him and the queene.

[TALE OF
NECTANABUS.]

And over that he made him wene
 In swevene, hou that the god Amos,
 Whan he up fro the queene aros,
 Tok forth a ring, wherinne a ston
 Was set, and grave therupon
 A Sonne, in which, whan he cam nýh,
 A leoun with a swerd he sih ;
 And with that priente, as he tho mette,
 Upon the queenes wombe he sette 2150
 A Seal, and goth him forth his weie.
 With that the swevene wente aweie,
 And tho began the king awake
 And sigheth for his wyves sake,
 Wher as he lay withinne his tente,
 And hath gret wonder what it mente.

With that he hasteth him to ryse
 Anon, and sende after the wise,
 Among the whiche ther was on,
 A cler, his name is Amphion : 2160
 Whan he the kinges swevene herde, P. iii. 74
 What it betokneth he ansuerde,
 And seith, 'So siker as the lif,
 A god hath leie be thi wif,
 And gete a Sone, which schal winne
 The world and al that is withinne.
 As leon is the king of bestes,
 So schal the world obeie his hestes,
 Which with his swerd schal al be wonne,
 Als ferr as schyneth eny Sonne.' 2170

The king was doubtif of this dom ;
 Bot natheles, whan that he com
 Ayein into his oghne lond,
 His wif with childe gret he fond.
 He mihte noght himselfe stiere,
 That he ne made hire hevy chiere ;
 Bot he which couthe of alle sorwe,
 Nectanabus, upon the morwe
 Thurgh the decepte and nigromance

2145 þer inne AdBT 2149 tho] so AdBT 2155 Wher þat
 AM . . . Ba 2156 what] þat AM

[TALE OF
NECTANABUS.]

Tok of a dragoun the semblance,
And wher the king sat in his halle,
Com in rampende among hem alle
With such a noise and such a rore,
That thei agast were also sore
As thogh thei scholde deie anon.
And natheles he grieveth non,
Bot goth toward the deyss on hih;
And whan he cam the queene nyh,
He stinte his noise, and in his wise
To hire he profreth his servise,
And leith his hed upon hire barm ;
And sche with goodly chiere hire arm
Aboute his necke ayeinward leide,
And thus the queene with him pleide
In sihte of alle men aboute.
And ate laste he gan to loute
And obeissance unto hire make,
As he that wolde his leve take ;
And sodeinly his lothly forme
Into an Egle he gan transforme,
And flyh and sette him on a raile ;
Wheroft the king hath gret mervaile,
For there he pruneth him and piketh,
As doth an hauk whan him wel liketh,
And after that himself he schok,
Wheroft that al the halle quok,
As it a terremote were ;
Thei seiden alle, god was there :
In such a res and forth he flyh.

The king, which al this wonder syh,
Whan he cam to his chambre alone,
Unto the queene he made his mone
And of foryivenesse hir preide ;
For thanne he knew wel, as he seide,
Sche was with childe with a godd.
Thus was the king withoute rodd
Chastised, and the queene excused
Of that sche hadde ben accused.

2180

P. iii. 75

2190

2200

2210

[TALE OF
NECTANABUS.]

And for the gretere evidence,
 Yit after that in the presence
 Of king Philipp and othre mo,
 Whan thei ride in the fieldes tho,
 A Pheasant cam before here yhe,
 The which anon as thei hire syhe,
 Fleende let an ey doun falle,
 And it tobrik tofore hem alle :
 And as thei token therof kepe,
 Thei syhe out of the schelle crepe
 A litel Serpent on the ground,
 Which rampeth al aboute round,
 And in ayein it wolde have wonne,
 Bot for the brennyng of the Sonne
 It mihte noght, and so it deide.
 And therupon the clerkes seide,
 'As the Serpent, whan it was oute,
 Went enviroun the schelle aboute
 And mihte noght torne in ayein,
 So schal it fallen in certein :
 This child the world schal environe,
 And above alle the corone
 Him schal befalle, and in yong Age
 He schal desire in his corage,
 Whan al the world is in his hond,
 To torn ayein into the lond
 Wher he was bore, and in his weie
 Homward he schal with puison deie.'

The king, which al this sih and herde,
 Fro that dai forth, hou so it ferde,
 His jalousie hath al foryete.

Bot he which hath the child begete,
 Nectanabus, in private
 The time of his nativite
 Upon the constellacioun
 Awaitheth, and relacion
 Makth to the queene hou sche schal do,

2226 bifore (biforn &c.) M . . . , B₂ afore (aforn) Δ, W 2231 he
 wolde AdBT 2244 vnto AdBT 2247 sih (sigh, seyh) A, SB
 sihe F sye J 2255 schal] had H₁, AdBT

CONFESSIO AMANTIS

[TALE OF
NECTANABUS.]

And every houre apointeth so,
That no mynut therof was lore.
So that in due time is bore
This child, and forth with therupon
Ther felle wondres many on
Of terremote universiel :
The Sonne tok colour of stiel
And loste his lyht, the wyndes blewe,
And manye strengthes overthrewe ;
The See his propre kinde changeth,
And al the world his forme strangeth ;
The thonder with his fyri levene
So cruel was upon the hevene,
That every erthli creature
Tho thoughte his lif in aventurē. 2260

The tempeste ate laste cesseth,
The child is kept, his age encresseth,
And Alisandre his name is hote,
To whom Calistre and Aristote
To techen him Philosophie
Entenden, and Astronomie,
With othre thinges whiche he couthe
Also, to teche him in his youthe
Nectanabus tok upon honde.

Bot every man mai understande,
Of Sorcerie hou that it wende, 2280
It wole himselfe prove at ende,
And namely forto beguile
A lady, which withoute guile
Supposeth trouthe al that sche hiereth :
Bot often he that evele stiereth
His Schip is dreynt therinne amidde ;
And in this cas riht so betidde.
Nectanabus upon a nyht,
Whan it was fair and sterre lyht, 2290
This yonge lord ladde up on hih
Above a tour, wher as he sih
The sterres suche as he acompteth,
And seith what ech of hem amonteth,

P. iii. 78

[TALE OF
NECTANABUS.]

As thogh he knewe of alle thing;
Bot yit hath he no knowleching
What schal unto himself befallie.
Whan he hath told his wordes alle,
This yonge lord thanne him opposeth,
And axeth if that he supposeth
What deth he schal himselfe deie.
He seith, 'Or fortune is aweie
And every sterre hath lost his wone,
Or elles of myn oghne Sone
I schal be slain, I mai noght fle.'
Thoghte Alisandre in private,
'Hierof this olde dotard lieth':
And er that other oght aspieth,
Al sodeinliche his olde bones
He schof over the wal at ones,
And seith him, 'Ly doun there apart: P.iii. 79
Wherof nou serveth al thin art?
Thou knewe alle othre mennes chance
And of thiself hast ignorance:
That thou hast seid amonges alle
Of thi persone, is noght befallie.'

Nectanabus, which hath his deth,
Yit while him lasteth lif and breth,
To Alisandre he spak and seide
That he with wrong blame on him leide; 2310
Fro point to point and al the cas
He tolde, hou he his Sone was.
Tho he, which sory was ynowh,
Out of the dich his fader drouh,
And tolde his moder hou it ferde
In conseil; and whan sche it herde
And kneu the toknes whiche he tolde,
Sche nyste what sche seie scholde,
Bot stod abayssht as for the while
Of his magique and al the guile. 2320
Sche thoghte hou that sche was deceived,

2299 apposeb AMGB₂, W 2301 schold(e) SAdBT 2303
hast F 2314 of H₁GEC, S . . . A, W if AJMXRLB₂, FK
2331 that om. AM . . . B₂, WK

CONFESSIO AMANTIS

[TALE OF
NECTANABUS.]

That sche hath of a man conceived,
And wende a god it hadde be.
Bot natheles in such degré,
So as sche mihte hire honour save,
Sche schop the body was begrave.

And thus Nectanabus aboghte
The Sorcerie which he wroghte :
Thogh he upon the creatures
Thurgh his carectes and figures 2340
The maistrie and the pouer hadde,
His creatour to noght him ladde,
Ayein whos lawe his craft he useth,
Whan he for lust his god refuseth,
And tok him to the dieules craft.
Lo, what profit him is belaft :
That thing thurgh which he wende have stonde,
Ferst him exiled out of londe
Which was his oghne, and from a king
Made him to ben an underling ; 2350
And siththen to deceive a queene,
That torneth him to mochel teene ;
Thurgh lust of love he gat him hate,
That ende couthe he noght abate.
His olde sleyhtes whiche he caste,
Yonge Alisaundre hem overcaste,
His fader, which him misbegat,
He slouh, a gret mishap was that ;
Bot for o mis an other mys
Was yolde, and so fulofte it is ; 2360
Nectanabus his craft miswente,
So it misfell him er he wente.
I not what helpeth that clergie
Which makth a man to do folie,
And nameliche of nigromance,
Which stant upon the mescreance.

And forto se more evidence,
Zorastes, which thexperience
Of Art magique ferst forth drouh,

[ZOROASTER.]
Nota qualiter Rex
Zorastes, statim cum
ab vtero matris sue

2345 dieueles S, F dieueles A dueuelis J, B
caughte B 2357 *S has lost a leaf* 2357-vii. 88.

2355 caste]

Anon as he was bore, he louh,
 Which tokne was of wo suinge :
 For of his oghne controvinge
 He fond magique and tauhte it forth ;
 Bot al that was him litel worth,
 For of Surrie a worthi king
 Him slou, and that was his endyng.
 Bot yit thurgh him this craft is used,
 And he thurgh al the world accused,
 For it schal nevere wel achieve
 That stant noght riht with the believe :
 Bot lich to wolle is evely sponne,
 Who lest himself hath litel wonne,
 An ende proveth every thing.
 Saül, which was of Juys king,
 Up peine of deth forbad this art,
 And yit he tok therof his part.
 The Phitonesse in Samarie
 Yaf him conseil be Sorcerie,
 Which after fell to mochel sorwe,
 For he was slain upon the morwe.

To conne moche thing it helpeth,
 Bot of to mochel noman yelpeth :
 So forto loke on every side,
 Magique mai noght wel betyde.
 Forthi, my Sone, I wolde rede
 That thou of these ensamples drede,
 That for no lust of erthli love
 Thou seche so to come above,
 Wherof as in the worldes wonder
 Thou schalt for evere be put under.

Mi goode fader, grant mercy,
 For evere I schal be war therby :
 Of love what me so befalle,
 Such Sorcerie aboven alle
 Fro this dai forth I schal eschuie,

P. iii. 81 2370 [ZOROASTER.]
 nasceretur, gaudio magnō risit; in quo prenósticum doloris subsequentis signum figurabatur: nam et ipse detestabilis magice primus fuit inuenitor, quem postea Rex Surrie dira morte trucidauit, et sic opus operarium consumpsit.

2380

[SAUL AND THE
WITCH.]

Nota de Saule et
Phitonissa.

2390

Confessor.

[MAGIC TO BE
ESCHEWED.]

P. iii. 82 2400

Amans.

2376 that om. AM 2383 An ende BT, F And ende AJMERL,
 Ad, K And pende CL And the ende HI And sende X The ende
 Bz, W At ende Δ 2385 margin Nota de Saule et Ph. om. AM, Δ
 2403 so me A ... Bz, AdΔ euer me W

CONFESSIO AMANTIS

That so ne wol I noght poursuie
Mi lust of love forto seche.

Bot this I wolde you beseche,
Beside that me stant of love,

As I you herde speke above

2410

Hou Alisandre was betawht

To Aristotle, and so wel tawht

Of al that to a king belongeth,

Wherof min herte sore longeth

To wite what it wolde mene.

For be reson I wolde wene

That if I herde of thinges strange,

"change/
Mi peine"

Yit for a time it scholde change

Mi peine, and lisze me somdiel.

Confessor.

Mi goode Sone, thou seist wel.

2420

For wisdom, hou that evere it stonde,

To him that can it understande

Doth gret profit in sondri wise;

Bot touchende of so hih aprise,

Which is noght unto Venus knowe,

I mai it noght miselve knowe,

Which of hir court am al forthdrawe

And can nothing bot of hir lawe.

Bot natheles to knowe more

Als wel as thou me longeth sore;

2430

And for it helpeth to comune,

P. iii. 83

Al ben thei noght to me comune,

The scoles of Philosophie,

Yit thenke I forto specefie,

In boke as it is comprehended,

Wherof thou mihest ben amended.

For thogh I be noght al cunnynghe

Upon the forme of this wrytynghe,

Som part therof yit have I herd,

In this matiere hou it hath ferd.

2440

Explicit Liber Sextus.

Incipit Liber Septimus. P. iii. 84

i. *Omnibus in causis sapiens doctrina salutem
 Consequitur, nec habet quis nisi doctus opem.
 Naturam superat doctrina, viro quod et ortus
 Ingenii docilis non dedit, ipsa dabit.
 Non ita discretus hominum per climata regnat,
 Quin, magis ut sapiat, indiget ipse scole.*

[THE EDUCATION OF
 ALEXANDER.]

I GENIUS the prest of love,
 Mi Sone, as thou hast preid above
 That I the Scole schal declare
 Of Aristotle and ek the fare
 Of Alisandre, hou he was tauht,
 I am somdel therof destrauht;
 For it is noght to the matiere
Of love, why we sitten hiere
To schryve, so as Venus bad.
 Bot natholes, for it is glad,
 So as thou seist, for thin aprise
 To hiere of suche thinges wise,
 Wheroft thou myht the time lisst,
 So as I can, I schal the wisst:
For wisdom is at every throwe
Above alle other thing to knowe
In loves cause and elleswhere.
 Forthi, my Sone, unto thin Ere,
 Though it be noght in the registre
Of Venus, yit of that Calistre
 And Aristotle whylom write
 To Alisandre, thou schalt wite.
 Bot for the lores ben diverse,

Quia omnis doctrina bona humano regimini salutem confert, in hoc septimo libro ad instantiam Amantis languidi intendit Genius illam ex qua Philosophi et Astrologi philosophie doctrinam Regem Alexandrum imbuerunt, secundum alii 10 quid declarare. Dicunt enim philosophiam in tres partes, quarum prima Theoretica, secunda Rethorica, tercia Practica nuncupata est, de quarum condicionebus subsequenter per singula tractabit.

P. iii. 85

20

CONFESSIO AMANTIS

[THREE PARTS OF
PHILOSOPHY.]

I thenke ferst to the reherce
The nature of Philosophie,
Which Aristotle of his clergie,
Wys and expert in the sciences,
Declareth thilke intelligences,
As of thre pointz in principal.

Wheroft the ferste in special 30
Is Theorique, which is grounded
On him which al the world hath founded,
Which comprehendeth al the lore.

And forto loken overmore,
Next of sciences the seconde
Is Rethorique, whos faconde
Above alle othre is eloquent:
To telle a tale in juggement
So wel can noman speke as he.

The laste science of the thre 40
It is Practique, whos office
The vertu tryeth fro the vice,
And techeth upon goode thewes
To fle the compaignie of schrewes,
Which stant in disposicion P. iii. 86
Of mannes free eleccion.
Practique enformeth ek the reule,
Hou that a worthi king schal reule
His Realme bothe in werre and pes.

Lo, thus danz Aristotiles 50
These thre sciences hath divided
And the nature also decided,
Wheroft that ech of hem schal serve.

The ferste, which is the conserve
And kepere of the remnant,
As that which is most sufficant
And chief of the Philosophie,
If I therof schal specefie
So as the Philosophre tolde,
Nou herkne, and kep that thou it holde. 60

25 matier AdBT 28 Declared AdBT 29 thre] þe H₁,
AdBT, W 56 And þat AM . . . B₂

ii. *Prima creatorem dat scire sciencia summum :*
Qui caput agnoscit, sufficit illud ei.
Plura viros quandoque iuuat nescire, set illud
Quod videt expediens, sobrius ille sapit.

[i. THEORIC.]

Of Theorique principal
The Philosophre in special
The propretees hath determined,
As thilke which is enlumined
Of wisdom and of hih prudence
Above alle othre in his science :
And stant departed upon thre,
The ferste of which in his degré
Is cleped in Philosophie
The science of Theologie,
That other named is Phisique,
The thridde is seid Mathematique.

70
• P. iii. 87

Hic tractat de prima parte Philosophie,
que Theorica dicitur,
cuius natura triplici
dotata est sciencia,
scilicet Theologia, Physica et Mathematica :
set primo illam partem
Theologie declarabit.

Theologie is that science
Which unto man yifh evidence
Of thing which is noght bodey,
Wherof men knowe redely
The hihe almyhti Trinite,
Which is o god in unite
Withouten ende and beginnyng
And creatour of alle thinge,
Of hevene, of erthe and ek of helle.
Wherof, as olde bokes telle,
The Philosophre in his resoun
Wrot upon this conclusioun,
And of his wrytinge in a clause
He clepeth god the ferste cause,
Which of himself is thilke good,
Withoute whom nothing is good,
Of which that every creature
Hath his beinge and his nature.
After the beinge of the things
Ther ben thre formes of beings :
Thing which began and ende schal,

80

[THEOLOGY.]

90

Nota quod triplex
dicitur essentia : Pri-
ma temporanea, que
incipit et desinit, Se-

Latin Verses ii. 2 capit AdBT, W

87 is thilke] þis ilke H1 . . . B2 89 S resumes
 þe AMH1XRLB2 92 thre]

CONFESSIO AMANTIS

[THEOLOGY.]

cunda perpetua, que
incipit et non desinit,
Tertia sempiterna,
que nec incipit nec
desinit.

That thing is cleped temporal;
Ther is also be other weie
Thing which began and schal noght deie,
As Soules, that ben spiritiel,

Here beinge is perpetuel:
Bot ther is on above the Sonne,
Whos time never was begonne,
And endeles schal evere be;

100

P. iii. 88

That is the god, whos mageste
Alle othre thinges schal governe,
And his beinge is sempiterne.

The god, to whom that al honour
Belongeth, he is creatour,
And othre ben hise creatures:

The god commandeth the natures
That thei to him obeien alle;
Withouten him, what so befalle,
Her myht is non, and he mai al:
The god was evere and evere schal,
And thei begonne of his assent;
The times alle be present

110

To god, to hem and alle unknowe,
Bot what him liketh that thei knowe:
Thus bothe an angel and a man,
The whiche of al that god began
Be chief, obeien goddes myht,
And he stant endeles upriht.

120

To this science ben prive
The clerkes of divinite,
The whiche unto the poeple prechen
The feith of holi cherche and techen,
Which in som cas upon believe
Stant more than thei conne prieve
Be weie of Argument sensible:
Bot natholes it is credible,
And doth a man gret meede have,
To him that thenkth himself to save.

130

Theologie in such a wise

P. iii. 89

108 The god] And he B The T He Ad

109 That] And AdBT

119 By chief AM . . . C, W Je cheef L

Of hih science and hih aprise
Above alle othre stant unlike,
And is the ferste of Theorique.

Phisique is after the secounde,
Thurgh which the Philosophre hath founde
To techen sondri knowlechinges
Upon the bodilyche thinges.
Of man, of beste, of herbe, of ston,
Of fissa, of foughl, of everychon
That ben of bodey substance,
The nature and the circumstance
Thurgh this science it is ful soght,
Which vaileth and which vaileth noght.

The thridde point of Theorique,
Which cleped is Mathematique,
Devided is in sondri wise
And stant upon diverse aprise.
The ferste of whiche is Arsmetique,
And the secounde is seid Musique,
The thridde is ek Geometrie,
Also the ferthe Astronomie.

Of Arsmetique the matiere
Is that of which a man mai liere
What Algorisme in nombre amonteth,
Whan that the wise man accompteth
After the formel proprete
Of Algorismes Abece :
Be which multiplicacioun
Is mad and diminucioun
Of sommes be thexperience
Of this Art and of this science.

The seconde of Mathematique,
Which is the science of Musique,
That techeth upon Armonie
A man to make melodie
Be vois and soun of instrument
Thurgh notes of acordement,
The whiche men pronounce alofte,
Nou scharpe notes and nou softe,

140

160

P. iii. 90

170

[PHYSICS.]

Nota de secunda
parte Theorice, que
Phisica dicitur.

[MATHEMATICS.]

Nota de tercia parte
Theorice, que Mathe-
matica dicitur, cuius
condicio quatuor in
se continet intelligen-
cias, scilicet Arsmeti-
150 cam, Musicam, Ge-
ometriam et Astro-
nomiam : set primo
de Artismetice natura
dicere intendit.

Nota de Musica, que
secunda pars Artis
Mathematicae dicitur.

CONFESSIO AMANTIS

[MATHEMATICS.]

Nota de tercia spe-
cie Artis Mathematice,
quam Geometriam vo-
cant.

Nou hihe notes and nou lowe,
As be the gamme a man mai knowe,
Which techeth the prolacion
Of note and the condicion.

Mathematique of his science
Hath yit the thridde intelligence
Full of wisdom and of clergie
And cleped is Geometrie,
Thurgh which a man hath thilke sleyhte,
Of lengthe, of brede, of depthe, of heyhte 180
To knowe the proporcion
Be verrai calculacion

Of this science : and in this wise
These olde Philosophres wise,
Of al this worldes erthe round,
Hou large, hou thikke was the ground,
Controoveden thexperience ;
The cercle and the circumference
Of every thing unto the hevne
Thei setten point and mesure evene. 190

Mathematique above therthe P. iii. 91
Of hyh science hath yit the ferthe,
Which spekth upon Astronomie
And techeth of the sterres hihe,
Beginnyng upward fro the mone.
Bot ferst, as it was forto done,
This Aristotle in other thing
Unto this worthi yonge king
The kinde of every element
Which stant under the firmament, 200
Hou it is mad and in what wise,
Fro point to point he gan devise.

[CREATION OF THE
FOUR ELEMENTS.]

iii. *Quatuor omnipotens elementa creauit origo,*
Quatuor et venti partibus ora dabat.
Nostraque quadruplici complexio sorte creatur,
Corpore sicque suo stat variatus homo.

Tofore the creacion
Of eny worldes stacion,

177 margin vocat A . . . B₁ (except E) 190 The F

Of hevene, of erthe, or eke of helle,
 So as these olde bokes telle,
 As soun tofore the song is set
 And yit thei ben togedre knet,
 Riht so the hihe pourveance
 Tho hadde under his ordinance
 A gret substance, a gret matiere,
 Of which he wolde in his manere
 These othre thinges make and forme.
 For yit withouten eny forme
 Was that matiere universal,
 Which hihte Ylem in special.
 Of Ylem, as I am enformed,
 These elementz ben mad and formed,
 Of Ylem elementz they hote
 After the Scole of Aristote,
 Of whiche if more I schal reherce,
 Foure elementz ther ben diverse.

The ferste of hem men erthe calle,
 Which is the lowest of hem alle,
 And in his forme is schape round,
 Substancial, strong, sadd and sound,
 As that which mad is sufficant
 To bere up al the remenant.
 For as the point in a compas
 Stant evene amiddes, riht so was
 This erthe set and schal abyde,
 That it may swerve to no side,
 And hath his centre after the lawe
 Of kinde, and to that centre drawe
 Desireth every worldes thing,
 If ther ne were no letting.

Above therthe kepth his bounde
 The water, which is the secounde
 Of elementz, and al withoute
 It environeth therthe aboute.
 Bot as it scheweth, noght forthi
 This soubtil water myhtely,

[CREATION OF THE
FOUR ELEMENTS.]
 Hic interim tractat
 de creacione quatuor
 Elementorum, scilicet
 terre, aquae, aeris et
 ignis, necnon et de
 210 eorum naturis, nam
 et singulis proprieta-
 tates singule attri-
 buuntur.

P. iii. 92

220

Nota de Terra, quod
 est primum elemen-
 tum.

230

Philosophus. Vnum-
 quodque naturaliter
 appetit suum centrum.

Nota de Aqua, quod
 est secundum elemen-
 tum.

240

²⁰⁷ margin interim om. BA ²³⁶ ther ne] þerþe (the erthe &c.) ne AMH:XGEL þerþe (om. ne) C erþe ne R line om. W

CONFESSIO AMANTIS

[CREATION OF THE
FOUR ELEMENTS.]

Thogh it be of himselfe softe,
The strengthe of therthe percheth ofte ;
For riht as veines ben of blod
In man, riht so the water flos
Therthe of his cours makth ful of veines, P. iii. 93
Als wel the helles as the pleines.
And that a man may sen at ye,
For wher the hulles ben most hyhe,
Ther mai men welle stremes finde :
So proveth it be weie of kinde
The water heyher than the lond.

Nota de Aere, quod
est tertium elemen-
tum.

And over this nou understandon,
Air is the thridde of elementz,
Of whos kinde his aspirementz
Takth every lifissh creature,
The which schal upon erthe endure :
For as the fissh, if it be dreie,
Mot in defaute of water deie,
Riht so withouten Air on lyve
No man ne beste myhte thryve,
The which is mad of fleissh and bon ;
There is outake of alle non.

Nota qualiter Aer
in tribus Periferiis di-
uiditur.

This Air in Periferies thre
Divided is of such degre,
Benethe is on and on amidde,
To whiche above is set the thridde :
And upon the divisions
There ben diverse impressions
Of moist and ek of drye also,
Whiche of the Sonne bothe tuo
Ben drawe and haled upon hy,
And maken cloudes in the Sky,
As schewed is at mannes sihte ;
Wheroft be day and ek be nyhte
After the times of the yer
Among ous upon Erthe her
In sondri wise thinges falle.

De prima Aeris
Perferia.

P. iii. 94

257 lyfliche AM liueliche W lifiche H fissche Δ
262 Nomans, F 269 the om. AM 275 And B

250

260

270

280

Engendreth Myst and overmore
The dewes and the Frostes hore,
After thilke intersticion
In which thei take impression.

[CREATION OF THE
FOUR ELEMENTS.]

Fro the seconde, as bokes sein,
The moiste dropes of the reyn
Descenden into Middilerthe,
And tempreth it to sed and Erthe,
And doth to springe grass and flour.
And ofte also the grete schour
Out of such place it mai be take,
That it the forme schal forsake
Of reyn, and into snow be torned ;
And ek it mai be so sojornéd
In sondri places up alofte,

De secunda Aeris
Periferia.

That into hail it torneth ofte.
The thriddle of thair after the lawe
Thurgh such matiere as up is drawe
Of dreie thing, as it is ofte,
Among the cloudes upon lofte,
And is so clos, it may noght oute,—
Thanne is it chased sore aboute,
Til it to fyr and leyt be falle,

290

And thanne it brekth the cloudes alle,
The whiche of so gret noyse craken,
That thei the feerful thonder maken.
The thonderstrook smit er it leyte,
And yit men sen the fyr and leyte,
The thonderstrook er that men hiere :
So mai it wel be prooved hiere

De tercia Aeris
Periferia.

300

P. iii. 95
In thing which schewed is fro feer,
A mannes yhe is there nerr
Thanne is the soun to mannes Ere.
And natheles it is gret feere
Bothe of the strok and of the fyr,
Of which is no recoverir
In place wher that thei descende,
Bot if god wolde his grace sende.

310

298 is vpdrawe (vp drawe) C, AdBT, W 300 vpon alofte AM
vp vpalofto T, A 303 befalle HiEC, SAdB, W

CONFESSIO AMANTIS

[CREATION OF THE
FOUR ELEMENTS.]

Notahic qualiter Ig-
nes, quos noctanter in
Aere discurrere vide-
mus, secundum varias
apparencie formas va-
ria gestant nomina :
quorum primus Assub,
secundus Capra sa-
liens, tertius Eges et
quartus Daali in libris
Philosophorum nun-
cupatus est.

And forto speken over this,
In this partie of thair it is
That men fuloſte ſen be nyhte
The fyrr in sondri forme alyhte.
Somtime the fydrake it ſemeth,
And ſo the lewed poeple it demeth ;
Somtime it ſemeth as it were
A Sterre, which that glydeth there :
Bot it is nouther of the tuo,
The Philofophre telleth ſo,
And ſeith that of impressions
Thurgh diverse exalacions
Upon the caufe and the matiere
Men ſen diverse forme appiere
Of fyrr, the which hath ſondri name.

Assub, he ſeith, is thilke same,
The which in ſondry place is founde,
Whanne it is falle doun to gronde,
So as the fyrr it hath aneled, P. iii. 96
Lich unto ſlym which is congeled.

Of exalacion I finde
Fyr kinled of the fame kinde,
Bot it is of an other forme ;
Wheroft, if that I ſchal conforme
The figure unto that it is,
These olde clerkes tellen this,
That it is lik a Got ſkippende,
And for that it is ſuch ſemende,
It hatte Capra saliens.

And ek these Astronomiens
An other fyrr also, be nyhte
Which ſcheweth him to mannes syhte
Thei clepen Eges, the which brenneth
Lik to the corrant fyrr that renneth
Upon a corde, as thou hast ſein,

319 margin hic om. A... B₂, B, W (Nota hic om. Δ) 323 fyrr
drake E, BT 330 exaltaciouns AM 336 falle doun
to gr.] doun (downe) to þe gr. (om. falle) AM... B₂ falle
doun to þe gronde J, T, W (thre gronde T) 339 exaltacioun
AMH₁

Whan it with poudre is so besein
Of Sulphre and othre thinges mo.

[CREATION OF THE
FOUR ELEMENTS.]

Ther is an other fyr also,
Which semeth to a mannes yhe
Be nyghtes time as thogh ther flyhe
A dragon brennende in the Sky,
And that is cleped proprely
Daaly, wheroft men sein fulofte,
'Lo, wher the fyri drake alofte
Fleth up in thair!' and so thei demen.
Bot why the fyres suche semen
Of sondri formes to beholde,
The wise Philosophre tolde,
So as tofore it hath ben herd.

360

P. iii. 97

Lo thus, my Sone, hou it hath ferd:
Of Air the due proprete
In sondri wise thou myht se,
And hou under the firmament
It is ek the thridde element,
Which environeth bothe tuo,
The water and the lond also.

Confessor.

379

.And forto tellen overthis
Of elementz which the ferthe is,
That is the fyr in his degré,
Which environeth thother thre
And is withoute moist al drye.
Bot lest nou what seith the clergie;
For upon hem that I have seid
The creatour hath set and leid
The kinde and the complexion
Of alle mennes nacion.
Four elements sondri ther be,
Lich unto whiche of that degré
Among the men ther ben also
Complexions four and nomo,
Wherof the Philosophre treteth,
That he nothing behinde leteth,
And seith hou that thei ben diverse

Nota de Igne, quod
est quartum elemen-
tum.

380

361 Daily H₁ Baaly CL 365 forme AdBT
om. Ad T it B 374 sond(é) AMXGERCB₂

368 hou it

CONFESSIO AMANTIS

So as I schal to thee reherse.

[THE FOUR COMPLEXIONS OF MAN.]

Nota hic qualiter secundum naturam quatuor elementorum quatuor in humano corpore complexiones, scilicet Malencolia, Fleuma, Sanguis et Colera, naturaliter constituantur: vnde primo de Malencolia dicendum est.

De complexione
Fleumatis.

De complexione
Sanguinis.

De complexione
Colere.

He which natureth every kinde,
The myhti god, so as I finde,
Of man, which is his creature,
Hath so devideid the nature,
That non til other wel accordeth:
And be the cause it so discordeth,
The lif which fieleth the seknesse
Mai stonde upon no sekernesse.

P. iii. 98

400

Of therthe, which is cold and drye,
 The kinde of man Malencolie
 Is cleped, and that is the ferste,
 The most ungodlich and the werste;
 For unto loves werk on nyht
 Him lacketh bothe will and myht:
 No wonder is, in lusty place
 Of love though he lese grace.
 What man hath that complexion,
 Full of ymaginacion
 Of dredes and of wrathful thoghtes,
 He fret himselfen al to noghtes.

410

The water, which is moyste and cold,
 Makth fleume, which is manyfold
 Foryetel, slou and very sone
 Of every thing which is to done:
 He is of kinde suffcant
 To holde love his covenant,
 Bot that him lacketh appetit,
 Which longeth unto such delit.

420

What man that takth his kinde of thair,
 He schal be lyht, he schal be fair,
 For his complexion is blood.
 Of alle ther is non so good,
 For he hath bothe will and myht
 To plese and paie love his riht;
 Wher as he hath love undertake,
 Wrong is if that he be forsake.

P. iii. 99

The fyr of his condicion

Appropreth the complexion
 Which in a man is Colre hote,
 Whos proptes ben dreie and hote :
 It makth a man ben enginous
 And swift of fote and ek irous ;
 Of contek and folhastifnesse
 He hath a riht gret besinesse,
 To thenke of love and litel may :
 Though he behote wel a day,
 On nyht whan that he wole assaie,
 He may ful evelē his dette paie.

After the kinde of thelement,
 Thus stant a mannes kinde went,
 As touchende his complexion,
 Upon sondri division
 Of dreie, of moiste, of chele, of hete,
 And ech of hem his oghne sete
 Appropred hath withinne a man.
 And ferst to telle as I began,

The Splen is to Malencolie
 Assigned for herbergerie :

The moiste fleume with his cold
 Hath in the lunges for his hold
 Ordeined him a propre stede,
 To duelle ther as he is bede :

To the Sanguin complexion
 Nature of hire inspeccion
 A propre hous hath in the livere
 For his duelling mad delivere :

The dreie Colre with his hete
 Be weie of kinde his propre sete
 Hath in the galle, wher he duelleth,
 So as the Philosophre telleth.

Nou over this is forto wite,
 As it is in Phisique write
 Of livere, of lunge, of galle, of splen,

430 [THE FOUR COM-
 PLEXIONS OF MAN.]

440

Nota qualiter qua-
 tuor complexiones
 quatuor in homine
 habitaciones diuisim
 possident.

450 Splen domus est
 Malencolie.

Pulmo domus Fleu-
 matis.

Epar domus San-
 guinis.

P. iii. 100

Fel domus Colere.

460

Nota de Stomacho,
 qui vna cum aliis cordi
 specialius deseruit.

438 be hote AJMH:XL, AdTΔ, K 445 chele] cold(e) AM . . . B₂
 449 margin est om. B 451 þe cold AdBT margin domus
 J, S, B, F domus est ACB₂ &c. 456 his AdBT hyȝe X 464
 margin cordi om. AM . . . B₂

CONFESSIO AMANTIS

[THE FOUR COMPLEXIONS OF MAN.]

Thei alle unto the herte ben
Servantz, and ech in his office
Entendeth to don him service,
As he which is chief lord above.
The livere makth him forto love, 470
The lunge yifh him weie of speche,
The galle serveth to do wreche,
The Splen doth him to lawhe and pleie,
Whan al unclennesse is aweie:
Lo, thus hath ech of hem his dede.
And to sustienen hem and fede
In time of recreacion,
Nature hath in creacion
The Stomach for a comun Coc
Ordeined, so as seith the boc. 480
The Stomach coc is for the halle,
And builleth mete for hem alle,
To make hem myghty forto serve
The herte, that he schal noght sterwe:
For as a king in his Empire
Above alle othre is lord and Sire,
So is the herte principal, P. iii. 101
To whom reson in special
Is yove as for the governance.

[THE SOUL OF MAN.]

And thus nature his pourveance 490
Hath mad for man to liven hierie;
Bot god, which hath the Soule diere,
Hath formed it in other wise.
That can noman pleinli devise;
Bot as the clerkes ous enforme,
That lich to god it hath a forme,
Thurgh which figure and which liknesse
The Soule hath many an hyh noblesse
Appropred to his oghne kinde.
Bot ofte hir witnes be mad blinde 500
Al onliche of this ilke point,
That hir abydinge is conjoint

469 chief *om.* H₁ . . . B₂ (is chief *om.* R) 478 increaciuon
AM . . . B₂, W 480 Ordeineþ AH₁ . . . B₂ Ordeyne M
483 forto] to AM 492 hath] þat AM . . . B₂

Forth with the bodi forto duelle :
 That on desireth toward helle,
 That other upward to the hevene ;
 So schul thei nevere stonde in evene,
 Bot if the fleissh be overcome
 And that the Soule have holi nome
 The governance, and that is selde,
 Whil that the fleissh him mai bewelde.
 Al ertqli thing which god began
 Was only mad to serve man ;
 Bot he the Soule al only made
 Himselven forto serve and glade.
 Alle othre bestes that men finde
 Thei serve unto here oghne kinde,
Bot to reson the Soule serveth ;
 Wherof the man his thonk deserveth
 And get him with his werkes goode
 The perdurable lyves foode.

[THE SOUL OF MAN.]

510

P. iii. 102

520

Of what matiere it schal be told,
 A tale lyketh manyfold
 The betre, if it be spoke plein :
 Thus thinke I forto tornе ayein
 And telle plenerly therfore
 Of therthe, wherof nou tofore
 I spak, and of the water eke,
 So as these olde clerkes spieke,
 And sette proprely the bounde

|| After the forme of Mappemounde,
 Thurgh which the ground be pourparties
 Departed is in thre parties,
 That is Asie, Aufrique, Europe,
 The whiche under the hevene cope,
 Als ferr as streccheth eny ground,
 Begripeth al this Erthe round.
 Bot after that the hihe wrieche
 The water weies let out seche

[THE DIVISION OF
THE EARTH.]

Hic loquitur ulte-
 rius de diuisione Terre
 que post diluvium
 tribus filiis Noe in tres
 partes, scilicet Asiam,
 Africam et Europam
 diuidebatur.

530

508 haþ AMH₁, AdBTΔ, WK 510 fleissh(e) may H₁ XRCLB₂
 fleissh may him E 521 be told JGC, B betold (bitold) A, S, F
 525 priuely AJM plainly B₂ 528 booke B

CONFESSIO AMANTIS

[THE DIVISION OF
THE EARTH.]

And overgo the helles hye,
Which every kinde made dye 540
That upon Middelerthe stod,
Outake Noë and his blod,
His Sones and his doughtres thre,
Thei were sauf and so was he ;—
Here names who that rede rihte,
Sem, Cam, Japhet the brethren hihte ;—
And whanne thilke almyghty hond P. iii. 103
Withdrouh the water fro the lond,
And al the rage was aweie,
And Erthe was the mannes weie, 550
The Sones thre, of whiche I tolde,
Riht after that hemselve wolde,
This world departe thei begonne.

De Asia.

Asie, which lay to the Sonne
Upon the Marche of orient,
Was graunted be comun assent
To Sem, which was the Sone eldeste ;
For that partie was the beste
And double as moche as othre tuo.
And was that time bounded so ; 560
Wher as the flod which men Nil calleth
Departeth fro his cours and falleth
Into the See Alexandrine,
Ther takth Asie ferst seisine
Toward the West, and over this
Of Canahim wher the flod is
Into the grete See rennende,
Fro that into the worldes ende
Estward, Asie it is algates,
Til that men come unto the gates
Of Paradis, and there ho. 570
And schortly for to speke it so,
Of Orient in general
Withinne his bounde Asie hath al.

And thanne upon that other syde

De Afrika et Eu-
ropa.

541 Middelerþe (middelerþe) J, S, F myddel erþe AC, B 546
Cam AJ, F Cham C, SB 552 himselue AJM 575 margin
Afrika AJC, F Africa SB

Westward, as it fell thilke tyde,
The brother which was hote Cham P. iii. 104
Upon his part Aufrique nam.

[THE DIVISION OF
THE EARTH.]

Japhet Europe tho tok he,
Thus parten thei the world on thre. 580
Bot yit ther ben of londes fele
In occident as for the chele,
In orient as for the hete,
Which of the poeple be forlete
As lond desert that is unable,
For it mai noght ben habitable.

The water eke hath sondri bounde,
After the lond wher it is founde,
And takth his name of thilke londes
Wher that it renneth on the strandes:
Bot thilke See which hath no wane
Is cleped the gret Occeane,
Out of the which arise and come
The hyhe flodes alle and some;
Is non so litel welle spring,
Which ther ne takth his beginnyng,
And lich a man that haleth breth
Be weie of kinde, so it geth
Out of the See and in ayein,
The water, as the bokes sein.

590

Nota de mari quod
magnum Occeanum
dicitur.



600

Of Elementz the propretes
Hou that they stonden be degres,
As I have told, nou myht thou hiere,
Mi goode Sone, al the matiere
Of Erthe, of water, Air and fyr.
And for thou saist that thi desir

Nota hic secundum
philosophum de quinto
Elemento, quod omnia
sub celo creata infra
suum ambitum conti-
net, cui nomen Orbis
specialiter appropria-
tum est.

Is forto witen overmore
The forme of Aristotles lore,
He seith in his entendement,
That yit ther is an Element
Above the foure, and is the fifte,
Set of the hihe goddes yifte,
The which that Orbis cleped is.

P. iii. 105

610

CONFESSIO AMANTIS

[THE DIVISION OF
THE EARTH.]

And therupon he telleth this,
That as the schelle hol and sound
Encloseth al aboute round
What thing withinne an Ey belongeth,
Riht so this Orbis underfongeth
These elementz alle everychon,
Which I have spoke of on and on.

620

Bot overthis nou tak good hiede,
Mi Sone, for I wol procede
To speke upon Mathematique,
Which grounded is on Theorique.
The science of Astronomie
I thinke forto specefie,
Withoute which, to telle plein,
Alle othre science is in vein
Toward the scole of erthli thinges :
For as an Egle with his wings
Fleth above alle that men finde,
So doth this science in his kinde.

630

[ASTRONOMY.]

iv. *Lege planetarum magis inferiora reguntur,*
Ista set interdum regula fallit opus.
Vir mediante deo sapiens dominabitur astris,
Fata nec immerito quid nouitatis agunt.

Benethe upon this Erthe hiere
Of alle thinges the matiere,
As tellen ous thei that ben lerned,
Of thing above it stant governed,
That is to sein of the Planetes.
The cheles bothe and ek the hetes,
The chances of the world also,
That we fortune clepen so,
Among the mennes nacion
Al is thurgh constellacion,
Wheroft that som man hath the wele,
And som man hath deseses fele
In love als wel as othre things ;

P. iii. 106

Hic loquitur de Ar-
tis Mathematicae quarta
specie, que Astro-
nomia nuncupata est, cui
eciam Astrologia socia
connumeratur : set
primo de septem plan-
etis, que inter astra
potenciores existunt,
incipiendo a luna seor-
sum tractare intendit.

640

620 Which AJ, S, F Whiche B 621 good JC, SB goode A, F
628 Alle oþre AJ, S, F Alle (Al) oþer EC, B
Latin Verses iv. 4 quod H₁ . . . B₂, B quis T

The stat of realmes and of kinges
 In time of pes, in time of werre
 It is conceived of the Sterre :
 And thus seith the naturien
 Which is an Astronomien.
 Bot the divin seith otherwise,
 That if men weren goode and wise
 And plesant unto the godhede,
 Thei scholden noght the sterres drede ;
 For o man, if him wel befalle,
 Is more worth than ben thei alle
 Towardes him that weldeth al.
 Bot yit the lawe original,
 Which he hath set in the natures,
 Mot worchen in the creatures,
 That therof mai be non obstacle,
 Bot if it stonde upon miracle
 Thurgh preiere of som holy man. P. iii. 107
 And forthi, so as I began
 To speke upon Astronomie,
 As it is write in the clergie,
 To telle hou the planetes fare,
 Som part I thenke to declare,
 Mi Sone, unto thin Audience.

Astronomie is the science
 Of wisdom and of hih connynge,
 Which makth a man have knowlechinge
 Of Sterres in the firmament,
 Figure, cercle and moevement
 Of ech of hem in sondri place,
 And what betwen hem is of space,
 Hou so thei moeve or stonde faste,
 Al this it telleth to the laste.

Assembled with Astronomie
 Is ek that ilke Astrologie,
 The which in juggementz acompteth
 The effect, what every sterre amonteth,
 And hou thei causen many a wonder
 To tho climatz that stonde hem under.

[ASTRONOMY.]

CONFESSIO AMANTIS

[PLANETS AND SIGNS.]

And forto telle it more plein,
 These olde philosophres sein
 That Orbis, which I spak of err,
 Is that which we fro therthe a ferr
 Beholde, and firmament it calle,
 In which the sterres stonden alle, 690
 Among the whiche in special
 Planetes sefne principal
 Ther ben, that mannes sihte demeth, **P. iii. 108**
 Bot þorizonte, as to ous semeth.
 And also ther ben signes tuelve,
 Whiche have her cercles be hemselfe
 Compassed in the zodiaque,
 In which thei have here places take.
 And as thei stonden in degré,
 Here cercles more or lasse be, 700
 Mad after the proporcion
 Of therthe, whos condicion
 Is set to be the foundement
 To sustiene up the firmament.
 And be this skile a man mai knowe,
 The more that thei stonden lowe,
 The more ben the cercles lasse;
 That causeth why that some passe
 Here due cours tofore an other.
 Bot nou, mi lieve dere brother, 710
 As thou desirdest forto wite
 What I finde in the bokes write,
 To telle of the planetes sevene,
 Hou that thei stonde upon the hevene
 And in what point that thei ben inne,
 Tak hiede, for I wol beginne,
 So as the Philosophre tauhete
 To Alisandre and it betauhete,
 Wheroft he was fulli tawht
 Of wisdom, which was him betawht. 720
 Benethe alle othre stant the Mone,

685 *Paragr. in MSS at 686* 694 Bot þorizonte FWK Be (By)
 þorizonte SAdBTΔA But (Bot) zorizonte AMYXGERCB₂ Bot
 þorughout (þurgh out &c.) JHIL 717 it tawhte (taughte) A . . . B₂

The which hath with the See to done :

Of flodes hihe and ebbes lowe

P. iii. 109

Upon his change it schal be knowe ;

And every fissa which hath a schelle

Mot in his governance duelle,

To wexe and wane in his degré,

As be the Mone a man mai se ;

And al that stant upon the grunde

Of his moisture it mot be founde.

[THE PLANETS.]
Nota hic de prima
planetá, que aliis infe-
rior Luna dicitur.

730

Alle othre sterres, as men finde,

Be schynende of here oghne kinde

Outake only the monelyht,

Which is noght of himselfe bright,

Bot as he takth it of the Sonne.

And yit he hath noght al fulwonne

His lyht, that he nys somdiel derk ;

Bot what the lette is of that werk

In Almageste it telleth this :

The Mones cercle so lowe is,

740

Wheroft the Sonne out of his stage

Ne seth him noght with full visage,

For he is with the ground beschaded,

So that the Mone is somdiel faded

And may noght fully schyne cler.

Bot what man under his pouer

Is bore, he schal his places change

And seche manye londes strange :

And as of this condicion

The Mones disposicion

750

Upon the lond of Alemaigne

Is set, and ek upon Breaigne,

Which nou is cleped Engelond ;

P. iii. 110

For thei travaile in every lond.

Of the Planetes the secounde

De secunda planeta,
que Mercurius dicitur.

Above the Mone hath take his bounde,

Mercurie, and his nature is this,

That under him who that bore is,

In boke he schal be studious

And in wrytinge curious,

760

CONFESSIO AMANTIS

[THE PLANETS.]

And slouh and lustles to travaile
 In thing which elles myhte availe :
 He loveth ese, he loveth reste,
 So is he noght the worthieste ;
 Bot yit with somdiel besinesse
 His herte is set upon richesse.
 And as in this condicion,
 Theffect and disposicion
 Of this Planete and of his chance
 Is most in Burgoinie and in France.

770

De tercia planeta,
 que Venus dicitur.

Next to Mercurie, as wol befalle,
 Stant that Planete which men calle
 Venus, whos constellacion
 Governeth al the nacion
 Of lovers, wher thei spide or non,
 Of whiche I trowe thou be on :
 Bot whiderward thin happes wende,
 Schal this planete schewe at ende,
 As it hath do to many mo,
 To some wel, to some wo.

780

And natheles of this Planete
 The moste part is softe and swete ;
 For who that therof takth his berthe, P. iii. iii
 He schal desire joie and merthe,
 Gentil, courteis and debonaire,
 To speke his wordes softe and faire,
 Such schal he be be weie of kinde,
 And overal wher he may finde
 Plesance of love, his herte boweth
 With al his myht and there he woweth.
 He is so ferforth Amourous,
 He not what thing is vicious
 Touchende love, for that lawe
 Ther mai no maner man withdrawe,
 The which venerien is bore
 Be weie of kinde, and therefore
 Venus of love the goddesse
 Is cleped : bot of wantounesse

790

769 and *om.* AMH:XGR
 wantounesse S wantonesse T

798 wantounesse JC, B, F

The climat of hir lecherie
Is most commun in Lombardie.

[THE PLANETS.]

800

Next unto this Planete of love
The brighte Sonne stant above,
Which is the hindrere of the nyght
And forthrere of the daies lyht,
As he which is the worldes ye,
Thurgh whom the lusti compaignie
Of foules be the morwe singe,
The freisshe floures sprede and springe,
The hihe tre the ground beschadeth,
And every mannes herte gladeth.
And for it is the hed Planete,
Hou that he sitteth in his sete,
Of what richessee, of what nobleie,
These bokes telle, and thus thei seie.

810

P. iii. 112

Of gold glistrende Spoke and whiel
The Sonne his carte hath faire and wiel,
In which he sitt, and is coroned
With brighte stones environed ;
Of welche if that I speke schal,
Ther be tofore in special
Set in the front of his corone
Thre Stones, welche no persone
Hath upon Erthe, and the ferste is
Be name cleped Licuchis ;
That othre tuo be cleped thus,
Astrices and Ceramius.
In his corone also behinde,
Be olde bokes as I finde,
Ther ben of worthi Stones thre
Set ech of hem in his degré :
Wherof a Cristall is that on,
Which that corone is set upon ;
The seconde is an Adamant ;
The thridde is noble and avenant,
Which cleped is Ydriades.
And over this yit natheles
Upon the sydes of the werk,

Nota de Sole, qui
medio planetarum
residens Astrorum
principatum obtinet.

Nota de curru Solis
necnon et de vario
eiusdem apparatu.

820

830

CONFESSIO AMANTIS

[THE PLANETS.]

After the wrytinge of the clerk,
 Ther sitten fyve Stones mo :
 The smaragdine is on of tho, 840
 Jaspis and Elitropius
 And Dendides and Jacinctus.
 Lo, thus the corone is beset, P. iii. 113
 Wheroft schyneth wel the bet ;
 And in such wise his liht to sprede
 Sit with his Diadem on hede
 The Sonne schynende in his carte.
 And forto lede him swithe and smarte
 After the bryhte daies lawe,
 Ther ben ordeined forto drawe 850
 Foure hors his Char and him withal,
 Wheroft the names telle I schal :
 Eritheüs the ferste is hote,
 The which is red and schyneth hote,
 The seconde Acteos the bryhte,
 Lampes the thridde coursier hihte,
 And Philogeüs is the ferthe,
 That bringen lyht unto this erthe,
 And gon so swift upon the lievene,
 In foure and twenty houres evene 860
 The carte with the bryhte Sonne
 Thei drawe, so that overronne
 Thei have under the cercles hihe
 Al Middelerthe in such an hye.
 And thus the Sonne is overal
 The chief Planete imperial,
 Above him and benethe him thre :
 And thus betwen hem regneth he,
 As he that hath the middel place 870
 Among the Sevene, and of his face
 Be glade alle earthly creatures,
 And taken after the natures
 Here ese and recreacion.
 And in his constellacion P. iii. 114
 Who that is bore in special,
 Of good will and of liberal
 He schal be founde in alle place,

And also stonde in mochel grace
 Toward the lordes forto serve
 And gret profit and thonk deserve.
 And over that it causeth yit
 A man to be soubtil of wit
 To worche in gold, and to be wys
 In every thing which is of pris.
 Bot forto speken in what cost
 Of al this erthe he regneth most
 As for wisdom, it is in Grece,
 Wher is apropered thilke spiece.

[THE PLANETS.]

880

Mars the Planete bataillous
 Next to the Sonne glorious
 Above stant, and doth mervailes
 Upon the fortune of batailes.
 The conquerours be daies olde
 Were unto this planete holde :
 Bot who that his nativite
 Hath take upon the proprete
 Of Martes disposicioun
 Be weie of constellacioun,
 He schal be fiers and folhastif
 And desirous of werre and strif.
 Bot forto telle redely

900

In what climat most comunly
 That this planete hath his effect,
 Seid is that he hath his aspect
 Upon the holi lond so cast,
 That there is no pes stedefast.

P. iii. 115

Above Mars upon the hevene,
 The sexte Planete of the sevene,
 Stant Jupiter the delicat,
 Which causeth pes and no debat.
 For he is cleped that Planete
 Which of his kinde softe and swete
 Attempreth al that to him longeth ;
 And whom this planete underfongeth
 To stonde upon his regiment,
 He schal be meke and pacient

910

911 that] þe AMH:G, AdBT, W

Nota de quinta
 planetæ, que Mars
 890 dicitur.

Nota de sexta pla-
 netæ, que Iupiter di-
 citur.

**

S



CONFESSIO AMANTIS

[THE PLANETS.]

And fortunat to Marchandie
 And lusti to delicacie
 In every thing which he schal do.
 This Jupiter is cause also
 Of the science of lyhte werkes,
 And in this wise tellen clerkes
 He is the Planete of delices.
 Bot in Egipte of his offices
 He regneth most in special :
 For ther be lustes overal
 Of al that to this lif befalleth ;
 For ther no stormy weder falleth,
 Which myhte grieve man or beste,
 And ek the lond is so honeste
 That it is plentevous and plein,
 Ther is non ydel ground in vein ;
 And upon such felicite
 Stant Jupiter in his degré.

920

P. iii. 116

De septima plane-
 ta, que reliquis celsior
 Saturnus dictus est.

The heyeste and aboven alle
 Stant that planete which men calle
 Saturnus, whos complexion
 Is cold, and his condicion
 Causest malice and crualte
 To him the whos nativite
 Is set under his governance.
 For alle hise werkes ben grevance
 And enemy to mannes hele,
 In what degré that he schal dele.
 His climat is in Orient,
 Wher that he is most violent.

930

Of the Planetes by and by,
 Hou that thei stonde upon the Sky,
 Fro point to point as thou myht hiere,
 Was Alisandre mad to liere.
 Bot overthis touchende his lore,
 Of thing that thei him tawhte more
 Upon the scoles of clergie
 Now herkne the Philosophie.

950

933 vpon] whan AM 935 f. margin De septima—dictus est
om. B 936 þe AM . . . B₂, AdΔ

He which departeth dai fro nyght,
 That on derk and that other lyht,
 Of sevene daies made a weke,
 A Monthe of foure wekes eke
 He hath ordeigned in his lawe,
 Of Monthes tuelve and ek forthdrawe
 He hath also the longe yeer.
 And as he sette of his pouer
 Acordant to the daies sevene
 Plapetes Sevene upon the hevene,
 As thou tofore hast herd devise,
 To speke riht in such a wise,
 To every Monthe be himselfe
 Upon the hevene of Signes tuelve
 He hath after his Ordinal
 Assigned on in special,
 Wherof, so as I schal rehersen,
 The tydes of the yer diversen.
 Bot pleinly forto make it knowe
 Hou that the Signes sitte arowe,
 Ech after other be degre
 In substance and in proprete
 The zodiaque comprehendeth
 Withinne his cercle, as it appendeth.

The ferste of whiche natheles
 Be name is cleped Aries,
 Which lich a wether of stature
 Resembled is in his figure.
 And as it seith in Almageste,
 Of Sterres tuelve upon this beste
 Ben set, wherof in his degre
 The wombe hath tuo, the heved hath thre,
 The Tail hath sevene, and in this wise,
 As thou myht hiere me divise,
 Stant Aries, which hot and drye
 Is of himself, and in partie

[THE SIGNS.]

Postquam dictum est de vii. Planetis, quibus singuli septimane dies singulariter attitulantur, dicendum est iam de xii. Signis, 960 per que xii. Menses Annivariis temporibus effectus varios asseuntur.

P. iii. 117

970

Nota hic de primo Signo, quod Aries 980 dicitur, cui Mensis Marci specialiter appropriatus est.

Quo deus in primo produxit adesse creata.

990

956 bryht (bright) S... Δ 962 margin assequitur H₁E... B₂
 asseruntur X 978 as it] and it E, AdBT it XL 979-982 Four
lines om. B 983 margin adesse H₁XGECR, SBΔ, W (*Lat. om.*
 JM, AdT) 984 þe beste AM... B₂ his brest W

[THE SIGNS.]

He is the receipte and the hous
Of myghty Mars the bataillous.
And overmore ek, as I finde,
The creatour of alle kinde
Upon this Signe ferst began
The world, whan that he made man.
And of this constellacioun
The verray operacioun
Avaleth, if a man therinne
The pourpos of his werk beginne ;
For thanne he hath of proprete
Good sped and gret felicite.

P. iii. 118

The tuelve Monthes of the yeer
Attitled under the pouer
Of these tuelve Signes stonde ;
Wheroft thou schalt understande
This Aries on of the tuelve
Hath March attitled for himselfe,
Whan every bridd schal chese his make,
And every neddre and every Snake
And every Reptil which mai moeve,
His myght assaith forto proeve,
To crepen out ayein the Sonne,
Whan Ver his Seson hath begonne.

1000

1010

1020

Secundum Signum
dicitur Taurus, cuius
Mensis est Aprilis.

Quo prius occultas
inuenit herba vias.

Taurus the seconde after this
Of Signes, which figured is
Unto a Bole, is dreie and cold ;
And as it is in bokes told,
He is the hous appourtienant
To Venus, somdiel discordant.
This Bole is ek with sterres set,
Thurgh whiche he hath hise hornes knet
Unto the tail of Aries,
So is he noght ther sterreles.
Upon his brest ek eyhtetiene
He hath, and ek, as it is sene,
Upon his tail stonde othre tuo.

P. iii. 119

1020

1007 out of AdBT and of W 1017 is *om.* AdBT 1019
houſe of AM 1027 tuo] moo (mo) AM . . . B₂

His Monthe assigned ek also
Is Averil, which of his schoures
Ministreth weie unto the floures.

[THE SIGNS.]

1030

The thridde signe is Gemini,
Which is figured redely
Lich to tuo twinnes of mankinde,
That naked stonde; and as I finde,
Thei be with Sterres wel bego:
The heved hath part of thilke tuo
That schyne upon the boles tail,
So be thei bothe of o parail;
But on the wombe of Gemini
Ben fyve sterres noght forthi,
And ek upon the feet be tweie,
So as these olde bokes seie,
That wise Tholomeüs wrot.

His propre Monthe wel I wot
Assigned is the lusti Maii,
Whanne every brid upon his lay
Among the griene leves singeth,
And love of his pointure stingeth
After the lawes of nature
The youthe of every creature.

1040

P. iii. 120

1050

Cancer after the reule and space
Of Signes halt the ferthe place.
Like to the crabbe he hath semblance,
And hath unto his retienance
Sextiene sterres, wherof ten,
So as these olde wise men
Describe, he berth on him tofore,
And in the middel tuo be bore,
And foure he hath upon his ende.
Thus goth he sterred in his kende,
And of himself is moiste and cold,
And is the propre hous and hold
Which apparteneth to the Mone,

Tercium Signum
dicitur Gemini, cuius
Mensis Maius est.

Quo volucrum can-
tus gaudet de floribus
ortis.

Quartum Signum
Cancer dicitur, cuius
Mensis Iunius est.
Quo falcat pratis
pabula tonsor equis.

1060

CONFESSIO AMANTIS

[THE SIGNS.]

Quintum signum
Leo dicitur, cuius Mensis Iulius est.
Quo magis ad terras expandit Lucifer ignes.

And doth what longeth him to done.
The Monthe of Juin unto this Signe
Thou schalt after the reule assigne.

The fifte Signe is Leo hote,
Whos kinde is schape dreie and hote,
In whom the Sonne hath herbergage.
And the semblance of his ymage 1070
Is a leoun, which in baillie
Of sterres hath his pourpartie:
The foure, which as Cancer hath
Upon his ende, Leo tath
Upon his heved, and thanne nest P. iii. 121
He hath ek foure upon his brest,
And on upon his tail behinde,
In olde bokes as we finde.
His propre Monthe is Juyl be name,
In which men pleien many a game. 1080

Sextum Signum
Virgo dicitur, cuius Mensis Augustus est.
Quo vacuata prius pubes replet horrea messis.

After Leo Virgo the nexte
Of Signes cleped is the sexte,
Wheroft the figure is a Maide;
And as the Philosophre saide,
Sche is the welthe and the risinge,
The lust, the joie and the likinge
Unto Mercurie: and soth to seie
Sche is with sterres wel beseie,
Wheroft Leo hath lent hire on,
Which sit on hih hir heved upon, 1090
Hire wombe hath fyve, hir feet also
Have other fyve: and overmo
Touchende as of complexion,
Be kindly disposicion
Of dreie and cold this Maiden is.
And forto tellen over this
Hir Monthe, thou schalt understande,
Whan every feld hath corn in honde
And many a man his bak hath plied,

1079 Monthe *om.* B 1095 cold *om.* AdBT 1100 Augst applied T, F August applied A . . . B₂ (*except E*), SAdA, WK August plyed E, B

Unto this Signe is Augst applied.

1100 [THE SIGNS.]

After Virgo to recknen evene
 Libra sit in the nombre of sevene,
 Which hath figure and resemblance
 Unto a man which a balance
 Berth in his hond as forto weie:
 In boke and as it mai be seie,
 Diverse sterres to him longeth,
 Wheroft hevede he underfongeth
 Ferst thre, and ek his wombe hath tuo,
 And doun benethe eighte othre mo.
 This Signe is hot and moiste bothe,
 The whiche thinges be noght lothe
 Unto Venus, so that alofte
 Sche resteth in his hous fulofte,
 And ek Saturnus often hyed
 Is in this Signe and magnefied.
 His propre Monthe is seid Septembre,
 Which yifth men cause to remembre,
 If eny Sor be left behinde
 Of thing which grieve mai to kinde.

1110

1120

Among the Signes upon heighte
 The Signe which is nombred eighte
 Is Scorpio, which as feloun
 Figured is a Scorpions.
 Bot for al that yit natheles
 Is Scorpio noght sterreles;
 For Libra granteth him his ende
 Of eighte sterres, wher he wende,
 The whiche upon his heved assised
 He berth, and ek ther ben divised
 Upon his wombe sterres thre, 1130
 And eighte upon his tail hath he.
 Which of his kinde is moiste and cold
 And unbehovely manyfold;
 He harmeth Venus and empeireth,
 Bot Mars unto his hous repeireth,
 Bot war whan thei togedre duellen.

P. iii. 123

Octauum Signum
 Scorpio dicitur, cuius
 Mensis October est.
 Floribus exclusis yemis qui ianitor extat.

CONFESSIO AMANTIS

[THE SIGNS.]

Num signum Sagittarius dicitur, cuius Mensis Nouember est.

Quo mustum bibulo linquit sua nomina vino.

His propre Monthe is, as men tellen,
Octobre, which bringth the kalende
Of wynter, that comth next suiendo.

1140

The nynthe Signe in nombre also,
Which folweth after Scorpio,
Is cleped Sagittarius,
The whos figure is marked thus,
A Monstre with a bowe on honde:
On whom that sondri sterres stonde,
Thilke eighte of whiche I spak tofore,
The whiche upon the tail ben bore
Of Scorpio, the heved al faire
Bespreden of the Sagittaire;

1150

And eighte of othre stonden evene
Upon his wombe, and othre sevene
Ther stonde upon his tail behinde.
And he is hot and dreie of kinde:
To Jupiter his hous is fre,
Bot to Mercurie in his degré,
For thei ben noght of on assent,
He worcheth gret empeirement.

This Signe hath of his proprete
A Monthe, which of duete

1160

After the sesoun that befalleth
The Plowed Oxe in wynter stalléth;
And fyr into the halle he bringeth,
And thilke drinke of which men singeth,
He torneth must into the wyn;
Thanne is the larder of the swyn;
That is Novembre which I meene,
Whan that the lef hath lost his greene.

Decimum Signum Capricornus dicitur,
cuius Mensis Decem-
ber est.

Ipse diem Nano noctemque Gigante
figurat.

The tenth Signe dreie and cold,
The which is Capricornus told,
Unto a Got hath resemblance:
For whos love and whos aqueintance
Withinne hise houses to sojorne
It liketh wel unto Satorne,
Bot to the Mone it liketh noght,

1170

For no profit is there wroght.
 This Signe as of his proprete
 Upon his heved hath sterres thre,
 And ek upon his wombe tuo,
 And tweie upon his tail also.
 Decembre after the yeeres forme,
 So as the bokes ous enforme,
 With daies schorte and nyhtes longe
 This ilke Signe hath underfonge.

Of tho that sitte upon the hevene
 Of Signes in the nombre ellevene
 Aquarius hath take his place,
 And stant wel in Satornes grace,
 Which duelleth in his herbergage,
 Bot to the Sonne he doth oultrace.
 This Signe is verrailly resembled
 Lich to a man which halt assembled
 In eyther hand a water spoute,
 Wheroft the stremes rennen oute.
 He is of kinde moiste and hot,
 And he that of the sterres wot
 Seith that he hath of sterres tuo
 Upon his heved, and ben of tho
 That Capricorn hath on his ende;
 And as the bokes maken mende,
 That Tholomeüs made himselfe,
 He hath ek on his wombe tuelve,
 And tweie upon his ende stonde.
 Thou schalt also this understande,
 The frosti colde Janever,
 Whan comen is the newe yeer,
 That Janus with his double face
 In his chaire hath take his place
 And loketh upon bothe sides,
 Somdiel toward the wynter tydes,
 Somdiel toward the yeer suiendo,
 That is the Monthe belongende
 Unto this Signe, and of his dole

1180

Vndeclimum Signum
 Aquarius dicitur, cuius
 Mensis Ianuarius est.
 P. iii. 125 Quo Ianus vultum
 duplum conuertit in
 annum.

1190

1200

1210

CONFESSIO AMANTIS

[THE SIGNS.]

Duodecimum Sig-
num Piscis dicitur,
cuius Mensis Februa-
rius est.

Quo pluuiie torrens
riparum concitat am-
nes.

He yifth the ferste Primerole.

The tuelfthe, which is last of alle P. iii. 126
Of Signes, Piscis men it calle,
The which, as telleth the scripture,
Berth of tuo fisses the figure.
So is he cold and moiste of kinde,
And ek with sterres, as I finde,
Beset in sondri wise, as thus :
Tuo of his ende Aquarius
Hath lent unto his heved, and tuo
This Signe hath of his oghne also
Upon his wombe, and over this
Upon his ende also ther is
A nombre of twenty sterres bryghte,
Which is to sen a wonder sighte.
Toward this Signe into his hous
Comth Jupiter the glorious, 1220
And Venus ek with him acordeth
To duellen, as the bok recordeth.
The Monthe unto this Signe ordeined
Is Februuer, which is bereined,
And with londfloodes in his rage
At Fordes letteth the passage.

Nou hast thou herd the proprete
Of Signes, bot in his degre
Albumazar yit over this
Seith, so as therthe parted is 1240
In foure, riht so ben divised
The Signes tuelve and stonde assised,
That ech of hem for his partie
Hath his climat to justefie.
Wherof the ferste regiment P. iii. 127
Toward the part of Orient
From Antioche and that contre
Governed is of Signes thre,
That is Cancer, Virgo, Leo :
And toward Occident also 1250
From Armenie, as I am lerned,

Of Capricorn it stant governed,
Of Pisces and Aquarius :
And after hem I finde thus,
Southward from Alisandre forth
Tho Signes whiche most ben worth
In governance of that doaire,
Libra thei ben and Sagittaire
With Scorpio, which is conjoint
With hem to stonde upon that point : 1260
Constantinople the Cite,
So as the bokes tellen me,
The laste of this division
Stant untoward Septemtrion,
Wher as be weie of pourveance
Hath Aries the governance
Forth with Taurus and Gemini.
Thus ben the Signes propreli
Divided, as it is reherced,
Wheroft the londes ben diversed. 1270

Lo thus, mi Sone, as thou myght hiere,
Was Alisandre mad to liere
Of hem that weren for his lore.

Confessor.

But nou to loken overmore,
Of othre sterres hou thei fare
I thenke hierafter to declare,
So as king Alisandre in youthe
Of him that suche thinges couthe
Enformed was tofore his yhe
Be nyhte upon the sterres hihe. 1280

P. iii. 128

Upon sondri creacion
Stant sondri operacion,
Som worcheth this, som worcheth that ;
The fyr is hot in his astat
And brenneth what he mai atteigne,
The water mai the fyr restreigne,
The which is cold and moist also.
Of other thing it farth riht so

[THE FIFTEEN STARS.]

Hic tractat super
doctrina Nectanabi,
dum ipse iuuenem
Alexandrum instruxit,
de illis precipue xv.
stellis vna cum earum
lapidibus et herbis,
que ad artis magice

1260 þe point AM . . . B₂ 1261 Constantyn noble þe cite
H₁XERCL Constantyne þe noble cite B₂ 1266 Aries haþ H₁ . . . B₂
1280 hihe] sihe (seye) BT 1287 moist AJ, S, F' moiste B

CONFESSIO AMANTIS

[THE FIFTEEN STARS.]
naturalis operacionem
specialius conueniunt.

Upon this erthe among ous here ;
And forto speke in this manere,
Upon the hevene, as men mai finde,
The sterres ben of sondri kinde
And worchen manye sondri thinges
To ous, that ben here underlinges.

Among the whiche forth withal
Nectanabus in special,
Which was an Astronomien
And ek a gret Magicien,
And undertake hath thilke emprise
To Alisandre in his aprise

1300 P. iii. 129

As of Magique naturel
To knowe, enformeth him somdel
Of certein sterres what thei mene ;
Of whiche, he seith, ther ben fiftene,
And sondrily to everich on
A gras belongeth and a Ston,
Wheroft men worchen many a wonder
To sette thing bothe up and under.

To telle riht as he began,
The ferste sterre Aldeboran,
The cliereste and the moste of alle,

1310

Be rihte name men it calle ;
Which lich is of condicion
To Mars, and of complexion
To Venus, and hath therupon
Carbunculum his propre Ston :
His herbe is Anabulla named,
Which is of gret vertu proclaimed.

The seconde is noght vertules ;
Clota or elles Pliades

1320

It hatte, and of the mones kinde
He is, and also this I finde,
He takth of Mars complexion :
And lich to such condicion
His Ston appropred is Cristall,
And ek his herbe in special
The vertuous Fenele it is.

Prima stella vocatur Aldeboran, cuius lapis Carbunculus et herba Anabulla est.

Secunda stella vocatur Clota seu Pliades, cuius lapis Cristallum et herba Feniculus est.

The thridde, which comth after this,
Is hote Algol the clere rede,
Which of Satorne, as I may rede,
His kinde takth, and ek of Jove
Complexion to his behove.
His propre Ston is Dyamant,
Which is to him most acordant;
His herbe, which is him betake,
Is hote Eleborum the blake.

So as it falleth upon lot,
The ferthe sterre is Alhaiot,
Which in the wise as I seide er
Of Satorne and of Jupiter
Hath take his kinde; and therupon
The Saphir is his propre Ston,
Marrubium his herbe also,
The whiche acorden bothe tuo.

And Canis maior in his like
The fifte sterre is of Magique,
The whos kinde is venerien,
As seith this Astronomien.
His propre Ston is seid Berille,
Bot forto worche and to fulfille
Thing which to this science falleth,
Ther is an herbe which men calleth
Saveine, and that behoveth nede
To him that wole his pourpos spede.

The sexte suiendo after this
Be name Canis minor is;
The which sterre is Mercurial
Be weie of kinde, and forth withal,
As it is writen in the carte,
Complexion he takth of Marte.
His Ston and herbe, as seith the Scole,
Ben Achates and Primerole.

The sefnthe sterre in special
Of this science is Arial,
Which sondri nature underfongeth.

P. iii. 130

[THE FIFTEEN STARS.]
Tercia stella vocatur Algol, cuius lapis
Dyamans et herba
Eleborum nigrum est.

Quarta stella vocatur Alhaiot, cuius
lapis Saphirus et herba
Marrubium est.

1340

Quinta stella vocatur Canis maior, cuius
lapis Berillus et herba
Savina est.

1350

Sexta stella vocatur Canis minor, cuius
lapis Achates et herba
Primula est.

1360

Septima stella vocatur Arial, cuius lapis
Gorgonza et herba
Celidonia est.

P. iii. 131

1346 margin Berillis A . . . B₂, W 1361 as þe scole (om. seith)
AMH₁XRLB₂ after þis scole E (as seiþ þe scole JGC)

CONFESSIO AMANTIS

[THE FIFTEEN STARS.]

Octaua stella vocatur
Ara Corui, cuius lapis Honochinus et
herba Lapacia est.

Nona stella vocatur
Alaezel, cuius lapis
Smaragdus et herba
Salgea est.

Decima stella vocatur Almareth, cuius
lapis Iaspis et herba
Plantago est.

Vndecima stella
vocatur Venenas, cuius
lapis Adamans et
herba Cicorea est.

Duodecima stella
vocatur Alpheta, cuius

The Ston which propre unto him longeth,
Gorgonza proprely it hihte:
His herbe also, which he schal rihte
Upon the worchinge as I mene,
Is Celidoine freiss and grene.

1370

Sterre Ala Corvi upon heihte
Hath take his place in nombre of eighte,
Which of his kinde mot parforne
The will of Marte and of Satorne:
To whom Lapacia the grete
Is herbe, bot of no beyete;
His Ston is Honochinus hote,
Thurgh which men worchen gret riot.

The nynthe sterre faire and wel
Be name is hote Alaezel,
Which takth his propre kinde thus
Bothe of Mercurie and of Venus.
His Ston is the grene Amyraude,
To whom is yoven many a laude:
Salge is his herbe appourtenant
Aboven al the remenant.

The tenth sterre is Almareth,
Which upon lif and upon deth
Thurgh kinde of Jupiter and Mart
He doth what longeth to his part.
His Ston is Jaspe, and of Planteine
He hath his herbe sovereine.

The sterre ellefthe is Venenas,
The whos nature is as it was
Take of Venus and of the Mone, P. iii. 132
In thing which he hath forto done.
Of Adamant is that perrie
In which he worcheth his maistrie;
Thilke herbe also which him befalleth,
Cicorea the bok it calleth.

Alpheta in the nombre sit,
And is the twelfthe sterre yit;

1372 margin Honochinus om. AM 1383 grene] grete
B, W 1393 ellef þe JC, S, F elleþe A elleueþe B 1400 him
calleþ R, AdBT

Of Scorpio which is governed,
And takth his kinde, as I am lerned ;
And hath his vertu in the Ston
Which cleped is Topazion :
His herbe propre is Rosmarine,
Which schapen is for his covine.

Of these sterres, whiche I mene,
Cor Scorpionis is thritiene ;
The whos nature Mart and Jove
Have yoven unto his behove.
His herbe is Aristologie,
Which folweth his Astronomie :
The Ston which that this sterre alloweth,
Is Sardis, which unto him boweth.

The sterre which stant next the laste,
Nature on him this name caste
And clepeth him Botercadent ;
Which of his kinde obedient
Is to Mercurie and to Venus.
His Ston is seid Crisolitus,
His herbe is cleped Satureie,
So as these olde bokes seie.

Bot nou the laste sterre of alle
The tail of Scorpio men calle,
Which to Mercurie and to Satorne
Be weie of kinde mot retorne
After the preparacion
Of due constellacion.
The Calcedoine unto him longeth,
Which for his Ston he underfongeth ;
Of Majorane his herbe is grounded.
Thus have I seid hou thei be founded,
Of every sterre in special,
Which hath his herbe and Ston withal,
As Hermes in his bokes olde
Witnesse berth of that I tolde.

[THE FIFTEEN STARS.]
lapis Topazion et herba Rosa marina est.

Terciadecima stel-
la vocatur Cor Scor-
pionis, cuius lapis
Sardis et herba Aris-
tologia est.

Quartadecima stel-
la vocatur Boterca-
dent, cuius lapis Criso-
litus et herba Satureia
est.

1420

P. iii. 133 Quintadecima stel-
la vocatur Cauda Scor-
pionis, cuius lapis
Calcedonia et herba
Maiorana est.

1430

1404 margin Topaxion H₁ . . . B₂
H₁ . . . C B₂ to paxione L
(astrologia) A . . . B₂, BΔ, H₂
M H E, BΔ, H₃

1406 Topaxion (topaxione)
1412 margin Astrologia
1413 Astrologie (astrologie)

CONFESSIO AMANTIS

[AUTHORS OF THE
SCIENCE OF ASTRO-
NOMY.]

Nota hic de Aucto-
ribus illis, qui ad As-
tronomie scienciam
pre ceteris studiosius
intendentes libros
super hoc distinctis
nominibus composue-
runt.

The science of Astronomie,
Which principal is of clergie 1440
To dieme betwen wo and wel
In thinges that be naturel,
Thei hadde a gret travail on honde
That made it ferst ben understande ;
And thei also whiche overmore
Here studie sette upon this lore,
Thei weren gracious and wys
And worthi forto bere a pris.
And whom it liketh forto wite
Of hem that this science write, 1450
On of the ferste which it wrot
After Noë, it was Nembrot,
To his disciple Ychonithon
And made a bok forth therupon
The which Megaster cleped was. P. iii. 134
An other Auctor in this cas
Is Arachel, the which men note ;
His bok is Abbategnyh hote.
Danz Tholome is noght the leste,
Which makth the bok of Almageste ; 1460
And Alfraganus doth the same,
Whos bok is Chatemuz be name.
Gebuz and Alpetragus eke
. Of Planisperie, which men seke,
The bokes made : and over this
Ful many a worthi clerke ther is,
That writen upon this clergie
The bokes of Altemetrie,
Planemetrie and ek also,
Whiche as belongen bothe tuo, 1470
So as thei ben naturiens,
Unto these Astronomiens.
Men sein that Habraham was on ;
Bot whether that he wrot or non,
That finde I noght ; and Moïses
Ek was an other : bot Hermes

1445 which AJ, S, F whiche B
1473 Habraham JX, F rest Abraham

1464 pal mestrie H₁ . . . B₂

Above alle othre in this science
He hadde a gret experiance;
Thurgh him was many a sterre assised,
Whos bokes yit ben auctorized.

[AUTHORS OF THE
SCIENCE OF ASTRO-
NOMY.]

1480

I mai noght knownen alle tho
That writen in the time tho
Of this science; bot I finde,
Of jugement be weie of kinde
That in o point thei alle acorden: P. iii. 135
Of sterres whiche thei recorden
That men mai sen upon the hevene,
Ther ben a thousand sterres evene
And tuo and twenty, to the syhte
Whiche aren of hemself so bryhte,
That men mai dieme what thei be,
The nature and the proprete.

1490

Nou hast thou herd, in which a wise
These noble Philosophres wise
Enformeden this yonge king,
And made him have a knowleching
Of thing which ferst to the partie
Belongeth of Philosophie,
Which Theorique cleped is,
As thou tofore hast herd er this.
Bot nou to speke of the secounde,
Which Aristotle hath also founde,
And techeth hou to speke faire,
Which is a thing full necessaire
To contrepeise the balance,
Wher lacketh other sufficance.

1500

v. *Compositi pulcra sermonis verba placere*
Principio poterunt, veraque fine placent.
Herba, lapis, sermo, tria sunt virtute repleta,
Vis tamen ex verbi pondere plura facit.

[ii. RHETORIC.]

Above alle erthli creatures
The hihe makere of natures

1477 this] his AdBT 1490 aren] been (ben) A . . . B₂, W
1493 such a wise MH₁CL, T, H₃

Latin Verses v. i sermones H₁ . . . B₂, B 4 pulcra AdBT

CONFESSIO AMANTIS

[RHETORIC.]

Hic tractat de secunda parte Philosophie, cuius nomen Rethorica facundos efficit. Loquitur etiam de eiusdem duabus speciebus, scilicet Grammatica et Logica, quarum doctrina Reuthor sua verba perornat.

The word to man hath yove alone,

So that the speche of his persone,

Or forto lese or forto winne,

The hertes thought which is withinne

Mai schewe, what it wolde mene;

And that is noghwhere elles sene

Of kinde with non other beste.

So scholde he be the more honeste,

To whom god yaf so gret a yifte,

And loke wel that he ne schifte

Hise wordes to no wicked us;

For word the techer of vertus

1510

P. iii. 136

Is cleped in Philosophie.

Wheroftouchende this partie,

Is Rethorique the science

Appropred to the reverence

Of wordes that ben resonable:

And for this art schal be vailable

With goodli wordes forto like,

It hath Gramaire, it hath Logique,

That serven bothe unto the speche.

Gramaire ferste hath forto teche

1530

To speke upon congruite:

Logique hath eke in his degré

Betwen the trouthe and the falshode

The pleine wordes forto schode,

So that nothing schal go beside,

That he the riht ne schal decide,

Wheroft full many a gret debat

Reformed is to good astat,

And pes sustiened up alofte

With esy wordes and with softe,

1540

Wher strengthe scholde lete it falle. P. iii. 137

The Philosophre amonges alle

Forthi commendeth this science,

Which hath the reule of eloquence.

In Ston and gras vertu ther is,

Bot yit the bokes tellen this,

1530 ferste A, S, F ferst (first) JC, B
H, CLB, W

1545 in gras

That word above alle erthli thinges
Is vertuous in his doinges,
Wher so it be to evele or goode.

For if the wordes semen goode
And ben wel spoke at mannes Ere,
Whan that ther is no trouthe there,
Thei don fulofte gret deceipte ;
For whan the word to the conceipte
Descordeth in so double a wise,
Such Rethorique is to despise
In every place, and forto drede.
For of Uluxes thus I rede,

As in the bok of Troie is founde,
His eloquence and his facounde
Of goodly wordes whiche he tolde,
Hath mad that Anthenor him sold
The toun, which he with tresoun wan.
Word hath beguiled many a man ;
With word the wilde beste is daunted,
With word the Serpent is enchaunted,
Of word among the men of Armes
Ben woundes heeled with the charmes,
Wher lacketh other medicine ;
Word hath under his discipline
Of Sorcerie the karectes.

The wordes ben of sondri sectes,
Of evele and eke of goode also ;
The wordes maken frend of fo,
And fo of frend, and pes of werre,
And werre of pes, and out of herre
The word this worldes cause entriketh,
And reconcileth whan him liketh.
The word under the coupe of hevene
Set every thing or odde or evene ;
With word the hihe god is plesed,
With word the wordes ben appesed,
The softe word the loude stilleth ;
Wher lacketh good, the word fulfilleth,
To make amendes for the wrong ;

[RHETORIC.]

1550

1560

1570

P. iii. 138

1580

1574 and fo A . . . B₂, AdT 1577 þe worldes A . . . B₂, BΔ

CONFESSIO AMANTIS

[RHETORIC.]

Nota de Eloquencia
Iulii in causa Cateline
contra Cillenum et
alios tunc vrbis Rome
Conciues.

Whan wordes medlen with the song,
It doth plesance wel the more.

Bot forto loke upon the lore
Hou Tullius his Rethorique

Componeth, ther a man mai pike
Hou that he schal hise wordes sette,
Hou he schal lose, hou he schal knette,
And in what wise he schal pronounce
His tale plein withoute frounce.

Wheroft ensample if thou wolt seche,
Tak hiede and red whilom the speche
Of Julius and Cithero,

Which consul was of Rome tho,
Of Catoun eke and of Cillene,
Behold the wordes hem betwene,

Whan the tresoun of Cateline

1590

Descoevered was, and the covine
Of hem that were of his assent
Was knowe and spoke in parlement,
And axed hou and in what wise
Men scholde don hem to juise.
Cillenus ferst his tale tolde,

To trouthe and as he was beholde,
The comun profit forto save,
He seide hou tresoun scholde have

A cruel deth; and thus thei spieke,
The Consul bothe and Catoun eke,
And seiden that for such a wrong
Ther mai no peine be to strong.

Bot Julius with wordes wise
His tale tolde al otherwise,
As he which wolde her deth respite,
And fondeth hou he mihte excite
The jugges thurgh his eloquence
Fro deth to torne the sentence
And sette here hertes to pite.
Nou tolden thei, nou tolde he;

1600

P. iii. 139

1610

Nou tolden thei, nou tolde he;

1620

1588 þis lore A . . . B^a 1589 his] þe AdBT
(Taak) AC, SB Take J, F 1597 and of AMR
men A me M 1619 iugge AdBT

1596 Tak
1618 he]

Thei spieken plein after the lawe,
 Bot he the wordes of his sawe
 Coloureth in an other weie
 Spekende, and thus betwen the tweie,
 To trete upon this juggement,
 Made ech of hem his Argument.
 Wheroft the tales forto hiere,
 Ther mai a man the Scole liere 1630
 Of Rethoriques eloquencies, P. iii. 140
 Which is the secounde of sciences
 Touchende to Philosophie ;
 Wheroft a man schal justifie
 Hise wordes in disputeisoun,
 And knette upon conclusioune
 His Argument in such a forme,
 Which mai the pleine trouthe enforme
 And the soubtil cautele abate,
 Which every trewman schal debate. 1640

[RHETORIC.]

vi. *Practica quenque statum pars tertia Philosophie*

[iii. PRACTIC.]

Ad regimen recte dicit in orbe vie :
Set quanto maior Rex est, tanto magis ipsum
Hec scola concernit, qua sua regna regat.

The ferste, which is Theorique,
 And the secounde Rethorique,
 Sciences of Philosophie,
 I have hem told as in partie,
 So as the Philosophre it tolde
 To Alisandre: and nou I wolde
 Telle of the thridde what it is,
 The which Practique cleped is.

Practique stant upon thre thinges
 Toward the governance of kinges ;
 Wheroft the ferst Etique is named,
 The whos science stant proclaimed
 To teche of vertu thilke reule,

Hic tractat de tertia parte Philosophie, que Practica vocatur, cuius species sunt tres, scilicet Etica, Ichnomonia et Policia, quarum doctrina regia magestas in suo regimine ad honoris magnificenciam per singula dirigitur.

1650

1640 trewman AC, S, F trewe man B
Latin Verses vi. 4 Hec FKHsMagd Ex A . . . Bz, S . . . ΔΔ, W
 regit BTΔ gerit Ad
 1651 ferst AJ, S, F ferste (firste) C, B

CONFESSIO AMANTIS

[PRACTIC.]

Hou that a king himself schal reule
 Of his moral condicion

With worthi disposicion

Of good livinge in his persone,

P. iii. 141

Which is the chief of his corone.

It makth a king also to lerne

Hou he his bodi schal governe,

1660

Hou he schal wake, hou he schal slepe,

Hou that he schal his hele kepe

In mete, in drinke, in clotheinge eke:

Ther is no wisdom forto seke

As for the reule of his persone,

The which that this science al one

Ne techeth as be weie of kinde,

That ther is nothing left behinde.

That other point which to Practique

Belongeth is Iconomique,

1670

Which techeth thilke honestete

Thurgh which a king in his degre

His wif and child schal reule and guie,

So forth with al the companie

Which in his houshold schal abyde,

And his astat on every syde

In such manere forto lede,

That he his houshold ne mislede.

Practique hath yit the thridde aprise,

Which techeth hou and in what wise

1680

Thurgh hih pourveied ordinance

A king schal sette in governance

His Realme, and that is Policie,

Which longeth unto Regalie

In time of werre, in time of pes,

To worschipe and to good encress

Of clerk, of kniht and of Marchant,

P. iii. 142

And so forth of the remenant

Of al the comun poeple aboute,

Withinne Burgh and ek withoute,

1690

1666 that om. AM . . . B₂ 1670 Belongeþ to Icon. AM . . . B₂
 1671 honeste M . . . B₂ (except C), SΔ, WH₃ 1681 hih] his B
 1688 of] al AdBT 1690 eek C, B eke (eeke) A, F

Of hem that ben Artificiers,
 Whiche usen craftes and mestiers,
 Whos Art is cleped Mechanique.
 And though thei ben noght alle like,
 Yit natheles, hou so it falle,
 O lawe mot governe hem alle,
 Or that thei lese or that thei winne,
 After thastat that thei ben inne.

[PRACTIC.]

Lo, thus this worthi yonge king
 Was fulli tauht of every thing,
 Which mihte yive entendement
 Of good reule and good regiment
 To such a worthi Prince as he.
 Bot of verray necessite
 The Philosophre him hath betake
 Fyf pointz, whiche he hath undertake
 To kepe and holde in observance,
 As for the worthi governance
 Which longeth to his Regalie,
 After the reule of Policie.

1700

[FIVE POINTS OF
POLICY.]

1710

vii. *Moribus ornatus regit hic qui regna moderna,*
Cercius expectat ceptra futura poli.
Et quia veridica virtus supereminet omnes,
Regis ab ore boni fabula nulla sonat.

[THE FIRST POINT OF
POLICY. TRUTH.]

To every man behoveth lore,
 Bot to noman belongeth more
 Than to a king, which hath to lede P. iii. 143
 The poeple; for of his kinghede
 He mai hem bothe save and spille.
 And for it stant upon his wille,
 It sit him wel to ben avised,
 And the vertus whiche are assissed
 Unto a kinges Regiment,
 To take in his entendement:
 Wheroft to tellen, as thei stonde,
 Hierafterward nou woll I fonde.

Hic secundum Policiam tractare intendit
 preceipue super quinque regularum Articulis,
 que ad Principis Regimen obseruande
 specialius existunt,
 quarum prima veritas
 nuncupatur. Per quam
 1720 veridicus fit sermo
 Regis ad omnes.

1695 hou om. AM 1698 þe staat (state) AMB₂, W þe estate R
 1711 behoveth] bilongeþ X, AdBT 1718 are] been (ben) A . . .
 B₂ margin existat AM . . . B₂

CONFESSIO AMANTIS

[TRUTH.]

Among the vertus on is chief,
And that is trouthe, which is lief
To god and ek to man also.

And for it hath ben evere so,
Tawhte Aristotle, as he wel couthe,
To Alisandre, hou in his youthe
He scholde of trouthe thilke grace
With al his hole herte embrace,
So that his word be trewe and plein,
Toward the world and so certein
That in him be no double speche:
For if men scholde trouthe seche
And founde it noght withinne a king,
It were an unsittende thing.

The word is tokne of that withinne,
Ther schal a worthi king beginne
To kepe his tunge and to be trewe,
So schal his pris ben evere newe.

Avise him every man tofore,
And be wel war, er he be swore,
For afterward it is to late,

If that he wole his word debate.
For as a king in special
Above all othre is principal
Of his pouer, so scholde he be
Most vertuous in his degré;
And that mai wel be signefied
Be his corone and specified.

The gold betokneth excellence,
That men schull don him reverence
As to here liege sovereign.

The Stones, as the bokes sein,
Commended ben in treble wise:
Ferst thei ben harde, and thilke assisse
Betokneth in a king Constance,
So that ther schal no variance
Be founde in his condicion;
And also be descripcion

1730

P. iii. 144

1750

Nota super hiis que
in corona Regis designantur.

1744 wolde B 1749 be wel A . . . B₂ (*except H₁* welbe)
1751 margin Nota—designantur *om.* R, B, H₂

1760

The vertu which is in the stones
 A verrai Signe is for the nones
 Of that a king schal ben honeste
 And holde trewly his beheste
 Of thing which longeth to kinghede :
 The bryhte colour, as I rede,
 Which in the stones is schynende,
 Is in figure betoknende
 The Cronique of this worldes fame,
 Which stant upon his goode name.

1770

The cercle which is round aboute
 Is tokne of al the lond withoute,
 Which stant under his Gerarchie, P. iii. 145
 That he it schal wel kepe and guye.

And for that trouthe, hou so it falle,
 Is the vertu sovereign of alle,
 That longeth unto regiment,
 A tale, which is evident
 Of trouthe in comendacioun,
 Toward thin enformatcion,
 Mi Sone, hierafter thou schalt hiere
 Of a Cronique in this matiere.

1780

As the Cronique it doth reherce,
 A Soldan whilom was of Perce,
 Which Daires hihte, and Ytaspis
 His fader was ; and soth it is
 That thurgh wisdom and hih prudence
 Mor than for eny reverence
 Of his lignage as be descente
 The regne of thilke empire he hente ;
 And as he was himselfe wys,
 The wisemen he held in pris
 And soghte hem oute on every side,
 That toward him thei scholde abide.
 Among the whiche thre ther were
 That most service unto him bere,

[KING, WINE, WOMAN
AND TRUTH.]

Hic narrat, qualiter
 Darius filius Ytaspis
 Soldanus Percie a tribus suis Cubiculariis,
 quorum nomina Ar-
 paghes, Manachaz et
 Zorobabel dicta sunt,
 nomine questionis
 1790 singillatim interrogauit, vtrum Rex aut
 mulier aut vinum maioris fortitudinis vim
 obtineret: ipsis vero
 varia opinione respon-
 dentibus, Zoro-
 babel vitimus asseruit
 quod mulier sui amo-

1769 his worldes H . . . B₂ 1770 goode om. AM 1789 as]
 and A . . . B₂ 1791 And for he AM . . . B₂ 1792 wisemen
 S, F wise men AJC, B 1793 on] in AM . . . C of L 1795
 margin assertit B

CONFESSIO AMANTIS

[KING, WINE, WOMAN
AND TRUTH.]

ris complacencia tam
Regis quam vini po-
tenciam excellit. Ad-
didit insuper pro finali
conclusione dicens,
quod veritas super
omnia vincit. Cuius
responsio ceteris lau-
dabilior acceptabatur.

As thei which in his chambre lyhen
And al his conseil herde and syhen.

Here names ben of strange note,
Arpaghes was the ferste hote,

1800

And Manachaz was the secounde,
Zorobabel, as it is founde

In the Cronique, was the thridde.
This Soldan, what so him betidde,

P. iii. 146

To hem he triste most of alle,
Wheroft the cas is so befallie :

This lord, which hath conceiptes depe,
Upon a nyht whan he hath slepe,
As he which hath his wit desposed,
Touchende a point hem hath opposed.

1810

The kinges question was this ;
Of thinges thre which strengest is,
The wyn, the womman or the king :
And that thei scholde upon this thing
Of here ansuere avised be,
He yaf hem fulli daies thre,
And hath behote hem be his feith
That who the beste reson seith,
He schal resceive a worthi mede.

Upon this thing thei token hiede
And stoden in despouteison,

1820

That be diverse opinion
Of Argumentz that thei have holde
Arpaghes ferst his tale tolde,

And seide hou that the strengthe of kinges
Is myhtiest of alle thinges.
For king hath pouer over man,

And man is he which reson can,
As he which is of his nature

The moste noble creature

1830

Of alle tho that god hath wroght :

And be that skile it semeth noght,
He seith, that eny erthly thing . . .

P. iii. 147

1797 which A, F which B 1800 Arpahes AMH XCLB:
Arphases R 1805 he triste] þat trist(e) AM he trusteth Δ
1815 anssuere F

Mai be so mynty as a king.
 A king mai spille, a king mai save,
 A king mai make of lord a knave
 And of a knave a lord also :
 The pouer of a king stant so,
 That he the lawes overpasseth ;
 What he wol make lasse, he lasseth,
 What he wol make more, he moreth ;
 And as the gentil faucon soreth,
 He fleth, that noman him reclameth ;
 Bot he al one alle othre tameth,
 And stant himself of lawe fre.
 Lo, thus a kinges myht, seith he,
 So as his reson can argue,
 Is strengest and of most value.

[KING, WINE, WOMAN
AND TRUTH.]

1840

Bot Manachaz seide otherwise,
 That wyn is of the more emprise ;
 And that he scheweth be this weie.
 The wyn fulofte takth aweie
 The reson fro the mannes herte ;
 The wyn can make a krepel sterte,
 And a delivere man unwelde ;
 It makth a blind man to behelde,
 And a bryht yhed seme derk ;
 It makth a lewed man a clerk,
 And fro the clerkes the clergie
 It takth aweie, and couardie
 It torneth into hardiesse ;
 Of Avarice it makth largesse.

1850

The wyn makth ek the goode blod, P. iii. 148
 In which the Soule which is good
 Hath chosen hire a resting place,
 Whil that the lif hir wole embrace.
 And be this skile Manachas
 Ansuered hath upon this cas,
 And seith that wyn be weie of kinde
 Is thing which mai the hertes bindre
 Well more than the regalie.

1860

Zorobabel for his partie

1836 of lord] a lord E, AdBT, W 1842 þe S, FW a AC, B

1870

CONFESSIO AMANTIS

[KING, WINE, WOMAN
AND TRUTH.]

Seide, as him thoghte for the beste,
That wommen ben the myhtieste.
The king and the vinour also
Of wommen comen bothe tuo ;
And ek he seide hou that manhede
Thurgh strengthe unto the wommanhede
Of love, wher he wole or non,
Obeie schal ; and therupon, 1880
To scheue of wommen the maistrie,
A tale which he syh with yhe
As for ensample he tolde this,—

Nota hic de vigore
amoris, qui inter Ci-
rum Regem Persarum
et Apemen Besazis
filiam ipsius Regis
Concubinam spec-
tante tota Curia expe-
riebatur.

Hou Apemen, of Besazis
Which dowhter was, in the paleis
Sittende upon his hihe deis,
Whan he was hotest in his ire
Toward the grete of his empire,
Cirus the king tirant sche tok,
And only with hire goodly lok. 1890
Sche made him debonaire and meke,
And be the chyn and be the cheke
Sche luggeth him riht as hir liste, P. iii. 149
That nou sche japeth, nou sche kiste,
And doth with him what evere hir liketh ;
Whan that sche loureth, thanne he siketh,
And whan sche gladeth, he is glad :
And thus this king was overlad
With hire which his lemmian was.
Among the men is no solas, 1900
If that ther be no womman there ;
For bot if that the wommen were,
This worldes joie were aweie :
Thurgh hem men finden out the weie
To kniethode and to worldes fame ;
Thei make a man to drede schame,
And honour forto be desired :
Thurgh the beaute of hem is fyred
The Dart of which Cupide throweth,
Wheroft the jolif peine growtheth, 1910

1882 I sih AdBT 1883 And for AM 1884 of Besaxis
HXRBC2 and Besaxis L 1902 þe womman J, BT

Which al the world hath under fote.
 A womman is the mannes bote,
 His lif, his deth, his wo, his wel ;
 And this thing mai be schewed wel,
 Hou that wommen ben goode and kinde,
 For in ensample this I finde.

[KING, WINE, WOMAN
AND TRUTH.]

Whan that the duk Ametus lay
 Sek in his bedd, that every day
 Men waiten whan he scholde deie,
 Alceste his wif goth forto preie,
 As sche which wolde thonk deserve,
 With Sacrifice unto Minerve,

To wite ansuere of the goddesse
 Hou that hir lord of his seknesse,
 Wheroft he was so wo besein,
 Recovere myhte his hele ayein.

Lo, thus sche cride and thus sche preide,
 Til ate laste a vois hir seide,
 That if sche wolde for his sake
 The maladie soffre and take,

And deie hirself, he scholde live.
 Of this ansuere Alceste hath yive
 Unto Minerve gret thonkinge,
 So that hir deth and his livinge

Sche ches with al hire hole entente,
 And thus accorded hom sche wente.
 Into the chambre and whan sche cam,
 Hire housebonde anon sche nam

In bothe hire Armes and him kiste,
 And spak unto him what hire liste ;
 And therupon withinne a throwe
 This goode wif was overthrowe

And deide, and he was hool in haste.

So mai a man be reson taste,
 Hou next after the god above
 The trouthe of wommen and the love,
 In whom that alle grace is founde,
 Is myhtiest upon this grounde
 And most behovely manyfold.

[TALE OF ALCESTIS.]

Nota de fidelitate
 Coniugis, qualiter Al-
 cesta vxor Ameti, vt
 1920 maritum suum viuifi-
 caret, seipsam morti
 spontanee subegit.

P. iii, 150

1930

1940

[KING, WINE, WOMAN
AND TRUTH.]

Lo, thus Zorobabel hath told 1950
 The tale of his opinion :
 Bot for final conclusion
 What strengest is of ethli thinges, P. iii. 151
 The wyn, the wommen or the kinges,
 He seith that trouthe above hem alle
 Is myhtiest, hou evere it falle.
 The trouthe, hou so it evere come,
 Mai for nothing ben overcome ;
 It mai wel soffre for a throwe,
 Bot ate laste it schal be knowe. 1960
 The proverbe is, who that is trewe,
 Him schal his while nevere rewe :
 For hou so that the cause wende,
 The trouthe is schameles ate ende,
 Bot what thing that is troutheles,
 It mai noght wel be schameles,
 And schame hindreth every wyht :
 So proveth it, ther is no myht
 Withoute trouthe in no degré. 1970
 And thus for trouthe of his decre
 Zorobabel was most commended,
 Wheroft the question was ended,
 And he resceived hath his mede
 For trouthe, which to mannes nede
 Is most behoveliche overal.
 Forthi was trouthe in special
 The ferste point in observance
 Betake unto the governance
 Of Alisandre, as it is seid :
 For therupon the ground is leid 1980
 Of every kinges regiment,
 As thing which most convenient
 Is forto sette a king in evene P. iii. 152
 Bothe in this world and ek in hevene.

[THE SECOND POINT OF
POLICY. LIBERALITY.]

viii. *Absit Avaricia, ne tangat regia corda,*
Eius enim spoliis excoriatur humus.

1978 the *om.* J, AdBT 1980 therupon] vpon AM
 Latin Verses viii. a Eius FKH Magd rest Cuius

*Fama colit largum volitans per secula Regem,
Dona tamen licitis sunt moderanda modis.*

[LIBERALITY.]

Next after trouthe the secounde,
In Policie as it is founde,
Which serveth to the worldes fame
In worshipe of a kinges name,
Largesse it is, whos privilegge
Ther mai non Avarice abregge.
The worldes good was ferst commune,
Bot afterward upon fortune
Was thilke comun profit cessed :
For whan the poeple stod encresced
And the lignages woxen grete,
Anon for singulier beyete
Drōuh every man to his partie ;
Wheroft cam in the ferste envie
With gret debat and werres stronge,
And laste among the men so longe,
Til noman wiste who was who,
Ne which was frend ne which was fo.
Til ate laste in every lond
Withinne hemself the poeple fond
That it was good to make a king,
Which mihte appesen al this thing
And yive riht to the lignages
In partinge of here heritages
And ek of al here other good ;
And thus above hem alle stod
The king upon his Regalie,
As he which hath to justifie
The worldes good fro covoitise.
So sit it wel in alle wise
A king betwen the more and lesse
To sette his herte upon largesse
Toward himself and ek also
Toward his poeple ; and if noght so,
That is to sein, if that he be

1990

2000

P. iii. 153

2010

1992 margin subditi omni] sub dicionum (subdicionum) A . . . B₂, B
2015 bitwene (betwen) more AM . . . B₂, Δ, WH₂

Hic tractat de regie
maiestatis secunda
Policia, quam Aristotiles largitatem vocat : cuius virtute non
solum propulsata Avaricia Regis nonen magnaificum extollitur,
set et sui subditi omni diuiciarum abundancia focundiores efficiuntur.

[LIBERALITY.]

Toward himselfen large and fre
And of his poeple take and pile,
Largesse be no weie of skile
It mai be seid, bot Avarice,
Which in a king is a gret vice.

2020

A king behoveth ek to fle
The vice of Prodegalite,
That he mesure in his expence
So kepe, that of indigence
He mai be sauf: for who that nedeth,
In al his werk the worse he spedeth.

2030

As Aristotle upon Chaldee
Ensample of gret Auctorite
Unto king Alisandre tauhte
Of thilke folk that were unsauhete
Toward here king for his pilage:
Wheroft he bad, in his corage
That he unto thre pointz entende,
Wher that he wolde his good despende.

Ferst scholde he loke, hou that it stod, P. iii. 154

That al were of his oghne good
The yiftes whiche he wolde yive;
So myhte he wel the betre live;
And ek he moste taken hiede
If ther be cause of eny nede,
Which oghte forto be defended,
Er that his goodes be despended:
He mot ek, as it is befallie,

2040

Amonges othre thinges alle
Se the decertes of his men;
And after that thei ben of ken
And of astat and of merite,
He schal hem largeliche aquite,
Or for the werre, or for the pes,
That non honour falle in descrees,
Which mihte torne into defame,

2050

Bot that he kepe his goode name,
So that he be noght holde unkinde.
For in Cronique a tale I finde,

2021 and pile] no pile AM

2043 Paragr. here J, SB, F &c.

Which spekth somdiel of this matiere,
Hierafterward as thou schalt hiere.

2060

In Rome, to poursuie his riht,
Ther was a worthi povere kniht,
Which cam al one forto sein
His cause, when the court was plein,
Wher Julius was in presence.
And for him lacketh of despence,
Ther was with him non advocat
To make ple for his astat.

Bot thogh him lacke forto plede,
Him lacketh nothing of manhede ;
He wiste wel his pours was povere,
Bot yit he thoghte his riht recovere,
And openly poverte alleide,
To themperour and thus he seide :
'O Julius, lord of the lawe,
Behold, mi conseil is withdrawe
For lacke of gold : do thin office
After the lawes of justice :
Help that I hadde conseil hiere
Upon the trouthe of mi matiere.'
And Julius with that anon
Assigned him a worthi on,
Bot he himself no word ne spak.
This kniht was wroth and fond a lak
In themperour, and seide thus :
'O thou unkinde Julius,
Whan thou in thi bataille were
Up in Aufrique, and I was there,
Mi myht for thi rescousse I dede
And putte noman in my stede,
Thou wost what woundes ther I hadde :
Bot hier I finde thee so badde,
That thee ne liste speke o word
Thin oghne mouth, nor of thin hord

P. iii. 155

2070

2080

2090

[TALE OF JULIUS AND
THE POOR KNIGHT.]

Hic secundum ges-
ta Iuli exemplum
ponit, qualiter Rex
suorum militum, quos
probos agnouerit, in-
digenciam largitatis
sue beneficiis releuare
tenetur.

2067 margin reuelare AM om. C 2077 do] to H₁... B₂, AdBT
2078 lawe AM ... B₂, AdBT 2093 list (luste) to H₁EB₂,
AdBT

CONFESSIO AMANTIS

[TALE OF JULIUS AND
THE POOR KNIGHT.]

To yive a florin me to helpe.
Hou scholde I thanne me beyelpe
Fro this dai forth of thi largesse,
Whan such a gret unkindenesse

Is founde in such a lord as thou? P. iii. 156

This Julius knew wel ynou
That al was soth which he him tolde ;
And for he wolde noght ben holde
Unkinde, he tok his cause on honde,
And as it were of goddes sonde,
He yaf him good ynouh to spende
For evere into his lives ende.
And thus scholde every worthi king
Take of his knihtes knowleching,
Whan that he syh thei hadden nede,
For every service axeth mede :
Bot othre, whiche have noght deserved
Thurgh vertu, bot of japes served,
A king schal noght deserve grace,
Thogh he be large in such a place.

2100

2110

2120

2130

[ANTIGONUS AND
CINICHUS.]

Hic ponit exemplum de Rege Antigono, qualiter dona regia secundum maius et minus equa discrecione moderanda sunt.

It sit wel every king to have
Discretion, whan men him crave,
So that he mai his yifte wite :
Wherof I finde a tale write,
Hou Cinichus a povere kniht
A Somme which was over myght
Preide of his king Antigonus.
The king ansuerde to him thus,
And seide hou such a yifte passeth
His povere astat: and thanne he lasseth,
And axeth bot a litel peny,
If that the king wol yive him eny.
The king ansuerde, it was to smal
For him, which was a lord real ;
To yive a man so litel thing P. iii. 157
It were unworschipe in a king.

Be this ensample a king mai lere

2106 vnto H1 . . . B₂, AdBT
which] þat AM . . . B₂

2122 king om. AM

2128

That forto yive is in manere :
 For if a king his tresor lasseth
 Withoute honour and thonkles passeth,
 Whan he himself wol so beguile,
 I not who schal compleigne his while,
 Ne who be rihte him schal relieve.
 Bot natheles this I believe,
 To helpe with his oghne lond
 Behoveth every man his hond
 To sette upon necessite ;
 And ek his kinges realte
 Mot every liege man conforte,
 With good and bodi to supporte,
 Whan thei se cause resonable :
 For who that is noght entendable
 To holde upriht his kinges name,
 Him ogthe forto be to blame.

Of Policie and overmore
 To speke in this matiere more,
 So as the Philosophre tolde,
 A king after the reule is holde
 To modifie and to adresce
 Hise yiftes upon such largesce
 That he mesure noght excede :
 For if a king falle into nede,
 It causeth ofte sondri thinges
 Whiche are ungodly to the kinges.
 What man wol noght himself mesure, P. iii. 158
 Men sen fulofte that mesure
 Him hath forsake: and so doth he
 That useth Prodegalite,
 Which is the moder of poverte,
 Wherof the londes ben deserfe ;
 And namely whan thilke vice
 Aboute a king stant in office
 And hath withholde of his partie
 The covoitouse flaterie,

2140

[DISCRETION IN
GIVING.]

Nota hic quod Regius status a suis fidelibus omni fauore supportandus est.

2150

[PRODIGALITY OF
KINGS.]

Nota hic secundum Aristotilem, qualiter Principum Prodegalitas paupertatem inducit communem.

Seneca. Sic aliis benefacito, vt tibi non noceas.

2160

2140 Bilongej AdBT 2150 margin Nota—Aristotilem om. BΔ
 secundum Aristotilem om. S. 2155 margin Seneca] Salomon B
 2158 been (ben) A . . . B₂

CONFESSIO AMANTIS

Which many a worthi king deceiveth,
 Er he the fallas aperceiveth
 Of hem that serven to the glose.
 For thei that cunnen plese and glose,
 Ben, as men tellen, the norrices
 Unto the fostringe of the vices,
 Wherof fulofte nathelis
 A king is blamed gulteles.

2170

[FLATTERERS.]

Nota qualiter in
 principum curiis adu-
 latores triplici graui-
 tate offendunt.

Primo contra deum.

Secundo contra
 Principem.

Tercio contra po-
 pulum.

A Philosophre, as thou schalt hiere,
 Spak to a king of this matiere,
 And seide him wel hou that flatours
 Coupable were of thre errours.

2180

On was toward the goddes hihe,
 That weren wrothe of that thei sihe
 The meschief which befalle scholde
 Of that the false flatour tolde.

Toward the king an other was,
 Whan thei be sleihte and be fallas
 Of feigned wordes make him wene
 That blak is whyt and blew is grene
 Touchende of his condicion :

P. iii. 159

For whanne he doth extorcion
 With manye an other vice mo,
 Men schal noght finden on of tho
 To grouche or speke therayein,
 Bot holden up his oil and sein
 That al is wel, what evere he doth ;
 And thus of fals thei maken soth,
 So that here kinges yhe is blent
 And wot not hou the world is went.

2190

The thridde errour is harm commune,
 With which the poeple mot commune
 Of wronges that thei bringen inne :
 And thus thei worchen treble sinne,
 That ben flatours aboute a king.
 Ther myhte be no worse thing
 Aboute a kinges regalie,
 Thanne is the vice of flaterie.

2200

2198 not A, F noght S nought J, B contra populum om. B, W 2199 margin Tercio

And natholes it hath ben used,
 That it was nevere yit refused
 As forto speke in court real ;
 For there it is most special,
 And mai noght longe be forbore.
 Bot whan this vice of hem is bore,
 That scholden the vertus forthbringe,
 And trouthe is torned to lesinge,
 It is, as who seith, ayein kinde,
 Wheroft an old ensample I finde.

2210

Among these othre tales wise
 Of Philosophres, in this wise
 I rede, how whilom tuo ther were, P. iii. 160
 And to the Scole forto lere
 Unto Athenes fro Cartage
 Here frendes, whan thei were of Age,
 Hem sende; and ther thei stoden longe,
 Til thei such lore have underfonge,
 That in here time thei surmonte
 Alle othre men, that to acompte
 Of hem was tho the grete fame.
 The ferste of hem his rihte name
 Was Diogenes thanne hote,
 In whom was founde no riote : 2220
 His felaw Arisippus hyhte,
 Which mochel couthe and mochel myhte.
 Bot ate laste, soth to sein,
 Thei bothe tornen hom ayein
 Unto Cartage and scole lete.
 This Diogenes no beyete

Hic contravaniates
 adulantum loquitur,
 et narrat quod cum
 Arisippus de Carta-
 gine Philosophus sco-
 le studium relinquens
 sui Principis obsequio
 in magnis adulacio-
 nibus pre ceteris ca-
 rior assistebat, acci-
 dit vt ipse quodam
 die Diogenem Philo-
 sophum nuper socium
 suum, virum tam mor-
 ibus quam scientia
 probatissimum, herbas
 ad olera sua collectas
 lauantem ex casu ad
 ripam inuenit: cui ait,
 'O Diogenes, vere si
 tu sicut et ego Princi-
 pi tuo placere scires,
 huiusmodi herbas aut
 colligere aut lauare
 tibi minime indigeret.'
 Cui alter respondit,

2230

2219 ff. *margin* Hic contra—deberes] Hic loquitur super eodem,
 et narrat quod, cum Diogenes et Arisippus philosophi a scolis
 Athenarum ad Cartaginem, vnde orti fuerant, reuertissent, Ari-
 sippus curie principis sui familiaris adhesit, Diogenes vero in quodam
 mansiunculo suo studio vacans permansit. Et contigit quod, cum
 ipse quodam die ad finem orti (ortus S) sui super ripam herbas quas
 elegerat (elegerat S) ad olera lauasset, superuenit ex casu Arisippus,
 dixitque ei, 'O Diogenes, certe si Princi tuo placere scires, tu ad
 olera tua lauanda non indiges.' Cui ille respondit, 'O Arisippe, certe
 si tu olera tua lauanda scires, te in blandiciis et adulacionibus principi
 tuo seruire non oporteret.' SBΔΔ (*Lat. om. AdT*)

CONFESSIO AMANTIS

[TALE OF DIogenes
AND ARISTIPPUS.]

'O Arisippe, certe et
si tu sicut et ego olera
tua colligere et lauare
scires, principem tuum
ob inanis glorie cupid-
itatem blandiri nulla-
tenus deberes.'

Of wôrldes good or lasse or more
Ne soghte for his longe lore,
Bot tok him only forto duelle
At hom ; and as the bokes telle,
His hous was nyh to the rivere
Besyde a bregge, as thou schalt hier.
Ther duelleth he to take his reste,
So as it thoghte him for the beste,
To studie in his Philosophie,
As he which wolde so defie
The worldes pompe on every syde.

2240

Bot Arisippe his bok aside
Hath leid, and to the court he wente, P. iii. 161

2250

Wher many a wyle and many a wente
With flaterie and wordes softe
He caste, and hath compassed ofte
Hou he his Prince myhte plese ;
And in this wise he gat him ese
Of vein honour and worldes good.
The londes reule upon him stod,
The king of him was wonder glad,
And all was do, what thing he bad,
Bothe in the court and ek withoute.
With flaterie he broghte aboute

2260

His pourpos of the worldes werk,
Which was ayein the stat of clerk,
So that Philosophie he leste
And to richesse himself upleste :
Lo, thus hadde Arisippe his wille.

Bot Diogenes duelte stille
At home and loked on his bok :
He soghte noght the worldes crok
For vein honour ne for richesse,
Bot all his hertes besinesse

2270

He sette to be vertuous ;
And thus withinne his oghne hous
He liveth to the sufficance
Of his havinge. And fell per chance,

2243 and takþ B 2251 and] and wiþ AM, △
þpastat B

2262

[TALE OF DIogenes
AND ARISTIPPUS.]

This Diogene upon a day,
And that was in the Monthe of May,
Whan that these herbes ben holsome,
He walketh forto gadre some
In his gardin, of whiche his joutes P. iii. 162
He thoghte have, and thus aboutes 2280
Whanne he hath gadred what him liketh,
He satte him thanne doun and pyketh,
And wyssh his herbes in the flod
Upon the which his gardin stod,
Nyh to the bregge, as I tolde er.
And hapneth, whil he sitteth ther,
Cam Arisippes be the strete
With manye hors and routes grete,
And straught unto the bregge he rod,
Wher that he hoved and abod ; 2290
For as he caste his yhe nyh,
His felaw Diogene he syh,
And what he dede he syh also,
Wheroft he seide to him so :
‘ O Diogene, god thee spedē.
It were certes litel nede
To sitte there and wortes pyke,
If thou thi Prince couthest lyke,
So as I can in my degré.’
‘ O Arisippe,’ ayein quod he, 2300
‘ If that thou coufhist, so as I,
Thi wortes pyke, trewely
It were als litel nede or lasse,
That thou so worldly wolt compasse
With flaterie forto serve,
Wheroft thou thenkest to deserve
Thi princes thonk, and to pourchace
Hou thou myht stonden in his grace,
For getinge of a litel good. P. iii. 163
If thou wolt take into thi mod 2310
Reson, thou myht be reson deeme
That so thi prince forto queeme

2282 satte S, F sate W sat J, AdBT sitte (sit) AMH:XGC
sette (set) ERLB₂, Δ, H₃ 2294 so] þo GLB₂, AdBT, W

CONFESSIO AMANTIS

Is noght to reson acordant,
Bot it is gretly discordant
Unto the Scoles of Athene.
Lo, thus ansuerde Diogene
Ayein the clerkes flaterie.

[FLATTERY.]

Bot yit men sen thessamplerie
Of Arisippe is wel received,
And thilke of Diogene is weyved.
Office in court and gold in cofre
Is nou, men sein, the philosophre
Which hath the worschipe in the halle ;
Bot flaterie passeth alle
In chambre, whom the court avanceth ;
For upon thilke lot it chanceth
To be beloved nou aday.

2320

* I not if it be ye or nay,
Bot as the comun vois it telleth ;
Bot wher that flaterie duelleth
In eny lond under the Sonne,
Ther is ful many a thing begonne

2330

* I not if it be ye or nay.

How Dante the poete answerde
To a flatour, the tale I herde.
Upon a strif bitwen hem tuo
He seide him, 'Ther ben many mo
Of thy servantes than of myne.
For the poete of his coyne
Hath non that wol him clothe and fede,
But a flatour may reule and lede
A king with al his lond aboute.' P. iii. 164
So stant the wise man in doute
Of hem that to folie drawe :
For such is now the newe lawe,
And as the comune vois it telleth,
Wher now that flaterie duelleth
In every lond etc. (as 2331 ff.)

2330*

[EXAMPLE OF DANTE.]

Nota exemplum
cuiusdam poete de
Ytalia, qui Dante vo-
cabatur.

2318 sein B. sayne W 2329 Bot] And AdBTΔ 2330 Bot
wher] And wher AM...B₂ Wher now AdBTΔ 2331 every AdBT
2329*-2340* only in AdBTΔ (not SΔ) 2332* seid T sayd B

Which were betre to be left ;
That hath be schewed nou and eft.

[FLATTERY.]

Bot if a Prince wolde him reule
Of the Romeins after the reule,
In thilke time as it was used,
This vice scholde be refused,
Wheroft the Princes ben assoted.

Bot wher the pleine trouthe is noted,
Ther may a Prince wel conceive,
That he schal noght himself deceive,
Of that he hiereth wordes pleine ;
For him thar noght be reson pleigne,
That warned is er him be wo.

2340

And that was fully proeved tho,
Whan Rome was the worldes chief,
The Sothseiere tho was lief,
Which wolde noght the trouthe spare,
Bot with hise wordes pleine and bare
To Themperour hise sothes tolde,
As in Cronique is yit withholdē,
Hierafterward as thou schalt hiere
Acordende unto this matiere.

2350

To se this olde ensamplerie,
That whilom was no flaterie
Toward the Princes wel I finde ;
Wheroft so as it comth to mynde,
Mi Sone, a tale unto thin Ere,
Whil that the worthi princes were
At Rome, I thenke forto tellen.
For whan the chances so befellen

P. iii. 165 [THE ROMAN TRIUMPH.]

Hic narrat super eodem, qualiter nuper Romanorum Imperator, cum ipse triumphator in hostes a bello Rome rediret, tres sibi laudes in signum sui triumphi precipue debebantur :

2335 him wolde S . . . Δ, W 2337 as *om.* AM . . . B₂ (*except C*)
2352 is yit] it is C, AdBT 2357 ff. *margin* Hic narrat—aduersabitur]
Hic eciam contra vicium adulacionis ponit exemplum : et narrat quod, cum nuper Romanorum imperator contra suos hostes victoriam optimisset, et cum palma triumphi (triumphe S) in urbem redire debuisset, ne ipsum inanis glorie altitudo superextolleret, licitum fuit pro illo die quod vnuquisque peiora que sue condicionis agnosceret in aures suas apercius exclamaret, ut sic gaudium cum dolore compesceret, et adulantum voces, sique fuerant, pro minimo computaret. SBΔΔ (Lat. *om.* AdT)

CONFESSIO AMANTIS

[THE ROMAN TRI-
UMPH.]

primo quatuor equi
albissimi currum in
quo sedebat veherent,
secundo tunica Iovis
pro tunc indueretur,
tercio sui captivi pro-
pe currum ad vtrum-
quelatus cathenati de-
ambularent. Set ne
tanti honoris adulacio
eius animum in su-
perbiā extolleret,
quidam scurra lingu-
osus iuxta ipsum in
curru sedebat, qui
quasi continuatis vo-
cibus improferando
ei dixit, 'Notheos,'
hoc est nosce teipsum,
'quia si hodie fortuna
tibi prospera fuerit,
cras forte versa rota
mutabilis aduersabi-
tur.'

That eny Emperour as tho
Victoire hadde upon his fo,
And so forth cam to Rome ayein,
Of treble honour he was certein,
Wheroft he was magnefied.
The ferste, as it is specefied,
Was, whan he cam at thilke tyde,
The Charr in which he scholde ryde 2370
Foure whyte Stiedes scholden drawe ;
Of Jupiter be thilke lawe
The Cote he scholde were also ;
Hise prisoners ek scholden go
Endlong the Charr on eyther hond,
And alle the nobles of the lond
Tofore and after with him come
Ridende and broghten him to Rome,
In thonk of his chivalerie
And for non other flaterie. 2380

And that was schewed forth withal ;
Wher he sat in his Charr real,
Beside him was a Ribald set,
Which hadde hise wordes so beset,
To themperour in al his gloire P. iii. 166
He seide, 'Tak into memoire,
For al this pompe and al this pride
Let no justice gon aside, (2400*)
Bot know thiself, what so befalle.

For men sen ofte time falle 2390
Thing which men wende siker stonde :
Thogh thou victoire have nou on honde,
Fortune mai noght stonde alway ;
The whiel per chance an other day
Mai torne, and thou myght overthrowe ;
Ther lasteth nothing bot a throwe.'

With these wordes and with mo
This Ribald, which sat with him tho,
To Themperour his tale tolde :

2363 eny om. AM 2376 of loond A 2377 margin fortunata
 A . . . B₂ 2378 margin fuerit] fuit B₂ sint H . . . L 2379
 margin forte om. AM tokne S . . . Δ . 2384 word(e) AMXLB₂

And overmor what evere he wolde,
 Or were it evel or were it good,
 So pleinly as the trouthe stod,
 He spareth noght, bot spekth it oute ;
 And so myhte every man aboute
 The day of that solempnete
 His tale telle als wel as he
 To Themperour al openly.
 And al was this the cause why ;
 That whil he stod in that noblesse,
 He scholde his vanite represse
 With suche wordes as he herde.

2400

Lo nou, hou thilke time it ferde
 Toward so hih a worthi lord :
 For this I finde ek of record,
 Which the Cronique hath auctorized. P. iii. 167
 What Emperour was entronized,
 The ferste day of his corone,
 Wher he was in his real Throne
 And hield his feste in the paleis
 Sittende upon his hihe deis
 With al the lust that mai be gete,
 Whan he was gladdest at his mete,
 And every menstral hadde pleid,
 And every Disour hadde seid
 What most was plesant to his Ere,
 Than ate laste comen there
 Hise Macons, for thei scholden crave
 Wher that he wolde be begrave,
 And of what Ston his sepulture
 Thei scholden make, and what sculpture
 He wolde ordeine therupon.

2410

Tho was ther flaterie non

[THE EMPEROR AND
HIS MASONS.]

Hic eciam contra adulacionem scribit quod primo die quo nuper Imperator intronizatus extitit, latomi sui ab ipso constanter peterent, de quali lapide sue sepulture tumulum fabricarent; vt sic futuram mortem commemorans vanitates huius seculi transitiorias facilius reprimere.

2420

²⁴⁰⁹ that] his B ²⁴¹² it om. J, AdBT ^{2414 ff. margin}
 Hic eciam—reprimeret] Hic ponit exemplum super eodem; et narrat quod eodem die quo imperator intronizatus in palacio suo regio ad conuiuinum in maiori leticia sedisset, ministri sui sculptores coram ipso procederent alta voce dicentes, 'O imperator, dic nobis cuius forme et vbi tumbam sculpture tue faciemus,' vt sic morte remorsus huius vite blandicias obtemperaret. SBΔΛ but procederant SBA (*Lat.* om. AdT) ²⁴²⁴ Disour] Gestour AM . . . B² ²⁴²⁸ be om. AM

The worthi princes to bejape ;
 The thing was other wise schape
 With good conseil ; and otherwise
 Thei were hemselven thanne wise,
 And understoden wel and knewen.
 Whan suche softe wyndes blewen
 Of flaterie into here Ere,
 Thei setten noght here hertes there ;
 Bot whan thei herden wordes feigned,
 The pleine trouthe it hath desdeigned
 Of hem that weren so discrete.
 So tok the flatour no beyete
 Of him that was his prince tho : 2440
 And forto proven it is so,
 A tale which befell in dede
 In a Cronique of Rome I rede.

P. iii. 168

[CAESAR'S ANSWER.]

Hic inter alia gesta
 Cesaris narrat vnum
 exemplum precipue
 contra illos qui, cum
 in aspectu principis
 aliis sapienciores
 apparere / vellent,
 quandoque tamen si-
 mulate sapientie talia
 committunt, per que-
 ceteris stulciores in
 fine comprobantur.

Cesar upon his real throne
 Wher that he sat in his persone .
 And was hyest in al his pris,
 A man, which wolde make him wys,
 Fell doun kneelende in his presence,
 And dede him such a reverence,
As thogh the hihe god it were :

2450

Men hadden gret mervaille there
 Of the worschipe which he dede.
 This man aros fro thilke stede,
 And forth with al the same tyde
 He goth him up and be his side
 He set him doun as pier and pier,
 And seide, ' If thou that sittest hier
 Art god, which alle thinges myht,
 Thanne have I do worschipe arith
 As to the god ; and other wise,
 If thou be noght of thilke assisse,
 Bot art a man such as am I,
 Than mai I sitte faste by,

2460

2434 thing] king B^s, AdBT 2444 Tho took AdB Sto cok T
 2460 be om. AM 2461 as] and A 2464 do worschipe] worschiped AdBT

For we be bothen of o kinde.'

[CAESAR'S ANSWER.]

Cesar ansuerde and seide, 'O blinde,

2470

Thou art a fol, it is wel sene

Upon thiself: for if thou wene

I be a god, thou dost amys

To sitte wher thou sest god is;

And if I be a man, also

P. iii. 169

Thou hast a gret folie do,

Whan thou to such on as schal deie

The worschipe of thi god aweie

Hast yoven so unworthely.

Thus mai I prove redely,

2480

Thou art noght wys.' And thei that herde

Hou wysly that the king ansuerde,

It was to hem a newe lore;

Wherof thei dradden him the more,

And broghten nothing to his Ere,

Bot if it trouthe and reson were.

So be ther manye, in such a wise

That feignen wordes to be wise,

(2500*)

And al is verray flaterie

To him which can it wel aspie.

2490

The kinde flatour can noght love

Bot forto bringe himself above;

For hou that evere his maister fare,

So that himself stonde out of care,

Him reccheth noght: and thus fulofte

Deceived ben with wordes softe

The kinges that ben innocent.

Wherof as for chastiemant

The wise Philosophre seide,

What king that so his tresor leide

2500

Upon such folk, he hath the lesse,

And yit ne doth he no largesse,

Bot harmeth with his oghne hond

Himself and ek his oghne lond,

And that be many a sondri weie.

Wherof if that a man schal seie,

As forto speke in general,

P. iii. 170

[FLATTERERS OF A KING.]

Nota, qualiter isti circa Principem adulatores pocius a Curia expelli, quam ad regie maiestatis munera acceptari, Policia suadente deberent.

CONFESSIO AMANTIS

[FLATTERERS OF A
KING.]

Wher such thing falleth overal
That eny king himself misreule,
The Philosophre upon his reule
In special a cause sette,
Which is and evere hath be the lette
In governance aboute a king
Upon the meschief of the thing,
And that, he seith, is Flaterie.
Wheroft ofore as in partie
What vice it is I have declared ;
For who that hath his wit bewared
Upon a flatour to believe,
Whan that he weneth best achieve
His goode world, it is most fro.
And forto proeven it is so
Ensamples ther ben manyon,
Of whiche if thou wolt knownen on,
It is behovely forto hiere
What whilom fell in this matiere.

2510

2520

[AHAB AND MICAIAH.]

Hic loquitur Ierterius
de consilio adulantum,
quorum fabulis principis aures organize
veritatis auditum capere nequiunt. Et
narrat exemplum de
Rege Achab, qui pro
eo quod ipse prophe-
cias fidelis Michaeel
recusauit blandiciisse
adulantis Zede-
chie adhesit, Rex
Sarie Benedab in cam-
po bellator ipsum di-
uino iudicio deuictum
interfecit.

Among the kinges in the bible
I finde a tale, and is credible,
Of him that whilom Achab hihte,
Which hadde al Irahel to rihte ;
Bot who that couthe glose softe
And flatre, suche he sette alofte
In gret astat and made hem riche ;
Bot thei that spieken wordes liche
To trouthe and wolde it noght forbere, P. iii. 171
For hem was non astat to bere,
The court of suche tok non hiede.
Til ate laste upon a nede,
That Benedab king of Surie
Of Irahel a gret partie,
Which Ramoth Galaath was hote,
Hath sesed ; and of that riote
He tok conseil in sondri wise,
Bot noght of hem that weren wise.

2530

2540

2530 Irahel (Israel) J, S, FK *rest* Israel 2536 margin adulatis
A . . . B₂ 2540 Irahel (Israel) AJ, S, FK *rest* Israel

And natheles upon this cas
 To strengthen him, for Josaphas,
 Which thanne was king of Judee,
 He sende forto come, as he
 Which thurgh frendschipe and alliance
 Was next to him of aqueintance; 2550
 For Joram Sone of Josaphath
 Achabbes dowhter wedded hath,
 Which hihte faire Godelie.
 And thus cam into Samarie
 King Josaphat, and he fond there
 The king Achab: and whan thei were
 Togedre spekende of this thing,
 This Josaphat seith to the king,
 Hou that he wolde gladly hiere
 Som trew prophete in this matiere, 2560
 That he his conseil myhte yive
 To what point that it schal be drive.

And in that time so befell,
 Ther was such on in Irahel,
 Which sette him al to flaterie, P. iii. 172
 And he was cleped Sedechie;
 And after him Achab hath sent:
 And he at his comandement
 Tofore him cam, and be a sleyhte
 He hath upon his heved on heyhte 2570
 Tuo large hornes set of bras,
 As he which al a flatour was,
 And goth rampende as a leoun
 And caste hise hornes up and doun,
 And bad men ben of good espeir,
 For as the hornes percen their,
 He seith, withoute resistence,
 So wiste he wel of his science
 That Benedab is desconfit.
 Whan Sedechie upon this plit 2580
 Hath told this tale to his lord,
 Anon ther were of his acord
 Prophetes false manye mo

[AHAB AND MICAIAH.]



[AHAB AND MICAIAH.]

To bere up oil, and alle tho
Affermen that which he hath told,
Wheroft the king Achab was bold
And yaf hem yiftes al aboute.
But Josaphat was in gret doute,
And hield fantosme al that he herde,
Preiende Achab, hou so it ferde,
If ther were eny other man,
The which of prophecie can,
To hiere him speke er that thei gon.
Quod Achab thanne, ' Ther is on,
A brothell, which Micheas hihte ; P. iii. 173
Bot he ne comth noght in my sihte,
For he hath longe in prison lein.
Him liketh nevere yit to sein
A goodly word to mi plesance ;
And natholes at thin instance 2600
He schal come oute, and thanne he may
Seie as he seide many day ;
For yit he seide nevere wel.'
Tho Josaphat began somdel
To gladden him in hope of trouthe,
And bad withouten eny slouthe
That men him scholden fette anon.
And thei that weren for him gon,
Whan that thei comen wher he was,
Thei tolden unto Micheas 2610
The manere hou that Sedechie
Declared hath his prophecie ;
And therupon thei preie him faire
That he wol seie no contraire,
Wheroft the king mai be desplesed,
For so schal every man ben esed,
And he mai helpe himselfe also.
Micheas upon trouthe tho
His herte sette, and to hem seith,
Al that belongeth to his feith
And of non other feigned thing,

2594 Ther is on] is per non B is per on T 2598 liked S...Δ, W
2609 per S...Δ 2619 him AMX...B₂, K

That wol he telle unto his king,
 Als fer as god hath yove him grace.
 Thus cam this prophete into place
 Wher he the kinges wille herde ;
 And he therto anon ansuerde,
 And seide unto him in this wise :
 ‘ Mi liege lord, for mi servise,
 Which trewe hath stonden evere yit,
 Thou hast me with prisone aquit ;
 Bot for al that I schal noght gloſe
 Of trouthe als fer as I suppose ;
 And as touchende of this bataille,
 Thou schalt noght of the sothe faile.
 For if it like thee to hiere,
 As I am tauht in that matiere,
 Thou miht it understande sone ;
 Bot what is afterward to done
 Avise thee, for this I sih.

I was tofor the throne on hih,
 Wher al the world me thoghte stod,
 And there I herde and understod
 The vois of god with wordes cliere
 Axende, and seide in this manere :
 “In what thing mai I best beguile
 The king Achab ?” And for a while
 Upon this point thei spieken faste.
 Tho seide a spirit ate laste,
 “I undertake this emprise.”

And god him axeth in what wise.
 “I schal,” quod he, “deceive and lye
 With flaterende prophecie
 In suche mouthes as he lieveth.”

And he which alle thing achieveth
 Bad him go forth and don riht so. P. iii. 175
 And over this I sih also
 The noble peple of Irahel
 Dispers as Schep upon an hell,

2622 his] þe H₁, S...Δ 2633 this] þi S...Δ 2637 miht
 (might) JC, B mihte A, S, F 2641 S has lost two leaves (ll. 2641-
 3004) 2657 Irahel (Israel) J, FK rest Israel

[AHAB AND MICAIAH.]

P. iii. 174

2630

2640

2650

P. iii. 175

CONFESSIO AMANTIS

[AHAB AND MICAIAH.]

Without a keperne unarraied :
And as thei wente aboute astrained,

2660

I herde a vois unto hem sein,
“Goth hom into your hous ayein,
Til I for you have betre ordeigned.”

Quod Sedechie, ‘Thou hast feigned
This tale in angringe of the king.’

And in a wraththe upon this thing
He smot Michee upon the cheke ;

The king him hath rebuked eke,
And every man upon him cride :

Thus was he schent on every side,
Ayein and into prison lad,

2670

For so the king himselfe bad.
The trouthe myhte noght ben herd ;

Bot afterward as it hath ferd,
The dede proveth his entente :

Achab to the bataille wente,
Wher Benedab for al his Scheld

Him slouh, so that upon the feld
His poeple goth aboute astray.

Bot god, which alle thinges may,
So doth that thei no meschief have ;

2680

Here king was ded and thei ben save,
And hom ayein in goddes pes

Thei wente, and al was founde les
That Sedechie hath seid tofore.

P. iii. 176

So sit it wel a king therfore
To loven hem that trouthe mene ;

For ate laste it wol be sene
That flaterie is nothing worth.

(2700*)

Bot nou to mi matiere forth,
As forto speken overmore

2690

After the Philosophres lore,
The thridde point of Policie

I thenke forto specifie.

[THE THIRD POINT OF
POLICY. JUSTICE.]

ix. *Propter transgressos leges statuuntur in orbe,
Ut viuant iusti Regis honore viri.*

2689 flatering AdBT 2691 euermore JM, B furthermore W

*Lex sine iusticia populum sub principis umbra
Deuiat, ut rectum nemo videbit iter.*

[JUSTICE.]

What is a lond wher men ben none?
What ben the men whiche are al one
Withoute a kinges governance?
What is a king in his ligance,
Wher that ther is no lawe in londe?
What is to take lawe on honde,
Bot if the judges weren trewe?
These olde worldes with the newe
Who that wol take in evidence,
Ther mai he se thexperience,
What thing it is to kepe lawe,
Thurgh which the wronges ben withdrawe
And rihtwisnesse stant commended,
Wheroft the regnes ben amended.
For wher the lawe mai comune
The lordes forth with the commune, 2710
Ech hath his propre duete; P. iii. 177
And ek the kinges realte
Of bothe his woschipe underfongeth,
To his astat as it belongeth,
Which of his hihe worthiness
Hath tō governe rihtwisnesse,
As he which schal the lawe guide.
And natheles upon som side
His pouer stant above the lawe,
To yive bothe and to withdrawe 2720
The forfet of a mannes lif;
But thinges whiche are excessif
Ayein the lawe, he schal noght do
For love ne for hate also.

The myhtes of a king ben grete,
Bot yit a worthi king schal lete
Of wrong to don, al that he myhte;
For he which schal the poeple ryhte,
It sit wel to his regalie
That he himself ferst justefie

Hic tractat de ter-
cia Principum regi-
minis Policia, que Ius-
ticia nominata est,
cuius condicio legibus
2700 incorrupta vnicuique
quod suum est equo
pondere distribuit.

2730

Imperatoriam ma-
iestatem non solum
armis, sed etiam legi-
bus oportet esse ar-
matam.

2698 margin regiminis] Regis AM, BT, FW legis H1 . . . B2 siue
regis Δ (Lat. om. J, Ad, K) 2710 lorde AH1 lordeb M

CONFESSIO AMANTIS

[JUSTICE.]

Towardes god in his degré :
 For his astat is elles fre
 Toward alle othre in his persone,
 Save only to the god al one,
 Which wol himself a king chastise,
 Wher that non other mai suffise.
 So were it good to taken hiede
 That ferst a king his oghne dede
 Betwen the vertu and the vice
 Redresce, and thanne of his justice 2740
 So sette in evene the balance P. iii. 178
 Towardes othre in governance,
 That to the poore and to the riche
 Hise lawes myhten stonde liche,
 He schal excepte no persone.
 Bot for he mai noght al him one
 In sondri places do justice,
 He schal of his real office
 With wys consideracion
 Ordeigne his deputacion 2750
 Of suche jugges as ben lerned,
 So that his poeple be governed
 Be hem that trewe ben and wise.
 For if the lawe of covoitise
 Be set upon a jugges hond,
 Wo is the poeple of thilke lond,
 For wrong mai noght himselfen hyde :
 Bot elles on that other side,
 If lawe stonde with the riht,
 The poeple is glad and stant upriht. 2760
 Wher as the lawe is resonable,
 The comun poeple stant menable,
 And if the lawe torné amis,
 The poeple also mistorned is.

[JUSTICE OF MAXIMIN.]

Nota hic de iusticia
 Maximini Imperatoris,

And in ensample of this matiere
 Of Maximin a man mai hierie,
 Of Rome which was Emperour,

^{2747 do]} to AM 2750 disputacioun AM... B₂ 2762 menable
 AXG, FW moeuable (mouceable &c.) HiE, AdBT, K meuable (?)
 JMRCLB₂, A

That whanne he made a governour
 Be weie of substitucion
 Of Province or of region,
 He wolde ferst enquere his name, P. iii. 179
 And let it openly proclaime
 What man he were, or evel or good.
 And upon that his name stod
 Enclin to vertu or to vice,
 So wolde he sette him in office,
 Or elles putte him al aweie.
 Thus hield the lawe his rihte weie,
 Which fond no let of covoitise:
 The world stod than upon the wise, 2780
 As be ensample thou myht rede;
 And hold it in thi mynde, I rede.

[JUSTICE OF MAXIMIN.]
 qui cum alicuius pro-
 uincie custodem sibi
 substituere volebat,
 primo de sui nominis
 fama proclamatione
 facta ipsius condicio-
 nem diligencius in-
 uestigabat.

In a Cronique I finde thus,
 Hou that Gayus Fabricius,
 Which whilom was Consul of Rome,
 Be whom the lawes yede and come,
 Whan the Sampnites to him broghte
 A somme of gold, and him besoghte
 To don hem favour in the lawe,
 Toward the gold he gan him drawe,
 Wherof in alle mennes lok
 A part up in his hond he tok,
 Which to his mouth in alle haste
 He putte, it forto smelle and taste,
 And to his yhe and to his Ere,
 Bot he ne fond no confort there:
 And thanne he gan it to despise,
 And tolde unto hem in this wise:
 'I not what is with gold to thryve,
 Whan non of all my wittes fyve
 Fynt savour ne delit therinne. 2800
 So is it bot a nyce Sinne
 Of gold to ben to covoitous;
 Bot he is riche and glorious,

[GAIUS FABRICIUS.]

Hic ponit exemplum
 de iudicibus incorrup-
 tis. Et narrat qualiter
 (2800*) Gayus Fabricius nuper
 Rome Consul aurum a
 Sampnitibus sibi ob-
 2790 latum renuit, dicens
 quod nobiliss est au-
 rum possidentes dom-
 inio subiugare, quam
 ex auri cupiditate dom-
 ini libertatem amit-
 tere.

P. iii. 180

2775 Enclynd (Enclined) H₁ . . . B₂, W 2792 in to his
 AM . . . B₂ 2794 putte AC, B put F

CONFESSIO AMANTIS

[GAIUS FABRICIUS.]

Which hath in his subjeccion
 Tho men whiche in possession
 Ben riche of gold, and be this skile ;
 For he mai aldai whan he wile,
 Or be hem lieve or be hem lothe,
 Justice don upon hem bothe.' 2810
 Lo, thus he seide, and with that word
 He threw tofore hem on the bord
 The gold out of his hond anon,
 And seide hem that he wolde non :
 So that he kepte his liberte
 To do justice and equite,
 Withoute lucre of such richesse.

Ther be nou fewe of suche, I gesse ;
 For it was thilke times used,
 That every jugge was refused 2820
 Which was noght frend to comun riht ;
 Bot thei that wolden stonde upriht
 For trouthe only to do justice
 Preferred were in thilke office
 To deme and jugge commun lawe :
 Which nou, men sein, is al withdrawe.
 To sette a lawe and kepe it noght
 Ther is no comun profit soght ;
 Bot above alle natheles
 The lawe, which is mad for pes,
 Is good to kepe for the beste, 2830
 For that set alle men in reste. P. iii. 181

[THE EMPEROR
CONRAD.]

Hic narrat de iusticia nuper Conradi Imperatoris, cuius tempore alicuius reuerentia persone, aliquaseu precum interuencione quacunque vel auri redempcione, legum Statuta commutari seu redimi nullatenus potuerunt.

The rihtful Emperour Conrade
 To kepe pes such lawe made,
 That non withinne the cite
 In destorbance of unite
 Dorste ones moeven a matiere.
 For in his time, as thou myght hierie,
 What point that was for lawe set
 It scholde for no gold be let,
 To what persone that it were. 2840

2806 whiche AJ, B which C, F 2814 non] anon MCB₂ (*p. m.*)
 gon E 2840 good AdBT

And this broghte in the comun fere,
Why every man the lawe dradde,
For ther was non which favour hadde.

So as these olde bokes sein,
I finde write hou a Romein,
Which Consul was of the Pretoire,
Whos name was Carmidotoire,
He sette a lawe for the pes,
That non, bot he be wepneles,
Schal come into the conseil hous,
And elles as malicious

He schal ben of the lawe ded.
To that statut and to that red
Acorden alle it schal be so,
For certein cause which was tho :

Nou lest what fell therafter sone.

This Consul hadde forto done,
And was into the feldes ride ;
And thei him hadden longe abide,
That lordes of the conseil were,

P. iii. 182

And for him sende, and he cam there
With swerd begert, and hath foryete,
Til he was in the conseil sete.

Was non of hem that made speche,
Til he himself it wolde seche,
And fond out the defalte himselfe ;
And thanne he seide unto the tuelve,

Whiche of the Senat weren wise,

'I have deserved the juise,

2860

In haste that it were do.'

And thei him seiden alle no ;
For wel thei wiste it was no vice,
Whan he ne thoghte no malice,
Bot onliche of a litel slouth :

And thus thei lesten as for routhe

2870

2850 f. That euery man be wepenles
That come in to &c. H₁ . . . B₂

2857 lest] heer (here) AM . . . B₂ 2858 Thus AM
igerd (I gerde &c.) AM . . . B₂ 2863

[THE CONSUL CAR-
MIDOTIRUS.]

Nota exemplum de
constancia iudicis; vbi
narrat de Carmidotiro
Rome nuper Consule,
qui cum sui statuti le-
gem nescius offendis-
set, Romanique super
hoc penam sibi remit-
tere voluissent, ipse
propria manu, vbi nul-
lus alius in ipsum vin-
dex fuit, sui criminis
vindictam executus
est.

CONFESSIO AMANTIS

To do justice upon his gilt,
 For that he scholde noght be spilt.
 And whanne he sih the maner hou
 Thei wolde him save, he made avou 2880
 With manfull herte, and thus he seide,
 That Rome scholde nevere abreide
 His heires, whan he were of dawe,
 That here Ancestre brak the lawe.
 Forthi, er that thei weren war,
 Forth with the same swerd he bar
 The statut of his lawe he kepte,
 So that al Rome his deth bewepte. (2900*)

[EXAMPLE OF CAM-
BYES.]

Notandum falsi iudicium
 mortis pena puniendo
 sunt. Narrat enim qualiter Cambyses Rex Persarum
 quendam iudicem corruptum excoriarum viuum fecit, eiusque pelle
 cathedram iudicalem operiri constituit: ita
 quod filius suus super patris peilem postea
 pro tribunali cessurus iudicium equitatem evi-
 dencius memoraretur.

In other place also I rede,
 Wher that a jugge his oghne dede 2890
 Ne wol noght venge of lawe broke,
 The king it hath himselfen wroke.
 The grete king which Cambyses
 Was hote, a jugge laweles
 He fond, and into remembrance
 He dede upon him such vengeance:
 Out of his skyn he was beflain
 Al quyk, and in that wise slain,
 So that his skyn was schape al meete,
 And nayled on the same seete 2900
 Wher that his Sone scholde sitte.
 Avise him, if he wolde fitte
 The lawe for the coveitise,
 Ther sih he redi his juise.

Thus in defalte of other jugge
 The king mot otherwhile jugge,
 To holden up the rihte lawe.
 And forto speke of tholde dawe,
 To take ensample of that was tho,
 I finde a tale write also, 2910
 Hou that a worthi prince is holde
 The lawes of his lond to holde,
 Ferst for the hihe goddes sake,
 And ek for that him is betake

P. iii. 183

The poeple forto guide and lede,
Which is the charge of his kinghede.

In a Cronique I rede thus
Of the rihtful Ligurgius,
Which of Athenis Prince was,
Hou he the lawe in every cas,
Wheroft he scholde his poeple reule, P. iii. 184
Hath set upon so good a reule,
In al this world that cite non
Of lawe was so wel begon
Forth with the trouthe of governance.
Ther was among hem no distance,
Bot every man hath his encress;
Ther was withoute werre pes,
Withoute envie love stod;
Richesse upon the comun good
And noght upon the singuler
Ordeigned was, and the pover
Of hem that weren in astat
Was sauf: wheroft upon debat
Ther stod nothing, so that in reste
Mihte every man his herte reste.

And whan this noble rihtful king
Sih hou it ferde of al this thing,
Wheroft the poeple stod in ese,
He, which for evere wolde plesse
The hihe god, whos thonk he soghte,
A wonder thing thanne him bethoghte,
And schop if that it myhte be,
Hou that his lawe in the cite
Mihte afterward for evere laste.
And therupon his wit he caste
What thing him were best to feigne,
That he his pourpos myhte atteigne.

A Parlement and thus he sette,
His wisdom wher that he besette
In audience of grete and smale, P. iii. 185

[LYCURGUS AND HIS LAWS.]

Hic ponit exemplum de Principibus illis, qui non solum legem statuentes illam conservant, set ut commune bonum adaugant, propriam facultatem diminuant. Et narrat quod, cum Ligurgius Athenarum princeps subditos suos in omni prosperitatis abundanciadivites et vnamimes congruis legibus stare fecisset, volens ad utilitatem rei publice leges illas firmius obseruari, per ege profici se finxit; set prius iuramentum solempe a legiis suis sub hac forma exegit, quod ipsi vsque in redditum suum leges suas nullatenus infringenter: quibus iuratis peregrinacionem suam in exilium absque redditu pro perpetuo delegauit.

2940

2920 margin qui om. BT 2926 margin subditos suos om. A . . . B²
2938 margin delegatur BT 2951 and om. A (p. m.)

CONFESSIO AMANTIS

[LYCURGUS AND HIS
LAWS.]

And in this wise he tolde his tale :

'God wot, and so ye witen alle,

Hierafterward hou so it falle,

Yit into now my will hath be

To do justice and equite

In fortringe of comun profit ;

Such hath ben evere my delit.

Bot of o thing I am beknowe,

The which mi will is that ye knowe : 2960

The lawe which I tok on honde,

Was altogedre of goddes sonde

And nothing of myn oghne wit ;

So mot it nede endure yit,

And schal do lengere, if ye wile.

For I wol telle you the skile ;

The god Mercurius and no man

He hath me tawht al that I can

Of suche lawes as I made,

Wherof that ye ben alle glade ; 2970

It was the god and nothing I,

Which dede al this, and nou forthi

He hath comanded of his grace

That I schal come into a place

Which is forein out in an yle,

Wher I mot tarie for a while,

With him to speke, as he hath bede.

For as he seith, in thilke stede

He schal me suche things telle,

That evere, whyl the world schal duelle, 2980

Athenis schal the betre fare. P. iii. 186

Bot ferst, er that I thider fare,

For that I wolde that mi lawe

Amonges you ne be withdrawe

Ther whyles that I schal ben oute,

Forthi to setten out of doute

Bothe you and me, this wol I preie,

That ye me wolde assure and seie

With such an oth as I wol take,

(3000*)

2967 no man JC, B noman A, F 2977 as] and AdBT
2989 þe wol AdBT I wold Δ

That ech of you schal undertake
 Mi lawes forto kepe and holde.
 Thei seiden alle that thei wolde,
 And therupon thei swore here oth,
 That fro the time that he goth,
 Til he to hem be come ayein,
 Thei scholde hise lawes wel and plein
 In every point kepe and fulfile.

2990 [LYCURGUS AND HIS LAWS.]

Thus hath Ligurgius his wille,
 And tok his leve and forth he wente.
 Bot lest nou wel to what entente
 Of rihtwisnesse he dede so :
 For after that he was ago,
 He schop him nevere to be founde ;
 So that Athenis, which was bounde,
 Nevere after scholde be relesseed,
 Ne thilke goode lawe cessed,
 Which was for comun profit set.
 And in this wise he hath it knet ;
 He, which the comun profit soghte,
 The king, his oghne astat ne roghte ;

3000

To do profit to the comune, P. iii. 187

He tok of exil the fortune,
 And lefte of Prince thilke office
 Only for love and for justice,
 Thurgh which he thoghte, if that he myhte,
 For evere after his deth to rihte
 The cite which was him betake.

Wherof men oghte ensample take

The goode lawes to avance

With hem which under governance

3010

3020

The lawes have forto kepe ;

For who that wolde take kepe

Of hem that ferst the lawes founde,

Als fer as lasteth eny bounde

Of lond, here names yit ben knowe :

And if it like thee to knowe

2993 swere H₁ . . . B₂, Ad, WK 3000 leſt], heer (here)
 AM . . . B₂ 3003 schop (schoop) AJC, B schope F 3005
 S resumes 3020 which AC, S, F whiche B

CONFESSIO AMANTIS

[THE FIRST LAW-GIVERS.]

Hic ad eorum laudem, qui iusticie causa leges primo statuerunt, aliquorum nomina specialius commemorat.

Some of here names hou thei stonde,
Nou herkne and thou schalt understande.

Of every bienfet the merite
The god himself it wol aquite ; 3030
And ek fuloſte it falleth so,
The world it wole aquite also,
Bot that mai noght ben evene liche :
The god he yifth the heveneriche,
The world yifth only bot a name,
Which stant upon the goode fame
Of hem that don the goode dede.
And in this wise double mede
Resceiven thei that don wel hiere ;
Wheroſ if that theeſt list to hiere 3040
After the fame as it is blowe, P. iii. 188
Ther myht thou wel the ſothe knowe,
Hou thilke honeste besinnesse
Of hem that ferſt for rihtwiſnesſe
Among the men the lawes made,
Mai nevere upon thiſ erthe fade.
For evere, whil ther is a tunge,
Here name ſchal be rad and ſunge
And holde in the Cronique write ;
So that the men it ſcholden wite,
To ſpeke good, as thei wel ogheten,
Of hem that ferſt the lawes ſoghten
In forthringe of the worldes pes.
Unto thebreus was Moïſes
The ferſte, and to thegipciens
Mercurius, and to Troiens
Ferſt was Neuma Pompilius,
To Athenes Ligurgius
Yaf ferſt the lawe, and to Gregois
Foroneüs hath thilke vois, 3050
And Romulus to the Romeins.
For ſuche men that ben vileins
The lawe in ſuch a wiſe ordeigneth,
That what man to the lawe pleigneth,

3040 to om. A . . . CB₂
JC, SB ſuche A, F

3060 hadde AdBT

3063 ſuch

Be so the jugge stonde upriht,
He schal be served of his riht.
And so ferforth it is befall
That lawe is come among ous alle :
God lieve it mote wel ben holde,
As every king therto is holde ;
For thing which is of kinges set, 3070
With kinges oghte it noght be let.
What king of lawe takth no kepe,
Be lawe he mai no regne kepe.
Do lawe awey, what is a king ?
Wher is the riht of eny thing,
If that ther be no lawe in londe ?
This oghte a king wel understande,
As he which is to lawe swore,
That if the lawe be forbore 3080
Withouten execucion,
It makth a lond torne up so doun,
Which is unto the king a sclandre.
Forthi unto king Alisandre
The wise Philosophre bad,
That he himselfe ferst be lad
Of lawe, and forth thanne overal
So do justice in general, (3100*)
That al the wyde lond aboute
The justice of his lawe doute, 3090
And thanne schal he stonde in reste.
For therto lawe is on the beste
Above alle other erthly thing,
To make a liege drede his king.
Bot hou a king schal gete him love
Toward the hihe god above,
And ek among the men in erthe,
This nexte point, which is the ferthe
Of Aristotles lore, it techeth :
Wherof who that the Scole secheth, 3100
What Policie that it is P. iii. 190
The bok reherceth after this,

[KINGS MUST KEEP
THE LAWS.]

CONFESSIO AMANTIS

[THE FOURTH POINT
OF POLICY. PITY.]

- x. *Nil racionis habens vbi velle tirannica regna
Stringit, amor populi transiet exul ibi.
Set Pietas, regnum que conseruabit in euum,
Non tantum populo, set placet illa deo.*

Hic tractat de quarta Principum regimini-
nis Policia, que Pietas
dicta est; per quam
Principes erga popu-
lum misericordes ef-
fectimisericordiam altissimi gracius conse-
quentur.

It nedeth noght that I delate
The pris which preised is algate,
And hath ben evere and evere schal,
Wherofto speke in special,
It is the vertu of Pite,
Thurgh which the hihc mageste
Was stered, whan his Sone alyhte,
And in pite the world to rihte
Tok of the Maide fleissh and blod. 3110
Pite was cause of thilke good,
Wheroft that we ben alle save:
Wel oghte a man Pite to have
And the vertu to sette in pris,
Whan he himself which is al wys
Hath schewed why it schal be preised.
Pite may noght be conterpeised
Of tirannie with no peis;
For Pite makth a king courteis
Bothe in his word and in his dede. 3120

Nota.

It sit wel every liege drede
His king and to his heste obeie,
And riht so be the same weie
It sit a king to be pitous
Toward his poeple and gracious
Upon the reule of governance, P. iii. 191
So that he worche no vengance,
Which mai be cleped crualte.
Justice which doth equite 3130
Is dredfull, for he noman spareth;
Bot in the lond wher Pite fareth
The king mai nevere faile of love,
For Pite thurgh the grace above,
So as the Philosophre affermeth,

Latin Verses x. 2 vbi H₁ . . . B₂

3110 margin *graciosius H₁ . . . B₂, W* 3122 margin *Nota F*
om. AC, B 3135 *Philosophre] holy book BTΛ*

His regne in good astat confermeth.*

Thus seide whilom Constantin :
'What Emperour that is enclin

[PRIV.]

Constantinus Imperator ait: 'Vere se dominum esse com-

*Thapostle James in this wise
Seith, what man scholde do juise,
And hath not pite forth with al,
The doom of him which demeth al
He may himself fulsore drede,
That him schal lakke upon the nede
To fynde pite, whan he wolde:
For who that pite wol biholde,—
It is a poynt of Cristes lore.
And for to loken overmore,
It is bihovely, as we fynde,
To resoun and to lawe of kynde.

3150*

Cassodre in his apprise telleth,
'The regne is sauf, wher pite duelleth.'
And Tullius his tale avoweth,
And seith, 'What king to pite boweth
And with pite stant overcome,
He hath that schield of grace nome,
Which to the kinges yifth victoire.' P. iii. 192

3160*

Cassodorus. Vbi regnat pietas, consolidatur regnum.

Tullius. Quipietate vincitur scutum victorie merito gestabit.

Of Alisandre in his histoir
I rede how he a worthi knight
Of sodein wraththe and nought of right
Forjugged hath, and he appeleth.
And with that word the king quereleth,
And seith, 'Non is above me.'
'That wot I wel my lord,' quoth he;
'Fro thy lordschipe appele I nought,
But fro thy wraththe in al my thought
To thy pitee stant myn appeal.
The king, which understod him wel,
Of pure pite yaf him grace.
And eek I rede in other place,
Thus seide whilom etc. (as 3137 ff.)

3170*

Valerius narrat quod cum rex Alexander in ira sua quandam militem morti condempnasset, et ille appellauit, dixit rex, 'In terra nullus maior me est: ad quem ergo appellas?' Respondit miles, 'Non a maestate tua, set a sententia ire tue tantum ad pietatem tuam appello.' Et sic rex pietate motus ipsum in misericordiam benignissime suscepit.

3180*

3137-3162 Placed after 3360* in SA

3149*-3180* Only in BTΔ (Ad defective). Text follows B
scholde] þat scholde T 3163* þis tale T

3150*

CONFESSIO AMANTIS

[PITY.]

probat, qui serum
pietatis se facit.'

Troianus ait, quod
ipse subditos suos soli-
te pietatis fauore magis quam austerioritatis
rigore regere, eorumque benevolenciam
pocius quam timorem
penes se attractare
proponebat.

To Pite forto be servant,
Of al the worldes remenant
He is worthi to ben a lord.'

3140

In olde bokes of record
This finde I write of essamplaire :
Troian the worthi debonaire,
Be whom that Rome stod governed,
Upon a time as he was lerned
Of that he was to familiier,
He seide unto that conseiller,
That forto ben an Emperour
His will was noght for vein honour,
Ne yit for reddour of justice ;
Bot if he myhte in his office
Hise lordes and his poeple plese,
Him thoght he were a grettere ese
With love here hertes to him drawe,
Than with the drede of eny lawe.
For whan a thing is do for doute,
Fulofte it comth the worse aboute ;
Bot wher a king is Pietous,
He is the more gracious,
That mochel thrift him schal betyde,
Which elles scholde tornie aside.*

3150

P. iii. 193

(3200*)

3160

[TALE OF CODRUS.]

Of Pite forto speke plein, P. iii. 198, l. 17
Which is with mercy wel besein,

[TALE OF THE JEW
AND THE PAGAN.]

Hic in pietatis exemplum prout Aristotiles Regi Alexandro nuper rettulit, declarans scribit qualiter Iudeus pedester cum quodam pagano asinum equitante per de-

*To do pite support and grace,
The Philosophre upon a place
In his writinge of daies olde
A tale of gret essample tolde
Unto the king of Macedoine :
How betwen Kaire and Babeloine,
Whan comen is the somer heete,
It hapneth tuo men forto meete,

3210*

3142 ff. margin Troianus—proponebat om. BT 3143 This A, F
Thus B 3148 conseilleir F 3159 pitous (petous) JH, LB₂, Δ, W
piteous R piteuous X

3207*-3360* Only in SAdBTΔΔ (Ad defective to l. 3269*). Text follows S 3212* betwene S

Fulofte he wole himselfe peine
To kepe an other fro the peine:
For Charite the moder is
Of Pite, which nothing amis
Can soffre, if he it mai amende.

As thei scholde entren in a pas,
Wher that the wyldernes was.
And as they wenten forth spekende
Under the large wodes ende,
That o man axeth of that other :
'What man art thou, mi lieve brother ?
Whiche is thi creance and thi feith ?'
'I am paien,' that other seith,
'And be the lawe which I use
I schal noght in mi feith refuse
To loven alle men aliche,
The povere bothe and ek the riche :
Whan thei ben glade I schal be glad,
And sori whan thei ben bestad ;
So schal I live in unite
With every man in his degré.
For riht as to miself I wolde,
Riht so toward alle othre I scholde
Be gracious and debonaire.
Thus have I told thee softe and faire
Mi feith, mi lawe, and mi creance ;
And if thee list for aqueintance,
Now tell what maner man thou art.
And he ansuerde upon his part :
'I am a Jew, and be mi lawe
I schal to noman be felawe
To kepe him trowthe in word ne dede,
Bot if he be withoute drede
A verrai Jew riht as am I :
For elles I mai trewely

[TALE OF CODRUS.]

Nota hic de Principiis pietate erga populum, vbi narrat quod, cum Codrus Rex Athenarum contra Dorennes bellum gerere de-

[TALE OF THE JEW
AND THE PAGAN.]

sertum itinerando ipsum de secta et fide sua strictius interrogauit. Qui respondens ait: 'Paganus sum et fides mea hec est, vt omnes vno animo diligam et penes vnumquamque tempore necessitatis pietatem pro posse meo exerceam.' Cui Iudeus: 'Permitte me ergo, qui lassatus itinere deficio, aliquantulum equitare, et tu respectu pietatis ob meam recreacionem pedibus pro tempore incendas.' Et ita factum est, vnde postea paganus infra breue lassatus asino suo restituit a Iudeo postulauit. At ille ait: 'Nequaquam: quia fides mea est, vt illi qui sectam meam non credit, documentum absque pietate prouocare debeo.' Et hiis dictis asellum veloci passu coegit, et paganum a dorso illum relictum. Quod videns paganus in terram dolens corruit, extensisque in celum manibus summam iusticiam inuocabat. Postquam a terra exurgens, cum paulisper deambulasset, respexit in quamdam vallem Iu-

P. iii. 194

3220* art] arp S 3222* margin pietatem om. B 3223* marg.
exerciam S 3228* marg. pro tempore om. BT 3231* marg.
asimum sibi restituit BTA 3232* I om. BT 3234* marg. documentum S documenta B 3242* And T 3244* marg. quadam valle BT

CONFESSIO AMANTIS

[TALE OF CODRUS.]

beret, consulto prius
Appolline responsum
acepit, quod vnum de
duobus, videlicet aut
seipsum in prelio in-
terfici et populum su-
um saluari, aut popu-
lum interfici et se
saluum fieri, eligere

It sit to every man livende 3170
To be Pitous, bot non so wel
As to a king, which on the whiel (3370*)
Fortune hath set aboven alle:
For in a king, if so befall
That his Pite be ferme and stable,
To al the lond it is vailable

[TALE OF THE JEW
AND THE PAGAN.]

deum a leone in mor-
tis articulo prostratum;
et sic asinum suum
cum gaudio resumens,
pietatem magis quam
austeritatem laudabi-
lem decreuit.

Bereve him bothe lif and good.
The paien herde and understod,
And thoghte it was a wonder lawe.
And thus upon here sondri sawe
Talkende bothe forth thei wente.

The dai was hoot, the sonne brente, 3250*
The paien rod upon an asse,
And of his catell more and lasse
With him a riche trusse he ladde.

The Jew, which al untrowthe hadde,
And wente upon his feet beside, P. iii. 195
Bethoghte him how he mihte ride;
And with his wordes slihe and wise
Unto the paien in this wise

He seide: 'O, now it schal be seene
What thing it is thou woldest meene : 3260*
For if thi lawe be certein

As thou hast told, I dar wel sein,
Thou wolt beholde mi destresse,
Which am so full of werinesse,
That I ne mai unethe go,
And let me ride a Myle or tuo,

So that I mai mi bodi ese.'
The paien wolde him noght desplesse
Of that he spak, bot in pite
It list him forto knowe and se 3270*

The pleignte which that other made;
And for he wolde his herte glade,
He lihte and made him nothing strange.

3174 if it so AM 3176 margin se] seipsum BT, Hs eligere om. BT
3251* margin after decreuit B adds et cum omni sui cordis intimo
deo gracias egit 3256* Boþoghte S 3265* vnneþes T

Only thurgh grace of his persone ;
 For the Pite of him al one
 Mai al the large realme save.
 So sit it wel a king to have
 Pite ; for this Valeire tolde,
 And seide hou that be daies olde
 Codrus, which was in his degré

P. iii. 199 [TALE OF CODRUS.]
 oporteret. Super quo
 Rex pietate motus
 plebisque sue magis
 3180 quam proprii corporis
 salutem affectans, mor-
 tem sibi preelegit; et
 (3380*) sic bellum aggrediens
 pro vita multorum so-
 lus interiit.

Thus was ther made a newe change,
 The paien goth, the Jew alofte
 Was sett upon his asse softe :
 So gon thei forth carpende faste
 Of this and that, til ate laste
 The paien mihte go nomore,
 And preide unto the Jew therfore
 To suffre him ride a litel while.
 The Jew, which thoghte him to beguile,
 Anon rod forth the grete pas,
 And to the paien in this cas
 He seide, 'Thou hast do thi riht,

3280*

P. iii. 196

Of that thou haddest me behiht
 To do socour upon mi nede ;
 And that acordeth to the dede,
 As thou art to the lawe holde.

And in such wise as I thee tolde,

3290*

I thenke also for mi partie

Upon the lawe of Juerie

To worche and do mi duete.

Thin asse schal go forth with me

With al thi good, which I have sesed ;

And that I wot thou art desesed,

I am riht glad and noght mispaid.'

And whanne he hath these wordes said,

In alle haste he rod aweie.

This paien wot non other weie,

3300*

Bot on the ground he kneleth evene,

His handes up unto the hevene,

And seide, 'O hihe sothfastnesse,

3278* On þis on þat ADBTΛ
AdT Iewerie B Iurie S

3283* rod] goþ T

3292* Iuerie

CONFESSIO AMANTIS

[TALE OF CODRUS.]

King of Athenis the cite,
 A were he hadde ayein Dorrence :
 And forto take his evidence
 What schal befalle of the bataille,
 He thoghte he wolde him ferst consaille
 With Appollo, in whom he triste ;
 Thurgh whos ansuere this he wiste,

3190

[TALE OF THE JEW
AND THE PAGAN.]

That louest alle rihtwisnesse,
 Unto thi dom, lord, I appele ;
 Behold and deme mi querele,
 With humble herte I thee beseche ;
 The mercy bothe and ek the wreche
 I sette al in thi juggement.
 And thus upon his marrement

3310*

This paien hath made his preiere :
 And than he ros with drery chiere,
 And goth him forth, and in his gate
 He caste his yhe aboute algate,
 The Jew if that he mihte se.

P. iii. 197

Bot for a time it mai noght be ;
 Til ate laste ayein the nyght,
 So as god wolde, he wente ariht,
 As he which hield the hihe weie,
 And thanne he sih in a valleie
 Wher that the Jew liggende was,
 Al blodi ded upon the gras,
 Which strangled was of a leoun.
 And as he lokede up and doun,
 He fond his asse faste by
 Forth with his harneis redely
 Al hol and sound, as he it lefte,
 Whan that the Jew it him berefte :
 Wheroft he thonketh god knelende.

3320*

Lo, thus a man mai knowe at ende, 3330*
 How the pitous pite deserveth.
 For what man that to pite serveth,

3186 his *om.* AM an W

3305* dom (doom) AdBT dome S 3311* made SAdBΔΔ
 mad T 3312* whan B 3327* hol BT hole SAd

Of tuo pointz that he myhte chese,
 Or that he wolde his body lese
 And in bataille himselfe deie,
 Or elles the seconde weie,
 To sen his poeple desconfit.
 Bot he, which Pite hath parfit
 Upon the point of his believe,

[TALE OF CODRUS.]

(3390*)

As Aristotle it berth witnesse,
 God schal hise foomen so represse,
 That thei schul ay stonde under foote.
 Pite, men sein, is thilke roote
 Wherof the vertus springen alle :
 What infortune that befalle
 In eny lond, lacke of pite
 Is cause of thilke adversite ;
 And that aldai mai schewe at yhe,
 Who that the world discretly syhe.
 Good is that every man therfore
 Take hiede of that is seid tofore ;
 For of this tale and othre ynowhe
 These noble princes whilom drowhe
 Here evidence and here aprise,
 As men mai finde in many a wise,
 Who that these olde bokes rede :
 And thogh thei ben in erthe dede,

3340*

Here goode name may noght deie
 For Pite, which thei wolde obeie,
 To do the dedes of mercy.
 And who this tale redily
 Remembre, as Aristotle it tolde,
 He mai the will of god beholde
 Upon the point as it was ended,
 Wherof that pite stod commended,
 Which is to charite felawe,
 As thei that kepen bothe o lawe.

P. iii. 198

3350*

3360*

[TALE OF THE JEW
AND THE PAGAN.]

3339* lond AdBT londe S 3342* discretely S
 many wise AdB After 3360* ins. 3137-3162 SA

3348*
rest proceed

with 3163 ff.

CONFESSIO AMANTIS

[TALE OF CODRUS.]

The poeple thoghte to relieve,
And ches himselfe to be ded.
Wher is nou such an other hed, 3200
Which wolde for the lemes dye?
And natheles in som partie
It oghte a kinges herte stere, (3400*)
That he hise liege men forbere.
And ek toward hise enemis
Fulofte he may deserve pris,
To take of Pite remembrance, P. iii. 200
Wher that he myhte do vengeance:
For whanne a king hath the victoire,
And thanne he drawe into memoire 3210
To do Pite in stede of wreche,
He mai noght faile of thilke speche
Wheroft arist the worldes fame,
To yive a Prince a worthi name.

[POMPEIUS AND THE KING OF ARMENIA.]

Hic ponit exemplum de victoriosi Principis pietate erga aduersarios suos. Et narrat quod, cum Pompeius Romanorum Imperator Regem Armenie aduersarium suum in bello victimum cepisset, captumque vinculis alligatum Rome tenuisset, tirannidis iracundie stimulus postponens, pietatis mansuetitudinem operatus est. Dixit enim quod nobilis est Regem facere quam deponere: super quo dictum Regem absque villa redempcione non solum a vinculis absoluimus, sed ad sui regni culmengratuita voluntate coronatum restituimus.

I rede hou whilom that Pompeie,
To whom that Rome moste obeie,
A werre hadde in jeupartie
Ayein the king of Ermenie,
Which of long time him hadde grieved.
Bot ate laste it was achieved 3220
That he this king desconfit hadde,
And forth with him to Rome ladde
As Prisoner, wher many a day
In sori plit and povere he lay,
The corone of his heved deposited,
Withinne walles faste enclosed;
And with ful gret humilitate
He soffreth his adversite.
Pompeie sih his pacience
And tok pite with conscience, 3230
So that upon his hihe deis
Tofore al Rome in his Paleis,
As he that wolde upon him rewe,
Let yive him his corone newe

3198 thoghte to relieve] of his byleeue AM 3218 in Ermonie AM
3225 on his heed B 3233 margin restituit F

And his astat al full and plein
Restoreth of his regne ayein,
And seide it was more goodly thing P. iii. 201
To make than undon a king,
To him which pouer hadde of bothe.
Thus thei, that weren longe wrothe, 3240
Acorden hem to final pes ;
And yit justice nathelis
Was kept and in nothing offended ;
Wheroft Pompeie was comended.
Ther mai no king himself excuse,
Bot if justice he kepe and use,
Which for teschuike crualte
He mot attempre with Pite.

Of crualte the felonie
Engendred is of tirannie, 3250
Ayein the whos condicion
God is himself the champion, (3450*)
Whos strengthe mai noman withstonde.
For evere yit it hath so stonde,
That god a tirant overladdes ;
Bot wher Pite the regne ladde,
Ther mihte no fortune laste
Which was grevous, bot ate laste
The god himself it hath redresced.
Pite is thilke vertu blessed 3260
Which nevere let his Maister falle ;
Bot crualte, thogh it so falle
That it mai regne for a throwe,
God wole it schal ben overthrowe :
Wheroft ensamples ben ynowhe
Of hem that thilke merel drowhe.

Of crualte I rede thus : P. iii. 202
Whan the tirant Leoncius
Was to thempere of Rome arrived,
Fro which he hath with strengthe prived
The pietous Justinian,

[CRUELTY OF LEONTIUS.]

Hic loquitur contra
illos, qui tirannica
potestate principatum
obtinentes in iniquita-

3235 and ful AM . . . B₃ 3244 was] is ;it S . . . A 3270
with] þe XGERL by H₁ no B₂ 3271 pitous (petows) MH₁ XLB₂,
Δ, WH₃ piteuous AdT margin in om. H₁ . . . B₂, BTΔ



CONFESSIO AMANTIS

[CRUELTY OF
LEONTIUS.]

tis sue malicia glori-
antur. Et narrat ex-
emplum, qualiter Le-
oncius tirannus pium
Iustinianum non so-
lum a solio imperatorie
maiestatis fraudulen-
ter expulit, set vt ipse
inhabitibus ad regnum
in aspectu plebis effi-
ceretur, naso et labris
abscisis, ipsum tiran-
nici mutulauit. Deus
tamen, qui super om-
nia pius est, Tiberio
superueniente vna
cum adiutorio Terbel-
lis Bulgarie Regis,
Iustinianum inter-
fecto Leoncio ad im-
perium restitui miseri-
corditer procurauit.

As he which was a cruel man,
His nase of and his lippes bothe
He kutte, for he wolde him lothe
Unto the poeple and make unable.
Bot he which is al merciable,
The bihe god, ordeigneth so,
That he withinne a time also,
Whan he was strengest in his ire,
Was schoven out of his empire.

Tiberius the pouer hadde,
And Rome after his will he ladde,
And for Leonce in such a wise
Ordeigneth, that he tok juise
Of nase and lippes bothe tuo,
For that he dede an other so,
Which more worthi was than he.

Lo, which a fall hath c्रualte,
And Pite was set up ayein :
For after that the bokes sein,
Therbellis king of Bulgarie
With helpe of his chivalerie
Justinian hath unprisoned
And to thempire ayein coroned.

[CRUELTY OF
SICULUS.]

Hic loquitur vriterius
de crudelitate Siculi
tiranni, necnon et de
Berillo eiusdem Consiliario, qui ad tor-
mentum populi quen-
dam taurum enem
tirannica conjectura
fabricari constituit; in
quo tamen ipse prior,
proprio crimine illud
exigente, vsque ad sui
interitus expiracio-
nen iudicialiter tor-
quebatur.

In a Cronique I finde also
Of Siculus, which was ek so
A cruel king lich the tempeste, P. iii. 203
The whom no Pite myhte areste,—
He was the ferste, as bokes seie,
Upon the See which fond Galeie
And let hem make for the werre,—
As he which al was out of herre
Fro Pite and misericorde ; 3300
For thereto couthe he noght acorde,
Bot whom he myhte slen, he slouh,
And therof was he glad ynouh.

3274 margin in exemplum S . . . Δ 3276 al is SAdBT is Δ
3279 of his ire Δ in his A in hie M margin in om. BT
3298 To whom AM . . . B₂, Ad Inne whom W hom Δ
margin tiranni om. A . . . B₂

He hadde of conseil manyon,
 Among the whiche ther was on,
 Be name which Berillus hihte ;
 And he bethoghte him hou he myhte
 Unto the tirant do likinge,
 And of his oghne ymaginynge
 Let forge and make a Bole of bras,
 And on the side cast ther was
 A Dore, wher a man mai inne,
 Whan he his peine schal beginne
 Thurgh fyr, which that men putten under.

3310

And al this dede he for a wonder,
 That whanne a man for peine cride,
 The Bole of bras, which gapeth wyde,
 It scholde seme as thogh it were
 A belwinge in a mannes Ere,
 And noght the criinge of a man.
 Bot he which alle sleitures can,
 The devel, that lith in helle fast,
 Him that this caste hath overcast,
 That for a trespas which he dede
 He was putt in the same stede,
 And was himself the ferste of alle
 Which was into that peine falle
 That he for othre men ordeigneth ;
 Ther was noman which him compleigneth.

P. iii. 204

3320

Of tirannie and crualte
 Be this ensample a king mai se,
 Himself and ek his conseil bothe,
 Hou thei ben to mankinde lothe
 And to the god abhominal.
 Ensamples that ben concordable
 I finde of othre Princes mo,
 As thou schalt hiere, of time go.

3330

The grete tirant Dionys,
 Which mannes lif sette of no pris,

3326 this caste] it cast B is cast Ad, H₃ þis made A . . . B₂
 3330 vnto AdBT to Δ 3332 which] þat AM . . . B₂ 3338
 couenable AM . . . R coueable L couable B₂ (C defect.) 3340 ago
 (a go) H₁F, BΔ, WH₃ 3342 of] at A . . . B₂ om. W

[CRUELTY OF
SICULUS.]

CONFESSIO AMANTIS

[DIONYSIUS AND HIS
HORSES.]

Nota hic de Dionisio tiranno, qui mire crudelitatis seueritate eciam hospites suos ad deuorandum equis suis tribuit: cui Hercules tandem superueniens victimum impium in impietate sua pari morte conclusit.

Unto his hors fulofte he yaf
The men in stede of corn and chaf,
So that the hors of thilke stod
Devoureden the mennes blod ;
Til fortune ate laste cam,
That Hercules him overcam,
And he riht in the same wise
Of this tirant tok the juise :
As he til othre men hath do,
The same deth he deide also,
That no Pite him hath socoured,
Til he was of hise hors devoured.

3350

(355°*)

[LICHAON.]

Nota hic de consili Lichaontis tirania, qui carnes hominum hominibus in suo hospicio ad vescendum dedit; cuius formam condicioni similem Iupiter coequans ipsum in lupum transformauit.

Of Lichaon also I finde
Hou he ayen the lawe of kinde
Hise hostes slouh, and into mete
He made her bodies to ben ete
With othre men withinne his hous.
Bot Jupiter the glorious,
Which was commooved of this thing
Vengeance upon this cruel king
So tok, that he fro mannes forme
Into a wolf him let transforme:
And thus the crualte was kidd,
Which of long time he hadde hidd;
A wolf he was thanne openly,
The whos nature privly
He hadde in his condicion.

P. iii. 205

- 3360

And unto this conclusioun,
That tirannie is to despise,
I finde ensample in sondri wise,
And nameliche of hem fulofte,
The whom fortune hath set aloste
Upon the werres forto winne.
Bot hou so that the wrong beginne
Of tirannie, it mai noght laste,
Bot such as thei don ate laste
To othre men, such on hem falleth ;
For ayein suche Pite calleth

3370

3380

Vengance to the god above.
 For who that hath no tender love
 In savinge of a mannes lif,
 He schal be founde so gultif,
 That whanne he wolde mercy crave
 In time of nede, he schal non have.

Of the natures this I finde, P. iii. 206
 The fierce Leon in his kinde,
 Which goth rampende after his preie,
 If he a man finde in his weie,
 He wole him slen, if he withstonde.
 Bot if the man coude understande
 To falle anon before his face
 In signe of mercy and of grace,
 The Leon schal of his nature
 Restreigne his ire in such mesure,
 As thogh it were a beste tamed,
 And torne awey halfvinge aschamed,
 That he the man schal nothing grieve.
 Hou scholde than a Prince achieve 3390
 The worldes grace, if that he wolde
 Destruie a man whanne he is yolde (3600*)
 And stant upon his mercy al?
 Bot forto speke in special,
 Ther have be suche and yit ther be
 Tirantz, whos hertes no pite
 Mai to no point of mercy plie,
 That thei upon her tirannie
 Ne gladen hem the men to sle;
 And as the rages of the See 3400
 Ben unpitous in the tempeste,
 Riht so mai no Pite areste
 Of cruelte the gret oulfrage,
 Which the tirant in his corage
 Engendred hath: wheroft I finde
 A tale, which comth nou to mynde.

I rede in olde bokes thus :

P. iii. 207

[NOBLENESSE OF THE
LION.]

Nota qualiter Leo
hominibus stratis par-
cit.

3387 nature þis AdBT natures þus AM . . . B₂
 AM . . . B₂ 3412 areste] haue reste AM

3397 i tamed

CONFESSIO AMANTIS

[SPERTACHUS AND
THAMARIS.]

Hic loquitur preci-
pue contra tirannos
illos qui, cum in bello
vincere possunt, hu-
mani sanguinis effusi-
one saturari nequint.
Et narratin exemplum
de quodam Persarum
Rege, cuius nomen
Spertachus erat, qui
pre ceteris tunc in
Oriente bellicosus et
victoriosus, quo scun-
que gladio vincere
poterat, absque pietate
interfici constituit.
Set tandem sub manu
Thamaris Marsgeta-
rum Regine in bello
captus, quod a diu
quesivit, seueritatem
pro seueritate finaliter
inuenit. Nam et ipsa
quoddam vas de san-
guine Persarum ple-
num ante se afferri
decreuit, in quo caput
tiranni vsque ad mor-
tem mergens dixit:
'O tirannorum crude-
lissime, semper esuri-
ens sanguinem sitisti:
ecce iam ad saturita-
tem sanguinem bibe.'

Ther was a Duk, which Spertachus
Men clepe, and was a werreior,
A cruel man, a conquerour 3420
With strong pouer the which he ladde.
For this condicion he hadde,
That where him hapneth the victoire,
His lust and al his moste gloire
Was forto sle and noght to save:
Of rancoun wolde he no good have
For savinge of a mannes lif,
Bot al goth to the swerd and knyf,
So lief him was the mannes blod.
And natholes yit thus it stod, 3430
So as fortune aboute wente,
He fell riht heir as be descente
To Perse, and was coroned king.
And whan the worshipe of this thing
Was falle, and he was king of Perse,
If that thei weren ferst diverse,
The tirannies whiche he wroghte,
A thousandfold welmore he soghte
Thanne afterward to do malice.
The god vengeance ayein the vice 3440
Hath schape: for upon a tyde,
Whan he was heihest in his Pride,
In his rancour and in his hete
Ayein the queene of Marsagete,
Which Thameris that time hihte,
He made werre al that he myhte:
And sche, which wolde hir lond defende, P. iii. 208
Hir oghne Sone ayein him sende,
Which the defence hath undertake.
Bot he desconfit was and take; 3450
And whan this king him hadde in honde,
He wol no mercy understande, (3650*)
Bot dede him slen in his presence.

3420 margin precipue om. A . . . B₂ 3423 hapned XERCB₂
papned L 3429 to mannes b. AM . . . B₂ 3432 as he by sente A
as by sente M alle by dissent W 3436 margin offerre A . . . B₂
(offerri G, W) 3440 Til god S . . . △ 3448 His AM

The tidinge of this violence
Whan it cam to the moder Ere,
Sche sende anon ay wydewhere
To suche frendes as sche hadde,
A gret pouer til that sche ladde.
In sondri wise and tho sche caste
Hou sche this king mai overcaste ;
And ate laste acorded was,
That in the danger of a pass,
Thurgh which this tirant scholde passe,
Sche schop his pouer to compasse
With strengthe of men be such a weie
That he schal noght eschape aweie.
And whan sche hadde thus ordeigned,
Sche hath hir oghne bodi feigned,
For feere as thogh sche wolde flee
Out of hir lond : and whan that he
Hath herd hou that this ladi fledde,
So faste after the chace he spedde,
That he was founde out of array.
For it betidde upon a day,
Into the pas whanne he was falle,
Thembuisschementz tobrieken alle
And him beclipte on every side, . P.
That fle ne myhte he noght aside :
So that ther weren dede and take
Tuo hundred thousand for his sake,
That weren with him of his host.
And thus was leid the grete bost
Of him and of his tirannie :
It halp no mercy forto crie
To him which whilom dede non ;
For he unto the queene anon
Was broght, and whan that sche him si
This word sche spak and seide on hih :
'O man, which out of mannes kinde

[SPERTACHUS AND
THAMARIS.]

3460

3470

P. iii. 209

3480

3454 dydinge AM 3464 hir(e) power H₁, BTΔ, W ouerpassē
AM 3465 With] By AM . . . B₂ 3476 tobrieken S, F
tobreken (to breken) AJC, B 3483 of *omi*. AM . . . 3484 no] not
(noght) AM . . . B₂ (*except E*)

[SPERTACHUS AND
THAMARIS.]

Reson of man hast left behinde
And lived worse than a beste,
Whom Pite myhte noght areste,
The mannes blod to schede and spille
Thou haddest nevere yit thi fille.
Bot nou the laste time is come,
That thi malice is overcome :
As thou til othre men hast do,
Nou schal be do to thee riht so.'
Tho bad this ladi that men scholde
A vessel bringe, in which sche wolde 3500
Se the vengance of his juise,
Which sche began anon devise ; (3700*)
And tok the Princes whiche he ladde,
Be whom his chief conseil he hadde,
And whil hem lasteth eny breth,
Sche made hem blede to the deth
Into the vessel wher it stod : P. iii. 210
And whan it was fulfilde of blod,
Sche caste this tirant therinne,
And seide him, 'Lo, thus myght thou wynne 3510
The lustes of thin appetit.
In blod was whilom thi delit,
Nou schalt thou dricken al thi fille.'
And thus onliche of goddes wille,
He which that wolde himselfe strange
To Pite, fond mercy so strange,
That he withoute grace is lore.
So may it schewe wel therfore
That cruelte hath no good ende ;
Bot Pite, hou so that it wende, 3520
Makth that the god is merciable,
If ther be cause resonable
Why that a king schal be pitous.
Bot elles, if he be doubtous
To selen in cause of rihtwisnesse,
It mai be said no Pitousnesse,
Bot it is Pusillamite.

3505 f. him . . . him AdBT, W 3510 him *om.* AM . . . B₂, Δ
3523 Why] Wib AdBT

Which every Prince scholde flee.
 For if Pite mesure excede,
 Kinghode may noght wel procede
 To do justice upon the riht :
 For it belongeth to a knyht
 Als gladly forto fihte as reste,
 To sette his liege poeple in reste,
 Whan that the werre upon hem falleth ;
 For thanne he mote, as it befalleth,
 Of his knyhhode as a Leon
 Be to the poeple a champioun
 Withouten eny Pite feigned.
 For if manhode be restreigned,
 Or be it pes or be it werre,
 Justice goth al out of herre,
 So that knyhhode is set behinde.
 Of Aristotes lore I finde,
 A king schal make good visage,
 That noman knowe of his corage
 Bot al honour and worthinesse :
 For if a king schal upon gesse
 Withoute verrai cause drede,
 He mai be lich to that I rede ;
 And thogh that it be lich a fable,
 Thensample is good and resonable.

3530

P. iii. 211

3540

3550

(3750*)

As it be olde daies fell,
 I rede whilom that an hell
 Up in the londes of Archade
 A wonder dredful noise made ;
 For so it fell that ilke day,
 This hell on his childinge lay,
 And whan the throwes on him come,
 His noise lich the day of dome
 Was ferfull in a mannes thought
 Of thing which that thei sihe noght,
 Bot wel thei herden al aboute
 The noise, of which thei were in doute,

3560

[THE MOUNTAIN AND
THE MOUSE.]

Hic loquitur secundum Philosophum,
 dicens quod sicut non
 decet Principes tiranica
 impetuositate esse crudeles, ita nec
 decet timorosa pusillanimitate esse vecordes.

3530 Knighthode R, B, W 3551 Þogh it be lich to a fable A
 þoght it be lich a fable M 3556 And wonder dredful noise it made
 AdBT

[MERCY MUST BE
WITHOUT WEAKNESS.]

CONFESSIO AMANTIS

[THE MOUNTAIN AND
THE MOUSE.]

As thei that wenden to be lore
Of thing which thanne was unbore.
The nerr this hell was upon chance P. iii. 212
To taken his deliverance,
The more unbuxomliche he cride ;
And every man was fledd aside, 3570
For drede and lefte his oghne hous :
And ate laste it was a Mous,
The which was bore and to norrice
Betake ; and tho thei hield hem nyce,
For thei withoute cause dradde.

Thus if a king his herte ladde
With every thing that he schal hiere,
Fulofte he scholde change his chiere
And upon fantasie drede,
Whan that ther is no cause of drede. 3580

Orace to his Prince tolde,
That him were levere that he wolde
Upon knithode Achillem suie
In time of werre, thanne eschuie,
So as Tersites dede at Troie.
Achilles al his hole joie
Sette upon Armes forto fihte ;
Tersites soghte al that he myhte
Unarmed forto stonde in reste :
Bot of the tuo it was the beste 3590
That Achilles upon the nede
Hath do, wherof his knythlihiede
Is yit comended overal.

Salomon. Tempus
belli, tempus pacis.

King Salomon in special
Seith, as ther is a time of pes,
So is a time natheles
Of werre, in which a Prince algate P. iii. 213
Schal for the comun riht debate
And for his oghne worschipe eke.
Bot it behoveth noght to seke 3600

3574 hield (heeld) A, S, F heelde (helde) C, B helden J
3575 causa F 3589 and reste AM . . . B₂ 3592 wher of þat
his knighthede H . . . B₂ wher of his knythhede AM, AdΔ, H₂
(knythlihiede F)

Only the were for worschipe,
 Bot to the riht of his lordschipe,
 Which he is holde to defende,
 Mote every worthi Prince entendre.
 Betwen the simplesce of Pite
 And the folhaste of crualte,
 Wher stant the verray hardiesce,
 Ther mote a king his herte adresce,
 Whanne it is time to forsake,
 And whan time is also to take 3610
 The dedly werres upon honde,
 That he schal for no drede wonde,
 If rihtwisnesse be withal.
 For god is mynty overal
 To forthren every mannes trowthe,
 Bot it be thurgh his oghne slowthe ;
 And namely the kinges nede
 It mai noght faile forto spedre,
 For he stant one for hem alle ;
 So mote it wel the betre falle 3620
 And wel the more god favoureth,
 Whan he the comun riht socoureth.
 And forto se the sothe in dede,
 Behold the bible and thou myht rede
 Of grete ensamples manyon,
 Wheroft that I wol tellen on.

Upon a time as it befell,
 Ayein Judee and Irahel
 Whan sondri kinges come were
 In pourpos to destruie there
 The poeple which god kepte tho,—
 And stod in thilke daies so,
 That Gedeon, which scholde lede
 The goddes folk, tok him to rede,
 And sende in al the lond aboute,
 Til he assembled hath a route
 With thritti thousandd of defence,

3607 hardinesse R, AdBTΔ, W 3615 forþere, forþer)
 AM . . . B₂ (forþe X) 3628 Irahel (Israel) J, S, F rest Israel

[THERE IS A TIME
FOR WAR.]

(3800*)

Nota qualiter inter
duo extrema consistit
virtus.

3610

3620

P. iii. 214 [STORY OF GIDEON.]

3630 Hic dicit quod Prin-
ceps iusticie causa
bellum nullo modo
timere debet. Et
narrat qualiter dux
Gedeon cum solis
tricentis viris quin-
que Reges, scilicet
Madianitarum, Ama-
lechitarum, Amonita-
rum, Amoreorum et

CONFESSIO AMANTIS

[STORY OF GIDEON.]

Iebuseorum, cum eorum exercitu, qui ad lxxxxt^{ta} Milia numeratus est, gracia coope- rante diuina, victori- ose in fugam conuer- tit.

To fihte and make resistance
Ayein the whiche hem wolde assaille :

And natheles that o bataille 3640

Of thre that weren enemys

Was double mor than was al his ;

Wheroft that Gedeon him dradde,

That he so litel poeple hadde.

Bot he which alle thing mai helpe,

Wher that ther lacketh mannes helpe,

To Gedeon his Angel sente,

And bad, er that he forther wente,

Al openly that he do crie

That every man in his partie 3650

Which wolde after his oghne wille

In his delice abide stille

(3850*)

At hom in eny maner wise,

For pourchas or for covoitise,

For lust of love or lacke of herte,

He scholde noght aboute sterte,

Bot holde him stille at hom in pes : P. iii. 215

Wheroft upon the morwe he les

Wel twenty thousand men and mo,

The whiche after the cri ben go. 3660

Thus was with him bot only left

The thridde part, and yit god eft

His Angel sende and seide this

To Gedeon : 'If it so is

That I thin help schal undertake,

Thou schalt yit lasse poeple take,

Be whom mi will is that thou spedē.

Forthi tomorwe tak good hiede,

Unto the flod whan ye be come,

What man that hath the water nome 3670

Up in his hond and lapeth so,

To thi part ches out alle tho ;

And him which wery is to swinke,

Upon his wombe and lith to drinke,

3639 hem L, S . . . A he A . . . CB₂, A, FWK Magd
3641 thre] these W 3652 delit(e) Hi . . . B₂, W 3672
out om. AdBT

Forsak and put hem alle aweie.
For I am myhti alle weie,
Wher as me list myn help to schewe
In goode men, thogh thei ben fewe.'

[STORY OF GIDEON.]

This Gedeon awaiteth wel,
Upon the morwe and everydel,
As god him bad, riht so he dede.
And thus ther leften in that stede
With him thre hundred and nomo,
The remenant was al ago :
Wheroft Gedeon merveileth,
And therupon with god conseileth,
Pleignende as ferforth as he dar.

3680

P. iii. 216

And god, which wolde he were war
That he schal spedē upon his riht,
Hath bede him go the same nyght
And take a man with him, to hiere
What schal be spoke in his matere
Among the hethen enimis ;
So mai he be the more wys,
What afterward him schal befallē.

3690

This Gedeon amonges alle
Phara, to whom he triste most,
Be nyhte tok toward thilke host,
Which logged was in a valleie,
To hiere what thei wolden seie ;
Upon his fot and as he ferde,
Tuo Sarazins spekende he herde.
Quod on, 'Ared mi swene ariht,
Which I mette in mi slep to nyght.

3700

(3900*)

Me thoghte I sih a barli cake,
Which fro the Hull his weie hath take,
And cam rollende doun at ones ;
And as it were for the nones,
Forth in his cours so as it ran,
The kinges tente of Madian,

3710

3677 my lust AM 3683 nomo JC, S, F no mo(o) A, B
3688 which] jat AM . . . B₂ 3689 scholde AdBT 3692 his]
jis AM . . . B₂, AdBTΔ, Magd 3701 he ferde] aferde AM
3704 slep] sweuen(e) AM . . . L (slep G)

CONFESSIO AMANTIS

[STORY OF GIDEON.]

Of Amalech, of Amoreie,
 Of Amon and of Jebuseie,
 And many an other tente mo
 With gret noise, as me thoghte tho,
 It threw to grounde and overcaste,
 And al this host so sore agaste
 That I awok for pure drede.'

P. iii. 217

'This swewe can I wel arede,'
 Quod thother Sarazin anon :
 'The barli cake is Gedeon,
 Which fro the hell doun sodeinly
 Schal come and sette such ascry
 Upon the kinges and ous bothe,
 That it schal to ous alle lothe :
 For in such drede he schal ous bringe,
 That if we hadden flyht of wynge,
 The weie on fote in desespeir
 We scholden leve and flen in their,
 For ther schal nothing him withstonde.'

3720

Whan Gedeon hath understande
 This tale, he thonketh god of al,
 And priveliche ayein he stal,
 So that no lif him hath perceived.
 And thanne he hath fulli conceived
 That he schal sped ; and therupon
 The nyht suiendo he schop to gon
 This multitude to assaile.

3730

Nou schalt thou hiere a gret mervaile,
 With what voisdie that he wroghte.
 The litel poeple which he broghte,
 Was non of hem that he ne hath
 A pot of erthe, in which he tath
 A lyht brennende in a kressette,
 And ech of hem ek a trompette
 Bar in his other hond beside ;
 And thus upon the nyhtes tyde
 Duk Gedeon, whan it was derk,
 Ordeineth him unto his werk,

3740

P. iii. 218

3716 his host E, B, Magd 3727 despeir AJMH₁RLB₂,
 AdBTΔ, W 3728 schullen B 3748 his] pis H₁G, BΔ

And parteth thanne his folk in thre, [STORY OF GIDEON.]

And chargeth hem that thei ne fle, 3750

And tawhte hem hou they scholde ascrie

Alle in o vois per compaignie, (3950*)

And what word ek thei scholden speke,

And hou thei scholde here pottes breke

Echon with other, whan thei herde

That he himselfe ferst so ferde;

For whan thei come into the stede,

He bad hem do riht as he dede.

And thus stalkende forth a pas

This noble Duk, whan time was, 3760

His pot tobrik and loude ascride,

And tho thei breke on every side.

The trompe was noght forto seke;

He blew, and so thei blewen eke

With such a noise among hem alle,

As thogh the hevene scholde falle.

The hull unto here vois ansuerde,

This host in the valleie it herde,

And sih hou that the hell alyhte;

So what of hieringe and of sihte,

Thei cawhten such a sodein feere,

That non of hem belefte there:

The tentes hole thei forsoke,

That thei non other good ne toke,

Bot only with here bodi bare

Thei fledde, as doth the wylde Hare.

And evere upon the hull thei blewe, P. iii. 219

Til that thei sihe time, and knewe

That thei be fled upon the rage;

And whan thei wiste here avantage,

3770

Thei felle anon unto the chace.

Thus myht thou sen hou goddes grace

Unto the goode men availeth;

But elles ofte time it faileth

To suche as be noght wel disposed.

This tale nedeth noght be glosed,

3752 per] þe AdBT þair L 3763 forto] þo to AM B₂
to W 3773 hole J, S, F holly AC, B

CONFESSIO AMANTIS

[STORY OF GIDEON.]

For it is openliche schewed
 That god to hem that ben wel thewed
 Hath yove and granted the victoire :
 So that thensample of this histoire 3790
 Is good for every king to holde ;
 Ferst in himself that he beholde
 If he be good of his livinge,
 And that the folk which he schal bringe
 Be good also, for thanne he may
 Be glad of many a merie day,
 In what as evere he hath to done.
 For he which sit above the Mone
 And alle thing mai spille and spedē,
 In every cause, in every nede 3800
 His goode king so wel adresceth,
 That alle his fomen he represeth, (4000*)
 So that ther mai noman him dere ;
 And als so wel he can forbere,
 And soffre a wickid king to falle
 In hondes of his fomen alle.

[SAUL AND AGAG.]

Hic dicit quod vbi et quando causa et tempus requirunt, princeps illos sub potestate sua, quos iusticie aduersarios agnouerit, occidere de iure tenetur.' Et narrat in exemplum qualiter, pro eo quod Saul Regem Agag in bello deuictum iuxta Samuellis consilium occidere noluit, ipse diuino iudicio non solum a regno Israel priuatus, set et heredes sui pro perpetuo exhereditati sunt.

Nou furthermore if I schal sein P. iii. 220
 Of my matiere, and torne ayein
 To speke of justice and Pite
 After the reule of realte, 3810
 This mai a king wel understande,
 Knithode mot ben take on honde,
 Whan that it stant upon the nede :
 He schal no rihtful cause drede,
 Nomore of werre thanne of pes,
 If he wol stonde blameles ;
 For such a cause a king mai have
 That betre him is to sle than save,
 Wheroft thou myht ensample finde.
 The hihe makere of mankinde 3820
 Be Samuel to Saül bad,
 That he schal nothing ben adrad
 Ayein king Agag forto fihte ;

3797 what þat AM... B₂ 3800 in] and AM... RLB₂
 3819 myht (might) AC, B myhte (mihte) J, S, F

For this the godhede him behihte,
That Agag schal ben overcome :
And whan it is so ferforth come,
That Saül hath him desconfit,
The god bad make no respit,
That he ne scholde him slen anon.
Bot Saül let it overgon

[SAUL AND AGAG.]

3830

And dede noght the goddes heste :
For Agag made gret beheste
Of rancoun which he wolde yive,
King Saül soffreth him to live
And feigneth pite forth withal.
Bot he which seth and knoweth al,
The hihe god, of that he feigneth P. iii. 221
To Samuel upon him pleigneth,
And sende him word, for that he lefte
Of Agag that he ne berefte
The lif, he schal noght only dye
Himself, bot fro his regalie
He schal be put for everemo,
Noght he, bot ek his heir also,
That it schal nevere come ayein.

3840

Thus myht thou se the sothe plein,
That of tomoche and of tolyte
Upon the Princes stant the wyte.
Bot evere it was a kinges riht
To do the dedes of a knyght ;
For in the handes of a king
The deth and lif is al o thing
After the lawes of justice.
To slen it is a dedly vice,
Bot if a man the deth deserve ;
And if a king the lif preserve
Of him which oghte forto dye,
He suith noght thensamplerie
Which in the bible is evident :
Hou David in his testament,
Whan he no lengere myhte live,
Unto his Sone in charge hath yive

[DAVID AND JOAB.]

Hic narrat vterius
super eodem, qualiter
Dauid in extremis ius-
ticie causa vt Ioab
occideretur absque vl-
la remissione filio suo
Salomoni iniunxit.

3850 (4050*)

3860

3854 flen (fle) SΔ

3861 non F

CONFESSIO AMANTIS

[DAVID AND JOAB.]

That he Joab schal selen algate;
 And whan David was gon his gate,
 The yonge wise Salomon
 His fader heste dede anon,
 And slouh Joab in such a wise, P. iii. 222
 That thei that herden the juise
 Evere after dradden him the more,
 And god was ek wel paid therfore,
 That he so wolde his herte plye
 The lawes forto justefie.

And yit he kepte forth withal
 Pite, so as a Prince schal,
 That he no tirannie wroghte;
 He fond the wisdom which he soghte,
 And was so rihtful natheles,
 That al his lif he stod in pes,
 That he no dedly werres hadde,
 For every man his wisdom dradde. 3880
 And as he was himselfe wys,
 Riht so the worthi men of pris
 He hath of his conseil withholde;
 For that is every Prince holde,
 To make of suche his retenue
 Whiche wise ben, and to remue
 The foles: for ther is nothing
 Which mai be betre aboute a king,
 Than conseil, which is the substance
 Of all a kinges governance. 3890

[SOLOMON'S WISDOM.]

Hic dicit quod populum sibi commissum bene regere super omnia Principi laudabilius est. Et narrat in exemplum qualiter, pro eo quod Salomon, ut populum bene regeret, ab altissimo sapienciam specialius postulauit, omnia bona pariter cum illa sibi

In Salomon a man mai see
 What thing of most necessite
 Unto a worthi king belongeth.
 Whan he his kingdom underfongeth,
 God bad him chese what he wolde,
 And seide him that he have scholde
 What he wolde axe, as of o thing. P. iii. 223
 And he, which was a newe king,
 Forth therupon his bone preide
 To god, and in this wise he seide:
 'O king, be whom that I schal regne, 3900

Yif me wisdom, that I my regne,
 Forth with thi poeple which I have,
 To thin honour mai kepe and save.
 Whan Salomon his bone hath taxed,
 The god of that which he hath axed
 Was riht wel paid, and granteth sone
 Noght al only that he his bone
 Schal have of that, bot of richesse,
 Of hele, of pes, of hih noblesse,
 Forth with wisdom at his axinges,
 Which stant above alle othre thinges.

(4100*) [SOLOMON'S WISDOM.]
 habundancius aduenere-
 runt.

Bot what king wole his regne save,
 Ferst him behoveth forto have
 After the god and his believe
 Such conseil which is to believe,
 Fulfilld of trouthe and rihtwisnesse :
 Bot above alle in his noblesse
 Between the reddour and pite
 A king schal do such equite
 And sette the balance in evene,
 So that the hihe god in hevene
 And al the poeple of his nobleie
 Loange unto his name seie.
 For most above all erthli good,
 Wher that a king himself is good
 It helpeth, for in other weie

3910

Hic dicit secundum
 Salomonem, quod re-
 gie maiestatis imperi-
 um ante omnia sano
 consilio dirigendum
 est.

If so be that a king forsuie,
 Fulofte er this it hath be sein,
 The comun poeple is overlein
 And hath the kinges Senne aboght,
 Al thogh the poeple agulte noght.
 Of that the king his god misserveth,
 The poeple takth that he descerveth
 Hier in this world, bot elleswhere
 I not hou it schal stonde there.
 Forthi good is a king to triste
 Ferst to himself, as he ne wiste
 Non other help bot god alone ;

P. iii. 224

Quicquid delirant
 reges, plectuntur A-
 3930 chiui.

3902 I my regne] I may regne C, W I regne AdT in my regne
 HE in me regne XRLB^a 3903 thi] ye AMC

So schal the reule of his persone
Withinne himself thurgh providence
Ben of the betre conscience.
And forto finde ensample of this,
A tale I rede, and soth it is.

3940

[THE COURTIERS AND
THE FOOL.]

Hic de Lucio Imperatore exemplum ponit, qualiter Princeps sui nominis famam a secretis consiliariis sapienter inuestigare debet; et si quid in eas inistrum inuenierit, prouisa discrecione ad dexteram conuertat.

In a Cronique it telleth thus :
The king of Rome Lucius
Withinne his chambre upon a nyght
The Steward of his hous, a knyht,
Forth with his Chamberlein also,
To conseil hadde bothe tuo,
And stoden be the Chiminee
Togedre spekende alle thre.
And happeth that the kinges fol
Sat be the fyr upon a stol,
As he that with his babil pleide,
Bot yit he herde al that thei seide,
And therof token thei non hiede.
The king hem axeth what to rede
Of such matiere as cam to mouthe,
And thei him tolden as thei couthe.
Whan al was spoke of that thei mente,
The king with al his hole entente
Thanne ate laste hem axeth this,
What king men tellen that he is :
Among the folk touchende his name,
Or be it pris, or be it blame,
Riht after that thei herden sein,
He bad hem forto telle it plein,
That thei no point of soth forbere,
Be thilke feith that thei him bere.

3950
(4150*)

P. iii. 225

The Steward ferst upon this thing
Yaf his ansuere unto the king
And thoghte glose in this matiere,
And seide, als fer as he can hiere,
His name is good and honourable :
Thus was the Steward favorable,
That he the trouthe plein ne tolde.
The king thanne axeth, as he scholde,

3960

The Chamberlein of his avis.

And he, that was soubtil and wys,
And somdiel thoghte upon his feith,
Him tolde hou al the poeple seith
That if his conseil were trewe,
Thei wiste thanne wel and knewe
That of himself he scholde be
A worthi king in his degré :
And thus the conseil he accuseth
In partie, and the king excuseth.

The fol, which herde of al the cas
That time, as goddes wille was,
Sih that thei seiden noght ynowh,
And hem to skorne bothe lowh,
And to the king he seide tho :
'Sire king, if that it were so,
Of wisdom in thin oghne mod
That thou thiselven were good,
Thi conseil scholde noght be badde.'
The king therof merveille hadde,
Whan that a fol so wisly spak,
And of himself fond out the lack
Withinne his oghne conscience :
And thus the foles evidence,
Which was of goddes grace inspired,
Makth that good conseil was desired.
He putte awey the vicious
And tok to him the vertuous ;
The wrongful lawes ben amended,
The londes good is wel despended,
The poeple was nomore oppressed,
And thus stod every thing redressed.

For where a king is propre wys,

And hath suche as himselfen is

Of his conseil, it mai noght faile

That every thing ne schal availe :

The vices thanne gon aweie,

And every vertu holt his weie ;

3984 wel þanne AMH₁, AdΔ wel than al W 3989 al of þis BT
of al þis Ad al this W 3990 What tyme B 4004 that] þe AdBT

[THE COURTIERS AND
THE FOOL.]

3980

P. iii. 226

3990

4000

(4200*)

4010

CONFESSIO AMANTIS

[THE COURTIERS AND
THE FOOL.]

Wherof the hihe god is plesed,
And al the londes folk is esed.
For if the comun poeple crie,
And thanne a king list noght to plie
To hierie what the clamour wolde, 4020
And otherwise thanne he scholde
Desdeigneth forto don hem grace,
It hath be sen in many place,
Ther hath befalle gret contraire;
And that I finde of ensamplaire.

P. iii. 227

[FOLLY OF
REHOBOAM.]

Hic dicit quod Seniores magis experti ad Principis consilium admittendi pocius existunt. Et narrat qualiter, pro eo quod Roboas Salomonis filius et heres senium sermonibus renuncians dicta iuuenum pre-elegit, de xii. tribubus Israel a dominio suo x. penitus amisit, et sic cum duabus tantummodo illusus postea regnauit.

After the deth of Salomon,
Whan thilke wise king was gon,
And Roboas in his persone
Receive scholde the corone, 4030
The poeple upon a Parlement
Avised were of on assent,
And alle unto the king thei preiden,
With comun vois and thus thei seiden:

'Oure liege lord, we thee beseche
That thou receive oure humble speche
And grante ous that which reson wile,
Or of thi grace or of thi skile.

Thi fader, whil he was alyve
And myhte bothe grante and pryve, 4040
Upon the werkes whiche he hadde
The comun poeple streite ladde:
Whan he the temple made newe,
Thing which men nevere afore knewe
He broghte up thanne of his taillage,
And al was under the visage
Of werkes whiche he made tho. P. iii. 228

Bot nou it is befalle so,
That al is mad, riht as he seide,
And he was riche whan he deide; 4050
So that it is no maner nede,
If thou therof wolt taken hiede,

(4250*)

4020 thanne] þat A . . . B₂ 4031 þe parlement AM 4037
which þat H₁ . . . B₂, BT, W þat Ad 4044 to fore (tosome)
AM . . . B₂, W

To pilen of the poeple more,
 Which long time hath be grieved sore.
 And in this wise as we thee seie,
 With tendre herte we thee preie
 That thou relesse thilke dette,
 Which upon ous thi fader sette.
 And if thee like to don so,
 We ben thi men for everemo,
 To gon and comen at thin heste.'

[FOLLY OF
REHOBOAM.]

4060

The king, which herde this requeste,
 Seith that he wole ben avised,
 And hath therof a time assised ;
 And in the while as he him thoghte
 Upon this thing, conseil he soghte.
 And ferst the wise knyghtes olde,
 To whom that he his tale tolde,
 Conseilen him in this manere ;
 That he with love and with glad chiere
 Foryive and grante al that is axed
 Of that his fader hadde taxed ;
 For so he mai his regne achieve
 With thing which schal him litel grieve.

De consilio Senium.

4070

The king hem herde and overpasseth,
 And with these othre his wit compasseth,
 That yonge were and nothing wise. P. iii. 229
 And thei these olde men despise,
 And seiden : 'Sire, it schal be schame
 For evere unto thi worthi name,
 If thou ne kepe noght the riht,
 Whil thou art in thi yonge myht,
 Which that thin olde fader gat.
 Bot seie unto the poeple plat,
 That whil thou livest in thi lond,
 The leste finger of thin hond
 It schal be strengere overal
 Than was thi fadres bodi al.
 And this also schal be thi tale,
 If he hem smot with roddes smale,
 With Scorpions thou schalt hem smyte ;

De consilio iuu-
num.

4080

4081 þi (þy) right MH:L, BΔ 4091 him AM

4090

CONFESSIO AMANTIS

[FOLLY OF
REHOBOAM.]

And wher thi fader tok a lyte,
 Thou thenkst to take mochel more.
 Thus schalt thou make hem drede sore
 The grete herte of thi corage,
 So forto holde hem in servage,

This yonge king him hath conformed
 To don as he was last enformed,
 Which was to him his undoinge :

For whan it cam to the speking,
 He hath the yonge conseil holde,
 That he the same wordes tolde
 Of al the poeple in audience ;
 And whan thei herden the sentence
 Of his malice and the manace,
 Anon tofore his oghne face

Thei have him oultreli refused
 And with ful gret reproef accused.

So thei begunne forto rave,
 That he was fain himself to save ;
 For as the wilde wode rage
 Of wyndes makth the See salvage,
 And that was calm bringth into wawe,
 So for defalte of grace and lawe
 This poeple is stered al at ones
 And forth thei gon out of hise wones ;

So that of the lignages tuelve
 Tuo tribes only be hemselfe
 With him abiden and nomo :

So were thei for everemo
 Of no retorn withoute espeir
 Departed fro the rihtfull heir.

Al Irahel with comun vois
 A king upon here oghne chois
 Among hemself anon thei make,
 And have here yonge lord forsake ;
 A povere knyht Jeroboas
 Thei toke, and lefte Roboas,

4100

(4300*)

P. iii. 230

4110

4120

4092 a lyte S alyte (elite) AJC, B, F 4093 Jenkest take B
 4115 is om. FWK 4123 Al Irahel (Israel) J, S, FK Al Israel
 (Israel &c.) AM... Bz, W Of Israel G, AdBT

Which rihtfull heir was be descente.

Lo, thus the yonge cause wente :

4130

[FOLLY OF
REHOBOAM.]

For that the conseil was noght good,

The regne fro the rihtfull blod

Evere afterward divided was.

So mai it proven be this cas

That yong conseil, which is to warm,

Er men be war doth ofte harm.

Old age for the conseil serveth,

P. iii. 231

And lusti youthe his thonk deserveth

Upon the travail which he doth ;

And bothe, forto seie a soth,

4140

Be sondri cause forto have,

If that he wole his regne save,

A king behoveth every day.

That on can and that other mai,

Be so the king hem bothe reule,

For elles al goth out of reule.

And upon this matiere also

A question betwen the tuo

Thus writen in a bok I fond ;

Wher it be betre for the lond

A king himselfe to be wys,

And so to bere his oghne pris,

And that his consail be noght good,

Or other wise if it so stod,

A king if he be vicious

And his conseil be vertuous.

It is ansuerd in such a wise,

That betre it is that thei be wise

Be whom that the conseil schal gon,

For thei be manye, and he is on ;

4160

And rathere schal an one man

With fals conseil, for oght he can,

From his wisdom be mad to falle,

Thanne he al one scholde hem alle

Fro vices into vertu change,

For that is wel the more strange.

[WISDOM IN A KING'S
COUNCIL.]

Nota questionem
cuiusdam Philosophi,
4150 vtrum regno conuenientius foret principem
cum malo consilio optare sapientem, quam
(4350*) cum sano consilio ipsum eligere insipientem.

4160 is on] but oon (on &c.) AM . . . B₂ 4161 oonly (only)AM . . . B₂

CONFESSIO AMANTIS

Forthi the lond mai wel be glad,
Whos king with good conseil is lad,
Which set him unto rihtwisnesse,
So that his hihe worthinesse
Betwen the reddour and Pite
Doth mercy forth with equite.
A king is holden overal
To Pite, bot in special
To hem wher he is most beholde;
Thei scholde his Pite most beholde
That ben the Lieges of his lond,
For thei ben evere under his hond
After the goddes ordinaunce
To stonde upon his governance.

Nota adhuc preci-
pue de principis erga
suos subditos debita
pietate. Legiturenum
qualiter Anthonius a
Cipione exemplifica-
tus dixit, quod mallet
vnum de populo sibi
commissos virum salua-
re, quam centum ex
hostibus alienigenis
in bello perdere.

4170
Of themperour Anthonius
I finde hou that he seide thus,
That levere him were forto save
Oon of his lieges than to have
Of enimis a thousand dede.
And this he lernede, as I rede,
Of Cipio, which hadde be
Consul of Rome. And thus to se
Diverse ensamples hou thei stonde,
A king which hath the charge on honde 4180
The comun poeple to governe,
If that he wole, he mai wel lerne.
Is non so good to the plesance
Of god, as is good governance;
And every governance is due
To Pite; thus I mai argue
That Pite is the foundement 4190
Of every kinges regiment,
If it be medled with justice.
Thei tuo remuen alle vice,
And ben of vertu most vailable
To make a kinges regne stable. 4200
Lo, thus the foure pointz tofore,
In governance as thei ben bore,

P. iii. 232

P. iii. 233

4200

(4400*)

4174 bot] and AM . . . B₂ 4183 How him were leuere AdBT
4185 an hondred AM . . . B₂ 4186 þus AdBT, W 4194 good] god F

Of trouthe ferst and of largesse,
 Of Pite forth with rihtwisnesse,
 I have hem told ; and over this
 The fifte point, so as it is
 Set of the reule of Policie,
 Wherof a king schal modefie
 The fleisschly lustes of nature,
 Nou think I telle of such mesure,
 That bothe kinde schal be served
 And ek the lawe of god observed.

4210

- xi. *Corporis et mentis regem decet omnis honestas,*
Nominis ut famam nulla libido ruat.
Omne quod est hominis effeminat illa voluptas,
Sit nisi magnanimi cordis, ut obstet ei.

[THE FIFTH POINT OF
POLICY. CHASTITY.]

The Madle is mad for the femele,
 Bot where as on desireth fele,
 That nedeth noght be weie of kinde :
 For whan a man mai redy finde
 His oghne wif, what scholde he seche
 In strange places to beseche
 To borwe an other mannes plouh,
 Whan he hath geere good ynouh
 Affaited at his oghne heste,
 And is to him wel more honeste
 Than other thing which is unknowe ?
 Forthi scholde every good man knowe
 And thenke, hou that in mariage
 His trouthe plight lith in morgage,
 Which if he breke, it is falshode,
 And that discordeth to manhode,
 And namely toward the grete,
 Wherof the bokes alle trete ;
 So as the Philosophre techeth
 To Alisandre, and him betecheth
 The lore hou that he schal mesure
 His bodi, so that no mesure
 Of fleisshly lust he scholde excede.

P. iii. 234

Hic tractat secundum Aristotelem de quinta principum regiminis Policia, que Castitatem concernit, cuius honestas impudicicie motus obtemperans tam corporis quam anime mundiam specialius preseruat.

4230

4208 ferste (first &c.) AM . . . B₂ fist Ad 4212 þenk C, S, F
 þenke AJ, B 4222 good] at home S . . . Δ

CONFESSIO AMANTIS

[THE FIFTH POINT OF
POLICY. CHASTITY.]

And thus forth if I schal procede,
The fifte point, as I seide er,
Is chastete, which sielde wher
Comth nou adaias into place;
And natheles, bot it be grace
Above alle othre in special,
Is non that chaste mai ben all.
Bot yit a kinges hihe astat,
Which of his ordre as a prelat
Schal ben enoignt and seintefied,
He mot be more magnefied
For dignete of his corone,
Than scholde an other low persone,
Which is noght of so hih emprise.
Therfore a Prince him scholde avise, (4450*)
Er that he felle in such riote, P. iii. 235
And namely that he nassote
To change for the wommanhede
The worthinessse of his manhede.

4240

4250

(4450*)

P. iii. 235

4260

4270

Nota de doctrina
Aristotilis, qualiter
Princeps, vt animi sui
iocunditatem prouocet, mulieres formosas
crebre aspicere debet.
Caveat tamen, ne
mens voluptuosa tor-
pescens ex carnis fra-
gilitate in vicium di-
labatur.

Of Aristotle I have wel rad,
Hou he to Alisandre bad,
That forto gladen his corage
He schal beholde the visage
Of wommen, whan that thei ben faire.
Bot yit he set an essamplaire,
His bodi so to guide and reule,
That he ne passe noght the reule,
Wheroft he himself beguile.
For in the womman is no guile
Of that a man himself bewhapeth ;
Whan he his oghne wit bejapeth,
I can the wommen wel excuse :
Bot what man wole upon hem muse
After the fool impression
Of his ymagnacioun,
Withinne himself the fyf he bloweth,
Wheroft the womman nothing knoweth,

4239 firste (ferst &c.) H1 . . . B2, W fist(e) M, Ad
(hye) AJC, S, F hih B 4262 set A, S, F sette C, B
wommen AM . . . B2, W 4269 womman J, AdBT, W

4245 hihe

4266

So mai sche nothing be to wyte.
 For if a man himself excite
 To drenche, and wol it noght forbere,
 The water schal no blame bere.
 What mai the gold, thogh men coveite?
 If that a man wol love streite, 4280
 The womman hath him nothing bounde ;
 If he his oghne herte wounde,
 Sche mai noght lette the folie ; P. iii. 236
 And thogh so felle of compainie
 That he myht eny thing pourchace,
 Yit makth a man the ferste chace,
 The womman fleteth and he poursuieth :
 So that be weie of skile it suieth,
 The man is cause, hou so befalle,
 That he fulofte sithe is falle 4290
 Wher that he mai noght wel aryse.
 And natheles ful manye wise
 Befoled have hemself er this,
 As nou adaiers yit it is
 Among the men and evere was,
 The stronge is fieblest in this cas.
 It sit a man be weie of kinde
 To love, bot it is noght kinde
 A man for love his wit to lese :
 For if the Monthe of Juil schal frese 4300
 And that Decembre schal ben hot,
 The yeer mistorneth, wel I wot. (4500*)
 To sen a man fro his astat
 Thurgh his sotie effeminat,
 And leve that a man schal do,
 It is as Hose above, the Scho,
 To man which oghte noght ben used.
 Bot yit the world hath ofte accused
 Ful grete Princes of this dede,
 Hou thei for love hemself mislede, 4310
 Wherof manhode stod behinde,
 Of olde ensamples as I finde.

[THE FIFTH POINT OF
POLICY. CHASTITY.]

[EVIL EXAMPLE OF
SARDANAPALUS.]

Hic ponit exemplum qualiter, pro eo quod Sardana Pallus Assiriorum Princeps muliebri oblectamento effeminatus sue concupiscentie torporem quasi ex consuetudine adhibebat, a Barbaro Rege Medorum super hoc insidiante in sui feruoris maiori voluptate subitis mutacionibus extinctus est.

These olde gestes tellen thus,
That whilom Sardana Pallus,
Which hield al hol in his empire
The grete kingdom of Assire,
Was thurgh the slouthe of his corage
Falle into thilke syri rage
Of love, which the men assoteth,
Wheroft himself he so rioteth,
And wax so ferforth womannyssh,
That ayein kinde, as if a fissh
Abide wolde upon the lond,
In wommen such a lust he fond,
That he duelte evere in chambre stille,
And only wroghte after the wille
Of wommen, so as he was bede,
That selden whanne in other stede
If that he wolde wenden oute,
To sen hou that it stod aboue.
Bot ther he keste and there he pleide,
Thei tawhten him a Las to breide,
And weve a Pours, and to enfile
A Perle: and fell that ilke while,
On Barbarus the Prince of Mede
Sih hou this king in wommanhede
Was falle fro chivalerie,
And gat him help and compaignie,
And wroghte so, that ate laste
This king out of his regne he caste,
Which was undon for everemo:
And yit men speken of him so,
That it is schame forto hiere.

P. iii. 237

4320

4330

4340

P. iii. 238

[DAVID.]

Nota qualiter David amans mulieres propter hoc probitatem Armororum non minus excercuit.

Forthi to love is in manere.
King David hadde many a love,
Bot natheles alwey above
Knythode he kepte in such a wise,
That for no fleisslli covoitise

4314 Sardanapallus E, Δ, W 4316 *marg.* Sardanapallus ER, Δ, W
4317 *marg.* mulieri A . . . B₂ (*except E*) 4321 waxþ (waxeþ, wexeþ)
A . . . B₂, Δ, W 4322 *marg.* voluptati H₁ . . . B₂ 4331 þer as...
Jer as AM 4336 how þat þe king AMLB₂ how þe k. H₁ . . . C

Of lust to ligge in ladi armes
 He lefte noght the lust of armes.
 For where a Prince hise lustes suieh,
 That he the werre noght poursuieh,
 Whan it is time to ben armed,
 His contre stant fulofte harmed,
 Whan thenemis ben woxe bolde,
 That thei defence non beholde.
 Ful many a lond hath so be lore,
 As men mai rede of time afore
 Of hem that so here eses soghten,
 Which after thei full diere aboghten.

4350

(4550*)

4360

[DAVID.]

To mochel ese is nothing worth,
 For that set every vice forth
 And every vertu put abak,
 Wherof priss torneth into lak,
 As in Cronique I mai reherse :
 Which telleth hou the king of Perse,
 That Cirus hihte, a werre hadde
 Ayein a poeple which he dradde,
 Of a contre which Liddos hihte ;
 Bot yit for oght that he do mihte
 As in bataille upon the werre,
 He hadde of hem alwey the werre.
 And whan he sih and wiste it wel,
 That he be strengthe wan no del,
 Thanne ate laste he caste a wyle
 This worthi poeple to beguile,
 And tok with hem a feigned pes,
 Which scholde lasten endeles,
 So as he seide in wordes wise,
 Bot he thoght al in other wise.
 For it betidd upon the cas,
 Whan that this poeple in reste was,
 Thei token eses manyfold ;
 And worldes ese, as it is told,

4370

P. iii. 239

4380

[CYRUS AND THE LYDIANS.]

Hic loquitur qualiter regnum lasciuie voluptatibus deditum de facili vincitur. Et ponit exemplum de Ciro Rege Persarum, qui cum Liddos mire probatis strenuissimos sibique in bello aduersantes nullo modo vincere potuit, cum ipsis tandem pacis tractatum dissimilans concordiam finaliter stabiliti finxit. Super quo Liddi postea per aliquod tempus armis insoliti sub pacis torpore voluptatibus intendebant: quod Cirus percipiens in eos armatus subito irruit, ipsosque indefensibiles vincens sub imperio tributarios subiugavit.

4357 many JC, SB manye A, F 4362 that] it AM . . . B₂
 4365 margin viuatur AM vincit W 4367 margin mirum H . . . B₂
 4372 marg. stabilire A . . . B₂ 4375 marg. tempore B₂, BT 4378
 marg. indefensibiles F 4381 betidd S, F betidde AC, B be tid J

CONFESSIO AMANTIS

[CYRUS AND THE
LYDIANS.]

Be weie of kinde is the norrice
Of every lust which toucheth vice.
Thus whan thei were in lustes falle,
The werres ben foryeten alle ;
Was non which wolde the worschipe
Of Armes, bot in idelschipe 4390
Thei putten besinesse aweie
And token hem to daunce and pleie ;
Bot most above alle othre thinges
Thei token hem to the likinges
Of fleysshly lust, that chastete
Received was in no degré,
Bot every man doth what him liste.
And whan the king of Perse it wiste,
That thei unto folie entendan,
With his pouer, whan thei lest wenden, 4400
Mor sodeinly than doth the thunder
He cam, for evere and put hem under. (4600*)
And thus hath lecherie lore P. iii. 240
The lond, which hadde be tofore
The beste of hem that were tho.

[THE COUNSEL OF
BALAAM.]

Nota hic qualiter
fata bellica luxus in-
fortunat. Et narrat
quod cum Rex Ama-
lech Hebreis sibi in-
sultantibus resistere
nequiit, consilio Ba-
laam mulieres regni
sui pulcherrimas in
castra Hebreorum
misit; qui ab ipsis
contaminati graciam
statim amiserunt. Et
sic ab Amalech deuici-
ti in magna multitudi-
ne gladio ceciderunt.

And in the bible I finde also
A tale lich unto this thing,
Hou Amalech the paien king,
Whan that he myhte be no weie
Defende his lond and putte aweie 4410
The worthi poeple of Israel,
This Sarazin, as it befell,
Thurgh the conseil of Balaam
A route of faire wommen nam,
That lusti were and yonge of Age,
And bad hem gon to the lignage
Of these Hebreus: and forth thei wente
With yhen greye and browes bente
And wel arraied everych on ;
And whan thei come were anon 4420

4395 fleysshly F 4402 putte C, B 4408 margin
hic om. BT 4411 Israel (Irahel) J, S, FK rest Israel 4415
of yong age B 4415 ff. margin contaminati—ceciderunt] contaminati
sunt (om. graciam—ceciderunt) BT

[THE COUNSEL OF
BALAAM.]

Among thebreus, was non insihte,
Bot cacche who that cacche myhte,
And ech of hem hise lustes soghte,
Whiche after thei full diere boghte.
For grace anon began to faile,
That whan thei comen to bataille
Thanne afterward, in sori plit
Thei were take and disconfit,
So that withinne a litel throwe
The myht of hem was overthowen,
That whilom were wont to stonde.
Til Phinees the cause on honde
Hath take, this vengeance laste,
Bot thanne it cessede ate laste,
For god was paid of that he dede:
For wher he fond upon a stede
A couple which misferde so,
Thurghout he smot hem bothe tuo,
And let hem ligge in mennes yhe;
Wheroft alle othre whiche hem sihe
Ensamplede hem upon the dede,
And preiden unto the godhiede
Here olde Sennes to amende:
And he, which wolde his mercy sende,
Restorede hem to newe grace.

Thus mai it schewe in sondri place,

Of chastete hou the clennesse

Acordeth to the worthinessse

Of men of Armes overal;

Bot most of alle in special

This vertu to a king belongeth,

For upon his fortune it hongeth

Of that his lond schal spede or spille.

Forthi bot if a king his wille

Fro lustes of his fleissh restreigne,

Ayein himself he makth a treigne,

Into the which if that he slyde,

Him were betre go besyde.

For every man mai understande,

443^o

P. iii. 241

444^o

445^o

(4650*)

CONFESSIO AMANTIS

Hou for a time that it stonde,
It is a sori lust to lyke,
Whos ende makth a man to syke
And torneth joies into sorwe.
The brihte Sonne be the morwe
Beschyneth noght the derke nyht,
The lusti youthe of mannes myht,
In Age bot it stonde wel,
Mistorneth al the laste whiel.

4460

P. iii. 242

[EVIL EXAMPLE OF
SOLOMON.]

Hic loquitur qualiter
Principum irregularata
voluptas eos a semita
recta multociens de-
uiare compellit. Et
narrat exemplum de
Salomone, qui ex sue
carnis concupiscentia
victus mulierum blan-
dimentis in sui scan-
dalum deos alienos
colere presumebat.

That every worthi Prince is holde
Withinne himself himself beholde,
To se the stat of his persone,
And thenke hou ther be joies none
Upon this Erthe mad to laste,
And hou the fleissh schal ate laste
The lustes of this lif forsake,
Him oghe a gret ensample take
Of Salomon, whos appetit
Was holy set upon delit,
To take of wommen the plesance:
So that upon his ignorance
The wyde world merveileth yit,
That he, which alle mennes wit
In thilke time hath overpassed,
With fleisshly lustes was so tassed,
That he which ladde under the lawe
The poeple of god, himself withdrawe
He hath fro god in such a wise,
That he worschipe and sacrificise
For sondri love in sondri stede
Unto the false goddes dede.

4470

This was the wise ecclesiaste,
The fame of whom schal evere laste,
That he the myhti god forsook,
Ayein the lawe whanne he tok
Hise wyyes and hise concubines
Of hem that weren Sarazines,
For whiche he dede ydolatrie.

4490

P. iii. 243

- For this I rede of his sotie:
 Sche of Sidoyne so him ladde,
 That he knelende hise armes spradde
 To Astrathen with gret humblesse,
 Which of hire lond was the goddesse: (4700*)
- And sche that was a Moabite
 So ferforth made him to delite
 Thurgh lust, which al his wit devoureth,
 That he Chamos hire god honoureth.
- An other Amonyte also
 With love him hath assoted so,
 Hire god Moloch that with encense
 He sacreth, and doth reverence
 In such a wise as sche him bad.
 Thus was the wiseste overlad
 With blinde lustes whiche he soghte ;
 Bot he it afterward aboghe.
- For Achias Selonites,
 Which was prophete, er his decess,
 Whil he was in hise lustes alle,
 Betokneth what schal after falle.
 For on a day, whan that he mette
 Jeroboam the knyht, he grette
 And bad him that he scholde abyde,
 To hiere what him schal betyde.
 And forth withal Achias caste
 His mantell of, and also faste
 He kut it into pieces twelve,
 Wherof tuo partz toward himselfe
 He kepte, and al the remenant,
 As god hath set his covenant,
 He tok unto Jeroboas,
 Of Nabal which the Sone was
 And of the kinges court a knyht:
 And seide him, 'Such is goddes myht,
 As thou hast sen departed hiere
 Mi mantell, riht in such manere
 After the deth of Salomon
 God hath ordeigned therupon,
- [EVIL EXAMPLE OF
 SOLOMON.]
- 4500 De filia Regis Ci-
 donie.
- De filia Regis Moab.
- 4510 De filia Regis A-
 mon.
- [DIVISION OF HIS
 KINGDOM.]
- Nota hic qualiter
 Achias propheta, in
 signum quod regnum
 post mortem Salomo-
 nis ob eius peccatum
 4520 a suo herede diminu-
 eretur, pallium suum
 in xii. partes scidit,
 vnde x. partes Ieroboe
 filio Nabal, qui regnat-
 urus postea successit,
 precepto dei tribuit.
- P. iii. 244 4530

CONFESSIO AMANTIS

[DIVISION OF HIS
KINGDOM.]

This regne thanne he schal divide:
Which time thou schalt ek abide,
And upon that division
The regne as in proporcion
As thou hast of mi mantell take,
Thou schalt receive, I undertake.
And thus the Sone schal abie
The lustes and the lecherie
Of him which nou his fader is.'

So forto taken hiede of this,
It sit a king wel to be chaste,
For elles he mai lihtly waste
Himself and ek his regne bothe,
And that oghte every king to lothe.

4540

O, which a Senne violent,
Wheroft so wys a king was schent,
That the vengeance in his persone
Was noght ynouh to take al one,
Bot afterward, whan he was passed,
It hath his heritage lassed,

4550

As I more openli tofore
The tale tolde. And thus therfore
The Philosophre upon this thing
Writ and conseileth to a king,

P. iii. 245

That he the surfeit of luxure
Schal tempre and reule of such mesure,
Which be to kinde sufficant
And ek to reson acordant,

4560

So that the lustes ignorance
Be cause of no misgovernance,
Thurgh which that he be overthrowe,
As he that wol no reson knowe.

For bot a mannes wit be swerved,
Whan kinde is dueliche served,

4570

It oghte of reson to suffise;
For if it falle him otherwise,
He mai tho lustes sore drede.

Aristotiles. O Alexander, super omnia
consulo, conserua tibi
calorem naturalem.

4557 f. As more . . . is told AdB As more . . . tolde T 4559
margin Aristotiles *om.* B 4572 fille H₁ . . . B₂ fulle AM
 4573 tho] þe H₁ . . . B₂, AdΔ, W

For of Anthonie thus I rede,
 Which of Severus was the Sone,
 That he his lif of comun wone
 Yaf holy unto thilke vice,
 And ofte time he was so nyce,
 Wherof nature hire hath compleigned
 Unto the god, which hath desdeigned
 The werkes whiche Antonie wroghte
 Of lust, whiche he ful sore aboghte:
 For god his forset hath so wroke P. iii. 246
 That in Cronique it is yit spoke.
 Bot forto take remembrance
 Of special misgovernance
 Thurgh covoitise and injustice
 Forth with the remenant of vice,
 And nameliche of lecherie,
 I finde write a gret partie
 Withinne a tale, as thou schalt hiere,
 Which is thensample of this matiere.

4580

4590

So as these olde gestes sein,
 The proude tirannyssh Romein
 Tarquinus, which was thanne king
 And wroghte many a wrongful thing,
 Of Sones hadde manyon,
 Among the whiche Arrons was on,
 Lich to his fader of maneres ;
 So that withinne a fewe yeres
 With tresoun and with tirannie
 Thei wonne of lond a gret partie,
 And token hiede of no justice,
 Which due was to here office
 Upon the reule of governance ;
 Bot al that evere was plesance
 Unto the fleisshes lust thei toke.
 And fell so, that thei undertoke
 A werre, which was noght achieved,

[ANTONIUS.]

De voluptuoso An-
tonio.[TARQUIN AND HIS
SON ARUNS.]

Hic loquitur de Tar-
 quino nuper Rome Im-
 peratore, necnon et de
 eiusdem filio nomine
 Arrons, qui omni vici-
 orum varietate repleti
 tam in homines quam
 in mulieres innumera
 scelera perpetrarunt :
 set specialiter super
 hiis que contra Gabi-
 nos fraudulenter ope-
 rati sunt tractare in-
 tendit.

4600

(4800*)

4574 Anthonie AJ, F Antonie S antoigne B 4581 Antonie S
 Anthonie A Antoine J, B, F 4595 margin nuper Rome] rome
 nuper BT nuper A om. M

[TARQUIN AND HIS
SON ARUNS.]

Bot ofte time it hadde hem grieved, 4610
 Ayein a folk which thanne hihte
 The Gabiens : and al be nyhte
 This Arrons, whan he was at hom P. iii. 247
 In Rome, a prive place he nom
 Withinne a chambre, and bet himselfe
 And made him woundes ten or tuelve
 Upon the bak, as it was sene ;
 And so forth with hise hurtes grene
 In al the haste that he may
 He rod, and cam that other day 4620
 Unto Gabie the Cite,
 And in he wente : and whan that he
 Was knowe, anon the gates schette,
 The lordes alle upon him sette
 With drawe swerdes upon honde.
 This Arrons wolde hem noght withstonde,
 Bot seide, 'I am hier at your wille,
 Als lief it is that ye me spille,
 As if myn oghne fader dede.'
 And forthwith in the same stede 4630
 He preide hem that thei wolde se,
 And schewede hem in what degré
 His fader and hise brethren bothe,
 Whiche, as he seide, weren wrothe,
 Him hadde beten and reviled,
 For evere and out of Rome exiled.
 And thus he made hem to believe,
 And seide, if that he myhte achieve
 His pourpos, it schal wel be yoldে,
 Be so that thei him helpe wolde. 4640

Whan that the lordes hadde sein
 Hou wofully he was besein,
 Thei token Pite of his grief; P. iii. 248
 Bot yit it was hem wonder lief
 That Rome him hadde exiled so.
 These Gabiens be conseil tho
 Upon the goddes made him swere,

4610 he hadde AM... B₂ 4611 a] þe LB₂, Δ om. AM, T 4628
 ye me] I me AdBT 4641 Whan þe lordes AM 4646 The B₂, AdBT

That he to hem schal trouthe bere
 And strengthen hem with al his myght ;
 And thei also him have behiht 4650
 To helpen him in his querele.
 Thei schopen thanne for his hele (4850*)
 That he was bathed and enoignt,
 Til that he was in lusti point ;
 And what he wolde thanne he hadde,
 That he al hol the cite ladde
 Riht as he wolde himself divise.
 And thanne he thoghte him in what wise
 He myhte his tirannie schewe ;
 And to his conseil tok a schrewe, 4660
 Whom to his fader forth he sente
 In his message, and he tho wente,
 And preide his fader forto seie
 Be his avis, and finde a weie,
 Hou they the cite myhten winne,
 Whil that he stod so wel therinne.
 And whan the messager was come
 To Rome, and hath in conseil nome
 The king, it fell per chance so
 That thei were in a gardin tho, 4670
 This messager forth with the king.
 And whanne he hadde told the thing
 In what manere that it stod, P. iii. 249
 And that Tarquinus understod
 Be the message hou that it ferde,
 Anon he tok in honde a yerde,
 And in the gardin as thei gon,
 The lylie croppes on and on,
 Wher that thei weren srongen oute,
 He smot of, as thei stode aboute, 4680
 And seide unto the messager :
 ‘Lo, this thing, which I do nou hier,
 Schal ben in stede of thin ansuere ;
 And in this wise as I me bere,
 Thou schalt unto mi Sone telle.’
 And he no lengere wolde duelle,

[TARQUIN AND HIS
SON ARUNS.]

CONFESSIO AMANTIS

[TARQUIN AND HIS
SON ARUNS.]

Bot tok his leve and goth withal
Unto his lord, and told him al,
Hou that his fader hadde do.
Whan Arrons herde him telle so,
Anon he wiste what it mente,
And therto sette al his entente,
Til he thurgh fraude and tricherie
The Princes hefdes of Gabie
Hath smiten of, and al was wonne:
His fader cam tofore the Sonne
Into the toun with the Romeins,
And tok and slowh the citezeins
Withoute reson or pite,
That he ne spareth no degre.
And for the sped of this conqueste
He let do make a riche feste
With a sollempne Sacrifice
In Phebus temple; and in this wise
Whan the Romeins assembled were,
In presence of hem alle there,
Upon thalter whan al was diht
And that the fyres were alyht,
From under thalter sodeinly
An hidous Serpent openly
Cam out and hath devoured al
The Sacrifice, and ek withal
The fyres queynt, and forth anon,
So as he cam, so is he gon
Into the depe ground ayein.
And every man began to sein,
'Ha lord, what mai this signefie?'
And therupon thei preie and crie
To Phebus, that thei mihten knowe
The cause: and he the same throwe
With gastly vois, that alle it herde,
The Romeins in this wise ansuerde,
And seide hou for the wikkidnesse
Of Pride and of unrihtwisnesse,
That Tarquin and his Sone hath do,

4690

4700

(4900*)

P. iii. 250

4710

4720

The Sacrifice is wasted so,
 Which myhte noght ben acceptable
 Upon such Senne abhominalie.
 And over that yit he hem wisseth,
 And seith that which of hem ferst kisseth 4730
 His moder, he schal take wrieche
 Upon the wrong: and of that speche
 Thei ben withinne here hertes glade, P. iii. 251
 Thogh thei outward no semblant made.
 Ther was a knyght which Brutus hihte,
 And he with al the haste he myhte
 To grounde fell and therthe kiste,
 Bot non of hem the cause wiste,
 Bot wenden that he hadde sporned
 Per chance, and so was overtorned. 4740
 Bot Brutus al an other mente;
 For he knew wel in his entente
 Hou therthe of every mannes kinde
 Is Moder: bot thei weren blinde,
 And siken noght so fer as he.
 Bot whan thei leften the Cite
 And comen hom to Rome ayein,
 Thanne every man which was Romein
 And moder hath, to hire he bende
 And keste, and ech of hem thus wende 4750
 To be the ferste upon the chance,
 Of Tarquin forto do vengance, (4950*)
 So as thei herden Phebus sein.

Bot every time hath his certein,
 So moste it nedes thanne abide,
 Til afterward upon a tyde
 Tarquinus made unskilfully
 A werre, which was fasteby
 Ayein a toun with walles stronge
 Which Ardea was cleped longe,
 And caste a Siege theraboute,
 That ther mai noman passen oute.

[THE RAPE OF
LUCRECE.]

Hic narrat quod,
 cum Tarquinus in ob-
 sidione Ciuitatis Ar-
 dee, vt eam destrueret,
 intentus fuit, Arrons
 4760 filius eius Romam se-
 creto adiens in domo
 Collatini hospitatus
 est; vbi de nocte illam

4737 ground F therthe] þer he AdBT þere (þer) H. YXGERC, A
 4746 the] þat S . . . △ 4754 Paragraph in MSS. at 4757

[THE RAPE OF
LUCRECE.]

castissimam dominam
Lucreciam ymaginata
fraude vi oppressit :
vnde illa pre dolore
mortua, ipse cum Tar-
quino patre suo tota
conclamante Roma in
perpetuum exilium
delegati sunt.

CONFESSIO AMANTIS

P. iii. 252

So it befell upon a nyght,
Arrons, which hadde his souper diht,
A part of the chivalerie
With him to soupe in compaignie
Hath bede: and whan thei comen were
And seten at the souper there,
Among here othre wordes glade
Arrons a gret spekinge made,
Who hadde tho the beste wif
Of Rome: and ther began a strif,
For Arrons seith he hath the beste.
So jangle thei withoute reste,
Til ate laste on Collatin,
A worthi knyht, and was cousin
To Arrons, seide him in this wise :
'It is,' quod he, 'of non emprise
To speke a word, bot of the dede,
Therof it is to taken hiede.'

4770

Anon forthi this same tyde
Lep on thin hors and let ous ryde :
So mai we knowe bothe tuo
Unwarli what oure wyves do,
And that schal be a trewe assay.'
This Arrons seith noght ones nay :
On horse bak anon thei lepte
In such manere, and nothing slepte,
Ridende forth til that thei come
Al prively withinne Rome ;

4790

In strange place and doun thei lihte,
And take a chambre, and out of sihte
Thei be desguised for a throwe,
So that no lif hem scholde knowe.
And to the paleis ferst thei soghte,
To se what thing this ladi wroghte
Of which Arrons made his avant :
And thei hire sihe of glad semblant,
Al full of merthes and of bordes ;
Bot among alle hire othre wordes

P. iii. 253

4800

4772 ther] þus B 4780 Wher of (Wherof) AdBT, K 4795
the om. A 4796 þis ladyes B þeis ladis Ad þise lady (s erased) T

[THE RAPE OF
LUCRECE.]

Sche spak noght of hire housebonde.
And whan thei hadde al understande (5000*)
Of thilke place what hem liste,
Thei gon hem forth, that non it wiste,
Beside thilke gate of bras,
Collacea which cleped was,
Wher Collatin hath his duellinge.
Ther founden thei at hom sittinge
Lucrece his wif, al environed
With wommen, whiche are abandoned 4810
To werche, and sche wroghte ek withal,
And bad hem haste, and seith, 'It schal
Be for mi housebondes were,
Which with his swerd and with his spere
Lith at the Siege in gret desese.
And if it scholde him noght dispiese,
Nou wolde god I hadde him hiere ;
For certes til that I mai hiere
Som good tidinge of his astat,
Min herte is evere upon debat. 4820
For so as alle men witnesse,
He is of such an hardiesse,
That he can noght himselfe spare, P. iii. 254
And that is al my moste care,
Whan thei the walles schulle assaile.
Bot if mi wissches myhte availe,
I wolde it were a groundles pet,
Be so the Siege were unknet,
And I myn housebonde sihe.'
With that the water in hire yhe 4830
Aros, that sche ne myhte it stoppe,
And as men sen the dew bedroppe
The leves and the floures eke,
Riht so upon hire whyte cheke
The wofull salte teres felle.
Whan Collatin hath herd hire telle
The menyng of hire trewe herte,

4803 him AXGCR

4810 were X, AdBT

4812 seide B

4814 swerd] schield (shelde) H, B

4825 schulde (scholde) M,

AdBT

4832 dewe droppe AM, W

[THE RAPE OF
LUCRECE.]

Anon with that to hire he sterte,
 And seide, 'Lo, mi goode diere,
 Nou is he come to you hierie,
 That ye most loven, as ye sein.'
 And sche with goodly chiere ayein
 Beclipte him in hire armes smale,
 And the colour, which erst was pale,
 To Beaute thanne was restored,
 So that it myhte noght be mored.

The kinges Sone, which was nyh,
 And of this lady herde and syh
 The thinges as thei ben befallie,
 The resoun of hise wittes alle

Hath lost; for love upon his part

Cam thanne, and of his fyri dart

With such a wounde him hath thurghsmite, P. iii. 255

That he mot nedes fiele and wite

Of thilke blinde maladie,

To which no cure of Surgerie

Can helpe. Bot yit natheles

At thilke time he held his pes,

That he no contienance made,

Bot openly with wordes glade,

So as he couthe in his manere,

He spak and made frendly chiere,

Til it was time forto go.

And Collatin with him also

His leve tok, so that be nyhte

With al the haste that thei myhte

Thei ridein to the Siege ayein.

Bot Arrons was so wo besein

With thoghtes whiche upon him runne,

That he al be the brode Sunne

To bedde goth, noght forto reste,

Bot forto thenke upon the beste

And the faireste forth withal,

That evere he syh or evere schal,

So as him thoghte in his corage,

Where he pourtreieth hire ymage:

Ferst the fetures of hir face,

4840

4850

(5050*)

4860

4870

In which nature hadde alle grace
 Of wommanly beaute beset,
 So that it myhte noght be bet ;
 And hou hir yelwe her was tresced
 And hire atir so wel adresced,
 And hou sche spak, and hou sche wroghte, P. iii. 256
 And hou sche wepte, al this he thoghte,
 That he foryeten hath no del,
 Bot al it liketh him so wel,
 That in the word nor in the dede
 Hire lacketh noght of wommanhiede.
 And thus this tirannysshe knyht
 Was soupled, bot noght half ariht,
 For he non other hiede tok, 4880
 Bot that he myhte be som crok,
 Althogh it were ayein hire wille,
 The lustes of his fleissh fulfille ;
 Which love was noght resonable,
 For where honour is remuable,
 It oghte wel to ben avised.
 Bot he, which hath his lust assised
 With melled love and tirannie,
 Hath founde upon his tricherie
 A weie which he thenkth to holde, 4900
 And seith, ‘Fortune unto the bolde
 Is favorable forto helpe.’
 And thus withinne himself to yelpe,
 As he which was a wylde man,
 Upon his treson he began :
 And up he sterte, and forth he wente
 On horsebak, bot his entente
 Ther knew no wiht, and thus he nam
 The nexte weie, til he cam
 Unto Collacea the gate
 Of Rome, and it was somdiel late,
 Riht evene upon the Sonne set, P. iii. 257
 As he which hadde schape his net
 Hire innocence to betrappe.

[THE RAPE OF
 LUCRECE.]

4880

4890

4900

(5100*) Audaces fortuna iu-
 uat.

4910

P. iii. 257

4880 let GEC, AdBT 4881 *hir om.* B her(e) HXR 4886 liked
 SAAdBT 4887 in the dede] in dede AMXLB₂ 4914 And he AdBT

CONFESSIO AMANTIS

[THE RAPE OF
LUCRECE.]

And as it scholde tho mishappe,
 Als priveliche as evere he myhte
 He rod, and of his hors alyhte
 Tofore Collatines In,
 And al frendliche he goth him in, 4920
 As he that was cousin of house.
 And sche, which is the goode spouse,
 Lucrece, whan that sche him sih,
 With goodli chiere drowh him nyh,
 As sche which al honour supposeth,
 And him, so as sche dar, opposeth
 Hou it stod of hire housebonde.
 And he tho dede hire understande
 With tales feigned in his wise,
 Riht as he wolde himself devise, 4930
 Wheroft he myhte hire herte glade,
 That sche the betre chiere made,
 Whan sche the glade wordes herde,
 Hou that hire housebonde ferde.
 And thus the trouthe was deceived
 With slih tresoun, which was received
 To hire which mente alle goode ;
 For as the festes thanne stode,
 His Souper was ryht wel arraied.
 Bot yit he hath no word assaied 4940
 To speke of love in no degré ;
 Bot with covert soubtilite
 His frendly speches he affaiteth,
 And as the Tigre his time awaiteth
 In hope forto cacche his preie.
 Whan that the bordes were aweie
 And thei have souped in the halle,
 He seith that slep is on him falle,
 And preith he moste go to bedde ;
 And sche with alle haste spedde, 4950
 So as hire thoghte it was to done,
 That every thing was redi sone.
 Sche broghte him to his chambre tho

P. iii. 258

4918 he lighte AdBT 4920 he om. AdBT 4929 bis wise
 AdBT 4940 he om. AM 4944 the om. AM a H₁

(5150*)

And tok hire leve, and forth is go
 Into hire oghne chambre by,
 As sche that wende certeinly
 Have had a frend, and hadde a fo,
 Wheroft fell after mochel wo.

[THE RAPE OF
LUCRECE.]

This tirant, thogh he lyhe softe,
 Out of his bed aros fulofte,
 And goth aboute, and leide his Ere
 To herkne, til that alle were
 To bedde gon and slepten faste.
 And thanne upon himself he caste
 A mantell, and his swerd al naked
 He tok in honde; and sche unwaked
 Abedde lay, but what sche mette,
 God wot; for he the Dore unschette
 So privily that non it herde,

4960

The softe pas and forth he ferde
 Unto the bed wher that sche slepte,
 Al sodeinliche and in he crepte,
 And hire in bothe his Armes tok. P. iii. 259

4970

With that this worthi wif awok,
 Which thurgh tendresce of wommanhiede
 Hire vois hath lost for pure drede,
 That o word speke sche ne dar:

And ek he bad hir to be war,
 For if sche made noise or cry,
 He seide, his swerd lay faste by

4980

To selen hire and hire folk aboute.
 And thus he broghte hire herte in doute,
 That lich a Lomb whanne it is sesed

In wolves mouth, so was desesed
 Lucrece, which he naked fond:
 Wheroft sche swounede in his hond,

And, as who seith, lay ded oppressed.
 And he, which al him hadde adresced
 To lust, tok thanne what him liste,

And goth his wey, that non it wiste,
 Into his oghne chambre ayein,
 And clepede up his chamberlein,

4990

4971 In to AdBT

CONFESSIO AMANTIS

[THE RAPE OF
LUCRECE.]

And made him redi forto ryde.
 And thus this lecherouse pride
 To horse lept and forth he rod ;
 And sche, which in hire bed abod,
 Whan that sche wiste he was agon,
 Sche clepede after liht anon
 And up aros long er the day,
 And caste awey hire freissh aray, 5000
 As sche which hath the world forsake,
 And tok upon the clothes blake : (5200*)
 And evere upon continuinge, P. iii. 260
 Riht as men sen a welle springe,
 With yhen fulle of wofull teres,
 Hire her hangende aboute hire Eres,
 Sche wepte, and noman wiste why.
 Bot yit among full pitously
 Sche preide that thei nolden drecche
 Hire housebonde forto fecche 5010
 Forth with hire fader ek also.

Thus be thei comen bothe tuo,
 And Brutus cam with Collatin,
 Which to Lucrece was cousin,
 And in thei wenten alle thre
 To chambre, wher thei myhten se
 The wofulleste upon this Molde,
 Which wepte as sche to water scholde.
 The chambre Dore anon was stoke,
 Er thei have oght unto hire spoke ; 5020
 Thei sihe hire clothes al desguised,
 And hou sche hath hirself despised,
 Hire her hangende unkemd aboute,
 Bot natheles sche gan to loute
 And knele unto hire housebonde ;
 And he, which fain wolde understande
 The cause why sche ferde so,
 With softe wordes axeth tho,
 'What mai you be, mi goode swete ?'
 And sche, which thoghte hirself unmete 5030
 And the lest worth of wommen alle,
 Hire wofull chiere let doun falle

For schame and couthe unnethes loke. **P. iii. 261**
And thei therof good hiede toke,

[THE RAPE OF
LUCRECE.]

And preiden hire in alle weie
That sche ne spare forto seie
Unto hir frendes what hire eileth,
Why sche so sore hirself beweileth,
And what the sothe wolde mene.

And sche, which hath hire sorwes grene, 5040

Hire wo to telle thanne assaieth,
Bot tendre schame hire word delaith,
That sondri times as sche minte
To speke, upon the point sche stinte.

And thei hire bidden evere in on
To telle forth, and therupon,
Whan that sche sih sche moste nede,

Hire tale betwen schame and drede
Sche tolde, noght withoute peine.

And he, which wolde hire wo restreigne, 5050

Hire housebonde, a sory man,
Conforteth hire al that he can, (5250*)

And swor, and ek hire fader bothe,
That thei with hire be noght wrothe
Of that is don ayein hire wille ;
And preiden hire to be stille,

For thei to hire have al foryive.

Bot sche, which thoghte noght to live,
Of hem wol no foryivenesse,

And seide, of thilke wickednesse 5060

Which was unto hire bodi wroght,

Al were it so sche myhte it noght,

Nevere afterward the world ne schal **P. iii. 262**

Reproeven hire ; and forth withal,

Er eny man therof be war,

A naked swerd, the which sche bar

Withinne hire Mantel priveli,

Betwen hire hondes sodeinly

Sche tok, and thurgh hire herte it throng,

And fell to grounde, and evere among, 5070

Whan that sche fell, so as sche myhte,

5043 f. minte . . . stinte J, SB, F mente . . . stente AEC

CONFESSIO AMANTIS

[THE RAPE OF
LUCRECE.]

Hire clothes with hire hand sche rihte,
 That noman downard fro the kne
 Scholde eny thing of hire se:
 Thus lay this wif honestly,
 Althogh she deide wofully.

Tho was no sorwe forto seke:
 Hire housebonde, hire fader eke
 Aswoune upon the bodi felle;
 Ther mai no mannes tunge telle 5080
 In which anguisse that thei were.
 Bot Brutus, which was with hem there,
 Toward himself his herte kepte,
 And to Lucrece anon he lepte,
 The blodi swerd and pulleth oute,
 And swor the goddes al aboute
 That he therof schal do vengance.
 And sche tho made a contienance,
 Hire dedlich yhe and ate laste
 In thonkinge as it were up caste, 5090
 And so behield him in the wise,
 Whil sche to loke mai suffise.

And Brutus with a manlich herte P. iii. 263

Hire housebonde hath mad up sterte

Forth with hire fader ek also

In alle haste, and seide hem tho

That thei anon withoutte lette

A Beere for the body fette;

Lucrece and therupon bledende

He leide, and so forth out criende

He goth into the Market place

Of Rome: and in a litel space

Thurgh cry the cite was assembled,

And every mannes herte is trembled,

Whan thei the sothe herde of the cas.

And therupon the conseil was

Take of the grete and of the smale,

And Brutus tolde hem al the tale;

And thus cam into remembrance

5100

(5300*)

5101 vnto X . . . B₂ 5104 mannes herte trembled H . . . B₂, W
 manne herte trembled AM

Of Senne the continuance,
 Which Arrons hadde do tofore,
 And ek, long time er he was bore,
 Of that his fadre hadde do
 The wrong cam into place tho;
 So that the comun clamour tolde
 The newe schame of Sennes olde.
 And al the toun began to crie,
 'Awey, awey the tirannie
 Of lecherie and covoitise !'
 And ate laste in such a wise
 The fader in the same while
 Forth with his Sone thei exile,
 And taken betre governance.
 Bot yit an other remembrance
 That rihtwisnesse and lecherie
 Acorden noght in compaignie
 With him that hath the lawe on honde,
 That mai a man wel understande,
 As be a tale thou shalt wite,
 Of olde ensample as it is write.

5110 [THE RAPE OF
LUCRECE.]

5120

P. iii. 264

5130

At Rome whan that Apius,
 Whos other name is Claudio,
 Was governour of the cite,
 Ther fell a wonder thing to se
 Touchende a gentil Maide, as thus,
 Whom Livius Virginius
 Begeten hadde upon his wif :
 Men seiden that so fair a lif
 As sche was noght in al the toun.
 This fame, which goth up and doun,
 To Claudio cam in his Ere,
 Wheroft his thought anon was there,
 Which al his herte hath set afyre,
 That he began the flour desire
 Which longeth unto maydenhede,

[TALE OF VIRGINIA.]

Hic ponit exemplum
 super eodem, qualiter
 Liuus Virginius dux
 exercitus Romano-
 rum vnicam filiam pul-
 cherimam habens cum
 quodam nobili viro
 nomine Ilicio, vt ipsam in vxorem duce-
 ret, finaliter concordauit. Set interim Ap-
 ius Claudio tunc Imperator virginis formo-
 sitatem, vt eam vio-
 laret, concupiscens,
 occasiones quibus ma-
 trimonium impedire,
 ipsamque ad sui vsum
 apprehendere posset,

5140

5113 fadre S, F fader AJC, B 5130 olde ensample C, F old
 (oold) ensample AJ, B olde ensamples SA 5133 margin super
 eodem om. B 5135 and jus FWK Magd 5140 margin tunc
 om. BT

CONFESSIO AMANTIS

[TALE OF VIRGINIA.]
 subdola conspiracione
 fieri coniectauit. Et
 cum propositum sui
 desiderii productis falsis
 testibus in iudicio
 Imperator habere de-
 buisset, pater tunc ib-
 idem presens extracto
 gladio filie sue pectus
 mortali vulnere per
 medium transfodit, di-
 cens: 'Malo michi de
 filia mea virginem ha-
 bere mortuam, quam
 in suis scandalum mere-
 tricem reseruare vi-
 uentem.'

And sende, if that he myhte spedē
 The blinde lustes of his wille.
 Bot that thing mai he noght fulfille,
 For sche stod upon Mariage ;
 A worthi kniht of gret lignage, 5150
 Illicius which thanne hihite,
 Acorded in hire fader sihte (5350*)
 Was, that he scholde his douhter wedde. P.iii. 265
 Bot er the cause fully spedde,
 Hire fader, which in Romanie
 The ledinge of chivalerie
 In governance hath undertake,
 Upon a werre which was take
 Goth out with al the strengthe he hadde
 Of men of Armes whiche he ladde : 5160
 So was the mariage left,
 And stod upon accord til eft.
 The king, which herde telle of this,
 Hou that this Maide ordeigned is
 To Mariage, thoghte an other.
 And hadde thilke time a brother,
 Which Marchus Claudius was hote,
 And was a man of such riote
 Riht as the king himselfe was :
 Thei tuo togredre upon this cas 5170
 In conseil founden out this weie,
 That Marchus Claudius schal seie
 Hou sche be weie of covenant
 To his service appourtenant
 Was hol, and to non other man ;
 And therupon he seith he can
 In every point witnesse take,
 So that sche schal it noght forsake.
 Whan that thei hadden schape so,
 After the lawe which was tho, 5180
 Whil that hir fader was absent,
 Sche was somouned and assent
 To come in presence of the king P. iii. 266

5161 þis Mariage SBTΔ 5171 þe weie GB^a, S . . . Δ 5182
 somouned (or summoned) AJ, F somoned C, SB

And stonde in ansuere of this thing.
 Hire frendes wisten alle wel
 That it was falshed everydel,
 And comen to the king and seiden,
 Upon the comun lawe and preiden,
 So as this noble worthi knyht
 Hir fader for the comun riht
 In thilke time, as was befallie,
 Lai for the profit of hem alle
 Upon the wylde feldes armed,
 That he ne scholde noght ben harmed
 Ne schamed, whil that he were oute ;
 And thus thei preiden al aboute.

[TALE OF VIRGINIA.]

5190

For al the clamour that he herde,
 The king upon his lust ansuerde,
 And yaf hem only daies tuo
 Of respit ; for he wende tho,
 That in so schorte a time appiere
 Hire fader mihte in no manere.
 Bot as therof he was deceived ;
 For Livius hadde al conceived
 The pourpos of the king tofore,
 So that to Rome ayein therfore
 In alle haste he cam ridende,
 And lefte upon the field liggende
 His host, til that he come ayein.
 And thus this worthi capitein

5200

(5400*)

Appiereth redi at his day,
 Wher al that evere reson may
 Be lawe in audience he doth,
 So that his dowhter upon soth
 Of that Marchus hire hadde accused
 He hath tofore the court excused.

P. iii. 267

The king, which sih his pourpos faile,
 And that no sleihte mihte availe,
 Encombred of his lustes blinde
 The lawe torneth out of kinde,

5210

5184 stood (stode) H₁ . . . B₂ stante W 5201 schorte J, S, F
 schort AC, B 5206 And þoughte to be þer þerfore H₁ . . . B₂
 5220 torned AM . . . B₂

CONFESSIO AMANTIS

[TALE OF VIRGINIA.]

And half in wraththe as thogh it were,
 In presence of hem alle there
 Deceived of concupiscence
 Yaf for his brother the sentence,
 And bad him that he scholde sese
 This Maide and make him wel at ese ;
 Bot al withinne his oghne entente
 He wiste hou that the cause wente,
 Of that his brother hath the wyte
 He was himselfen forto wyte.

5230

Bot thus this maiden hadde wrong,
 Which was upon the king along,
 Bot ayein him was non Appel,
 And that the fader wiste wel :

Wheroft upon the tirannie,
 That for the lust of Lecherie
 His douhter scholde be deceived,
 And that Ilicius was weyved
 Untrewly fro the Mariage,

Riht as a Leon in his rage,
 Which of no drede set acompte
 And not what pite scholde amounthe,

A naked swerd he pulleth oute, P. iii. 268

The which amonges al the route

He threste thurgh his dowhter side,
 And al alowd this word he cride :

'Lo, take hire ther, thou wrongfull king,
 For me is levere upon this thing
 To be the fader of a Maide,
 Thogh sche be ded, than if men saide

That in hir lif sche were schamed
 And I therof were evele named.'

5250

(5450*)

Tho bad the king men scholde areste
 His bodi, bot of thilke heste,
 Lich to the chaced wylde bor,
 The houndes whan he fieleth sor,
 Tothroweth and goth forth his weie,
 In such a wise forto seie

5239 fro] for J, AdBT
 5251 aschamed ALM, Δ

5247 take (taake) AC, S, F tak J, B

This worthi kniht with swerd on honde
 His weie made, and thei him wonde,
 That non of hem his strokes kepte ;
 And thus upon his hors he lepte,
 And with his swerd droppende of blod,
 The which withinne his douhter stod,
 He cam ther as the pouer was
 Of Rome, and tolde hem al the cas,
 And seide hem that thei myhten liere
 Upon the wrong of his matiere,
 That betre it were to redresce
 At hom the grete unrihtwisnesse,
 Than forto werre in strange place
 And lese at hom here oghne grace.
 For thus stant every mannes lif P. iii. 269
 In jeupartie for his wif
 Or for his dowhter, if thei be
 Passende an other of beaute.

Of this merveile which thei sihe
 So apparant tofore here yhe,
 Of that the king him hath misbore,
 Here othes thei have alle swore 5280
 That thei wol stonde be the riht.
 And thus of on acord upriht
 To Rome at ones hom ayein
 Thei torne, and schortly forto sein,
 This tirannye cam to mouthe,
 And every man seith what he couthe,
 So that the prive tricherie,
 Which set was upon lecherie,
 Cam openly to mannes Ere ;
 And that broghte in the comun feere, 5290
 That every man the peril dradde
 Of him that so hem overladde.
 Forthi, er that it worse falle,
 Thurgh comun conseil of hem alle

[TALE OF VIRGINIA.]

5260

5270

5280

5290

5263 Al with . . . of blood T Al wiþ . . . al blod B Wiþ . . . al
 blode Ad 5267 seide AJ, SB seid F 5268 þis AMB₂
 5275 And for AdBT Or of W 5279 haþ him AM, W 5293
 for þey B

CONFESSIO AMANTIS

[TALE OF VIRGINIA.]

Thei have here wrongfull king deposed,
 And hem in whom it was supposed
 The conseil stod of his ledinge
 Be lawe unto the dom thei bringe,
 Wher thei receiven the penance
 That longeth to such governance. 5300
 And thus thunchaste was chastised,
 Wheroft he myhte ben avised (5500*)
 That scholden afterward governe, P. iii. 270
 And be this evidence lerne,
 Hou it is good a king eschuie
 The lust of vice and vertu suie.

[TOBIAS AND SARA.]

Hic inter alia castitatis regimen concernencia loquitur quomodo Matrimonium, cuiusstatus Sacramentum, quasi continentiam equiperans, eciā honeste delectacionis regimine moderari debet. Et narrat in exemplum, qualiter pro eo quod illi vii.^{em} viri, qui Sarre Raguelis filie magis propter concupiscenciam quam propter matrimonium voluptuose nupserunt, vñus post aliū omnes prima nocte a demone Asmodeo singillatim iugulati interierunt.

To make an ende in this partie,
 Which toucheth to the Policie
 Of Chastite in special,
 As for conclusion final 5310
 That every lust is to eschue
 Be gret ensample I mai argue :
 Hou in Rages a toun of Mede
 Ther was a Mayde, and as I rede,
 Sarra sche hihte, and Raguel
 Hir fader was ; and so befell,
 Of bodi bothe and of visage
 Was non so fair of the lignage,
 To seche among hem alle, as sche ;
 Wheroft the riche of the cite, 5320
 Of lusti folk that couden love,
 Assoted were upon hire love,
 And asken hire forto wedde.
 On was which ate laste spedde,
 Bot that was more for likinge,
 To have his lust, than for weddinge,
 As he withinne his herte caste,
 Which him repenteht ate laste.
 For so it fell the ferste nyght,
 That whanne he was to bedde dyht,
 As he which nothing god besecheth
 Bot al only hise lustes secheth,

5327 withinne] which in AdBT

Abedde er he was fully warm P. iii. 271 [TOBIAS AND SARA.]

And woldē have take hire in his Arm,

Asmod, which was a fend of helle,

And serveth, as the bokes telle,

To tempte a man of such a wise,

Was redy there, and thilke emprise,

Which he hath set upon delit,

He vengeth thanne in such a plit,

5340

That he his necke hath writhe atuo.

This yonge wif was sory tho,

Which wiste nothing what it mente;

And natheles yit thus it wente

Noght only of this ferste man,

Bot after, riht as he began,

Sexe othre of hire housebondes

Asmod hath take into hise bondes,

So that thei alle abedde deiden,

Whan thei her hand toward hir leiden,

5350

Noght for the lawe of Mariage,

Bot for that ilke fyri rage

(5550*)

In which that thei the lawe excede:

For who that wolde taken hiede

What after fell in this matiere,

Ther mihte he wel the sothe hiere.

Whan sche was wedded to Thobie,

And Raphael in compainie

Hath tawht him hou to ben honeste,

Asmod wan noght at thilke feste,

5360

And yit Thobie his wille hadde;

For he his lust so goodly ladde,

That bothe lawe and kinde is served, P. iii. 272

Wheroft he hath himself preserved,

That he fell noght in the sentence.

O which an open evidence

Of this ensample a man mai se,

That whan likinge in the degré

5336 serued B 5337 in such CRBs 5341 wrijē AJC, SB
 wrijē F 5345 of] for AdBT 5348 hise bondes J, S, FK
 his bondes H . . . B₂, AdTBΔ, WMagd bondes (*om.* his) AM
 5366 Of which AdBT, W O such H₁

CONFESSIO AMANTIS

[CHASTITY.]

Of Mariage mai forsueie,
Wel oghte him thanne in other weie
Of lust to be the betre avised.

5370

For god the lawes hath assisseed
Als wel to reson as to kinde,

Bot he the bestes wolde binde

Only to lawes of nature,

Bot to the mannes creature

God yaf him reson forth withal,

Wheroft he nature schal

Upon the causes modefie,

That he schal do no lecherie,

5380

And yit he schal hise lustes have.

So ben the lawes bothe save

And every thing put out of sclandre;

As whilom to king Alisandre

The wise Philosophre tawhte,

Whan he his ferste lore cawhte,

Noght only upon chastete,

Bot upon alle honestete;

Wheroft a king himself mai taste,

Hou trewe, hou large, hou joust, hou chaste

5390

Him oghte of reson forto be,

Forth with the vertu of Pite,

Thurgh which he mai gret thonk deserve P.iii. 273

Toward his godd, that he preserve

Him and his poeple in alle welthe

Of pes, richesse, honour and helthe

Hier in this world and elles eke.

Confessor.

Mi Sone, as we tofore spieke

In schrifte, so as thou me seidest,

And for thin ese, as thou me preidest,

5400

Thi love throghes forto lisse,

That I thee wolde telle and wisse

(5600*)

The forme of Aristotles lore,

I have it seid, and somdiel more

Of othre ensamples, to assaie

If I thi peines myhte allaike

5379 cause AdBT 5380 *marg.* Nota A, F *om.* C, B 5383 put AJ,
SB pit F 5388 honeste H₁, . . . B₂, Δ, WK 5392 the *om.* AM

Thurgh eny thing that I can sie.

Do wey, mi fader, I you preie :
Of that ye have unto me told
I thonke you a thousandfold.

5410

The tales sounen in myn Ere,
Bot yit myn herte is elleswhere,
I mai miselve noght restreigne,
That I nam evere in loves peine :
Such lore couthe I nevere gete,
Which myhte make me foryete
O point, bot if so were I slepte,
That I my tydes ay ne kepte
To thenke of love and of his lawe ;

That herte can I noght withdrawe.

5420

Forthi, my goode fader diere,
Lef al and speke of my matiere
Touchende of love, as we begonne : P. iii. 274

If that ther be oght overronne
Or oght foryete or left behinde
Which falleth unto loves kinde,
Wheroft nedeth to be schrive,
Nou axeth, so that whil I live
I myhte amende that is mys.

Mi goode diere Sone, yis.
Thi schrifte forto make plein,
Ther is yit more forto sein
Of love which is unavised.
Bot for thou schalt be wel avised
Unto thi schrifte as it belongeth,
A point which upon love hongeth
And is the laste of alle tho,
I wol thee telle, and thanne ho.

5430 Confessor

Explicit Liber Septimus.

5407 which I AdBT 5411 sounen F 5417 S has lost two leaves (5417—viii. 336) 5422 al om. H₁ . . . B₂, AdBT 5426 in to (into) AMB₂

Incipit Liber Octavus.

[LECHERY.]

- i. *Que fauet ad vicium vetus hec modo regula confert, P. iii. 275*
Nec nouus econtra qui docet ordo placet.
Cecus amor dudum nondum sua lumina cepit,
Quo Venus impositum deuia fallit iter.

Postquam ad instanciam Amantis confessi
 Confessor Genius super
 per hiis que Aristotiles Regem Alexandrum edocuit, vna cum
 aliarum Cronicarum exemplis seriose tractauit, iam vltimo in isto
 octauo volumine ad confessionem in amoris causa regrediens
 tractare proponit super hoc, quod nonnulli primordia nature ad libitum voluptuose consequentes, nullo humane rationis arbitrio seu ecclesie legum impositione a suis excessibus debite refrenantur. Vnde quatenus amorem concernit Amantis conscientiam pro finali sue confessionis materia Genius rimari conatur.

THE myhti god, which unbegunne
 Stant of himself and hath begunne
 Alle othre thinges at his wille,
 The hevene him liste to fulfille
 Of alle joie, where as he
 Sit inthronized in his See,
 And hath hise Angles him to serve,
 Suche as him liketh to preserve,
 So that thei mowe noght forsueie :
 Bot Lucifer he putte aweiie,
 With al the route apostazied
 Of hem that ben to him allied,
 Whiche out of hevene into the helle
 From Angles into fendas felle ;
 Wher that ther is no joie of lyght,
 Bot more derk than eny nyht
 The peine schal ben endeles ; P. iii. 276
 And yit of fyres natheles
 Ther is plente, bot thei ben blake,
 Wheroft no syhte mai be take.

Thus whan the thinges ben befalle,
 That Luciferes court was falle
 Wher dedly Pride hem hath conveied,
 Anon forthwith it was pourveied
 Thurgh him which alle thinges may ;

[THE ORIGIN OF
MANKIND.]

He made Adam the sexte day
In Paradis, and to his make
Him liketh Eve also to make,
And bad hem cresce and multiplie.
For of the mannes Progenie, 30
Which of the womman schal be bore,
The nombre of Angles which was lore,
Whan thei out fro the blisse felle,
He thoghte to restore, and felle
In hevene thilke holy place
Which stod tho voide upon his grace.
Bot as it is wel wiste and knowe,
Adam and Eve bot a throwe,
So as it scholde of hem betyde,
In Paradis at thilke tyde 40
Ne duelten, and the cause why,
Write in the bok of Genesi,
As who seith, alle men have herd,
Hou Raphael the fyri swerd
In honde tok and drof hem oute,
To gete here lyves fode aboute
Upon this wofull Erthe hiere. P. iii. 277
Metodre seith to this matiere,
As he be revelacion
It hadde upon avision, 50
Hou that Adam and Eve also
Virgines comen bothe tuo
Into the world and were aschamed,
Til that nature hem hath reclamed
To love, and tauht hem thilke lore,
That ferst thei keste, and overmore
Thei don that is to kinde due,
Wherof thei hadden fair issue.
A Sone was the ferste of alle,
And Chain be name thei him calle ; 60
Abel was after the secounde,
And in the geste as it is founde,
Nature so the cause ladde,

37 wiste AJ, F wist C, B 48 his A
Chaym (Caym) H₁ . . . B₂, AdBT, W

60 Cham AJ

CONFESSIO AMANTIS

[LAWS OF MARRIAGE.]

Tuo douhtres ek Dame Eve hadde,
 The ferste cleped Calmana
 Was, and that other Delbora.
 Thus was mankinde to beginne ;
 Forthi that time it was no Sinne
 The Soster forto take hire brother,
 Whan that ther was of chois non other : 70
 To Chain was Calmana betake,
 And Delboram hath Abel take,
 In whom was gete natholes
 Of worldes folk the ferste encres.
 Men sein that nede hath no lawe,
 And so it was be thilke dawe
 And laste into the Secounde Age, P. iii. 278
 Til that the grete water rage,
 Of Noë which was seid the flod,
 The world, which thanne in Senne stod, 80
 Hath dreint, outake lyves Eyhte.
 Tho was mankinde of litel weyhte ;
 Sem, Cham, Japhet, of these thre,
 That ben the Sones of Noë,
 The world of mannes nacion
 Into multiplicacion
 Was tho restored newe ayein
 So ferforth, as the bokes sein,
 That of hem thre and here issue
 Ther was so large a retenue, 90
 Of naciouns seventy and tuo ;
 In sondri place ech on of tho
 The wyde world have inhabited.
 Bot as nature hem hath excited,
 Thei token thanne litel hiede,
 The brother of the Sosterhiede
 To wedde wyves, til it cam
 Into the time of Habraham.
 Whan the thridde Age was begunne,
 The nede tho was overrunne,

100

71 Cham AJM Chaym (Caym) H₁ . . . B₂, AdBT, W 72 Delbora
 H₁ . . . B₂ (Debora E), Δ, W 77 into A, FW vnto CLB₂, B 79
 the om. A 98 Habraham J, FK rest Abraham 100 was þo AML

For ther was poeple ynouh in londe :
 Thanne ate ferste it cam to honde,
 That Sosterhode of mariage
 Was torned into cousinage,
 So that after the rihte lyne
 The Cousin weddeth the cousine.

[LAWS OF MARRIAGE.]

For Habraham, er that he deide, P. iii. 279
 This charge upon his servant leide,
 To him and in this wise spak,
 That he his Sone Isaäc 110
 Do wedde for no worldes good,
 Bot only to his oghne blod :
 Wherof this Servant, as he bad,
 Whan he was ded, his Sone hath lad
 To Bathuel, wher he Rebecke
 Hath wedded with the whyte necke ;
 For sche, he wiste wel and syh,
 Was to the child cousinie nyh.

And thus as Habraham hath tawht,
 Whan Isaäc was god betawht, 120
 His Sone Jacob dede also,
 And of Laban the dowhtres tuo,
 Which was his Em, he tok to wyve,
 And gat upon hem in his lyve,
 Of hire ferst which hihte Lie,
 Sex Sones of his Progenie,
 And of Rachel tuo Sones eke :
 The remenant was forto seke,
 That is to sein of foure mo,
 Wheroft he gat on Bala tuo, 130
 And of Zelpha he hadde ek tweie.
 And these tuelve, as I thee seie,
 Thurgh providence of god himselfe
 Ben seid the Patriarkes tuelve ;
 Of whom, as afterward befell,
 The tribes tuelve of Irachel
 Engendred were, and ben the same P. iii. 280
 That of Hebreus tho hadden name,
 Which of Sibrede in alliance

CONFESSIO AMANTIS

[LAWS OF MARRIAGE.]

For evere kepten thilke usance
 Most comunly, til Crist was bore.
 Bot afterward it was forbore
 Amonges ous that ben baptizied ;
 For of the lawe canonized
 The Pope hath bede to the men,
 That non schal wedden of his ken
 Ne the seconde ne the thridde.
 Bot thogh that holy cherche it bidde,
 So to restreigne Mariage,
 Ther ben yit upon loves Rage
 Full manye of suche nou aday
 That taken wher thei take may.
 For love, which is unbesein
 Of alle reson, as men sein,
 Thurgh sotie and thurgh nycete,
 Of his voluptuosite
 He spareth no condicion
 Of ken ne yit religion,
 Bot as a cock among the Hennes,
 Or as a Stalon in the Fennes,
 Which goth amonges al the Stod,
 Riht so can he nomore good,
 Bot takth what thing comth next to honde.

Confessor.

Mi Sone, thou schalt understande,
 That such delit is forto blame.
 Forthi if thou hast be the same
 To love in eny such manere, P. iii. 281
 Tell forth therof and schrif thee hiere.

Amans.

Mi fader, nay, god wot the sothe,
 Mi feire is noght of such a bothe,
 So wylde a man yit was I nevere,
 That of mi ken or lief or leve
 Me liste love in such a wise :
 And ek I not for what emprise
 I scholde assote upon a Nonne,
 For thogh I hadde hir love wonne,
 It myhte into no pris amonte,

145 bode Hi . . . B₂, AdBT
AdBTΔ

148 it om. GC, BA

177 I myhte AM

170 in such

So therof sette I non accompte,
Ye mai wel axe of this and that,
Bot sothli forto telle plat,
In al this world ther is bot on
The which myn herte hath overgon ;
I am toward alle othre fre.

[LAWS OF MARRIAGE.]

180

Full wel, mi Sone, nou I see
Thi word stant evere upon o place,
Bot yit therof thou hast a grace,
That thou thee myht so wel excuse
Of love such as som men use,
So as I spak of now tofore.

Confessor.

For al such time of love is lore,
And lich unto the bitterswete ;
For thogh it thenke a man ferst swete,
He schal wel fielen ate laste
That it is sour and may noght laste.
For as a morsell envenimed,
So hath such love his lust mistimed,
And grete ensamples manyon
A man mai finde therupon.

190

P. iii. 282

At Rome ferst if we beginne,
Ther schal I finde hou of this sinne
An Emperour was forto blame,
Gayus Caligula be name,
Which of his oghne Sostres thre
Berefte the virginitate :
And whanne he hadde hem so forlein,
As he the which was al vilein,
He dede hem out of londe exile.
Bot afterward withinne a while
God hath berraft him in his ire
His lif and ek his large empire : .
And thus for likinge of a throwe
For evere his lust was overthrowe.
Of this sotie also I finde,

[EXAMPLES OF INCEST.
CALIGULA.]

200

Hic loquitur contra
illos, quos Venus sui
desiderii feroire in-
flammansita incestuosos
efficit, ut neque pro-
priis Sororibus par-
cunt. Et narrat ex-
emplum, qualiter pro
eo quod Gayus Cali-
gula tres sorores suas
virgines coitu illicito
opressit, deus tanti
sceleris peccatum im-
pune non ferens, ipsum
non solum ab imperio
set a vita iusticia vin-
dice priuauit.

Narrat eciam aliud

185 The AM, W 188 such AJ, B such F 205 so
om. AdBT 210 margin impune om. BT, W inpunitum E
212 margin priuauit] preliauit H1 . . . B2

CONFESSIO AMANTIS

[AMMON.]

exemplum super eodem, qualiter Amon filius David fatui amoris concupiscencia preuentus, sororem suam Thamar a sue virginitatis pudicicia iniuitam deflorauit, propter quod etipse a fratre suo Absolon postea interfectus, peccatum sue mortis precio inuitus redemit.

[LOT AND HIS DAUGHTERS.]

Hic narrat, qualiter Loth duas filias suas ipsius conscientibus carnali copula cognovit, duosque ex eis filios, scilicet Moab et Amon, progeniuit, quorum postea generacio prava et exasperans contra populum dei in terra saltim promissionis vario grauamine quam sepius insultabat.

Amon his Soster ayein kinde,
Which hihte Thamar, he forlay ;
Bot he that lust an other day
Aboghte, whan that Absolon
His oghne brother therupon,
Of that he hadde his Soster schent,
Tok of that Senne vengement .
And slowh him with his oghne hond :
And thus thunkinde unkinde fond.

220

And forto se more of this thing,
The bible makth a knowleching,
Wheroft thou miht take evidence
Upon the sothe experiance.

Whan Lothes wif was overgon
And schape into the salte Ston,
As it is spoke into this day,
Be bothe hise dowhtres thanne he lay,

230

With childe and made hem bothe grete,
Til that nature hem wolde lete,
And so the cause aboute ladde

That ech of hem a Sone hadde,
Moab the ferste, and the seconde
Amon, of whiche, as it is founde,
Cam afterward to gret encres

Tuo nacions : and natheles,
For that the stockes were ungoode,
The branches mihten noght be goode ;

240

For of the false Moabites
Forth with the strengthe of Amonites,
Of that thei weren ferst misgete,
The poeple of god was ofte upsete
In Irahel and in Judee,
As in the bible a man mai se.

Confessor.

Lo thus, my Sone, as I thee seie,
Thou miht thiselve be beseie
Of that thou hast of othre herd :

228 vnto MCL, BT 231 and made] he made AM... B₂,
AdTB 237 gret AC, B grete F 239 not (nought) goode
AM... B₂, AdBT 245 Irahel *as in l. 136*

For evere yit it hath so ferd,
Of loves lust if so befall
That it in other place falle
Than it is of the lawe set,
He which his love hath so beset
Mote afterward repente him sore.
And every man is othres lore ;
Of that befell in time er this
The present time which now is
May ben enformed hou it stod,
And take that him thenketh good,
And leve that which is nocht so.
Bot forto loke of time go,
Hou lust of love excedeth lawe,
It oughte forto be withdrawe ;
For every man it scholde drede,
And nameliche in his Sibrede,
Which torneth ofte to vengance :
Wherof a tale in remembrance,
Which is a long process to hierie,
I thenke forto tellen hierie.

250

[INCEST.]

P. iii. 284

260

270

ii. *Omnibus est communis amor, set et immoderatos*
Qui facit excessus, non reputatur amans.
Sors tamen unde Venus attractat corda, videre
Que racionis erunt, non ratione sinit.

[APOLLONIUS OF
TYRE.]

Of a Cronique in daies gon,
The which is cleped Pantheon,
In loves cause I rede thus,
Hou that the grete Antiochus,
Of whom that Antioche tok
His ferste name, as seith the bok,
Was coupled to a noble queene,
And hadde a dowhter hem betwene :
Bot such fortune cam to honde,
That deth, which no king mai withstonde,
Bot every lif it mote obeie,
This worthi queene tok aweie.

Hic loquitur adhuc contra incestuosos amantum coitus. Et narrat mirabile exemplum de magno Rege Antiocho, qui vxore mortua propriam filiam violauit: et quia filie Matrimonium penes alios impeditre voluit, tale ab eo exiit edictum, quod si quis eam in vxorem peteat, nisi ipse prius quadam problema questionis, quam ipse Rex proposuerat, veraciter

257 And þat AdBT . . . 262 ago AM . . . B₂, ÁdBTΔ 280 margin
ipse prius FK, om. A . . . B₂, BT (Lat. om. AdΔ, W)

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

suleret, capitali sentencia puniretur. Super quo veniens tandem discretus iuuenis princeps Tyri Appolinus questionem soluit; nec tamen filiam habere potuit, set Rex indignatus ipsum propter hoc in mortis odium recollectit. Vnde Appolinus a facie Regis fugiens, quamplura, prout inferius intitulantur, propter amorem pericula passus est.

The king, which made mochel mone, P. iii. 285
 Tho stod, as who seith, al him one
 Withoute wif, bot natholes
 His doghter, which was piereles
 Of beaute, duelte aboute him stille.
 Bot whanne a man hath welthe at wille,
 The fleissh is frele and falleth ofte,
 And that this maide tendre and softe,
 Which in hire fadres chambres duelte,
 Withinne a time wiste and felte:
 For likinge and concupiscence
 Withoute insihte of conscience
 The fader so with lustes blente,
 That he caste al his hole entente
 His oghne doghter forto spille.
 This king hath leisir at his wille
 With strengthe, and whanne he time sih,
 This yonge maiden he forlih: 290
 And sche was tendre and full of drede,
 Sche couthe noght hir Maidenhede
 Defende, and thus sche hath forlore
 The flour which sche hath longe bore.
 It helpeth noght althogh sche wepe,
 For thei that scholde hir bodi kepe
 Of wommen were absent as thanne;
 And thus this maiden goth to manne,
 The wylde fader thus devoureth
 His oghne fleissh, which non socoureth, 300
 And that was cause of mochel care.
 Bot after this unkinde fare
 Out of the chambre goth the king, P. iii. 286
 And sche lay stille, and of this thing,
 Withinne hirself such sorghe made,
 Ther was no wiht that mihte hir glade,
 For feere of thilke horrible vice.
 With that cam inne the Norrice
 Which fro childhode hire hadde kept,

291 chambre (chamber) MH:XEC, AdBTΔ, WK 293 and] of
 AM . . . B₂, AdBT 298 The king H_i . . . B₂, AdBT 310
 which om. B

And axeth if sche hadde slept,
 And why hire chiere was unglad.
 Bot sche, which hath ben overlad
 Of that sche myhte noght be wreke,
 For schame couthe unethes speke;
 And natholes mercy sche preide
 With wepende yhe and thus sche seide:
 'Helas, mi Soster, waileway,
 That evere I sih this ilke day!
 Thing which mi bodi ferst begat
 Into this world, onliche that
 Mi worldes worschipe hath bereft.'
 With that sche swouneth now and eft,
 And evere wissbeth after deth,
 So that welnyh hire lacketh breth.
 That other, which hire wordes herde,
 In confortinge of hire ansuerde,
 To lette hire fadres fol desir
 Sche wiste no recoverir:
 Whan thing is do, ther is no bote,
 So suffren thei that suffre mote;
 Ther was non other which it wiste.
 Thus hath this king al that him liste
 Of his likinge and his plesance,
 And laste in such continuance,
 And such delit he tok therinne,
 Him thoghte that it was no Sinne;
 And sche dorste him nothing withseie.

Bot fame, which goth every weie,
 To sondry regnes al aboute
 The grete beaute telleth oute
 Of such a maide of hih parage:
 So that for love of mariage
 The worthi Princes come and sende,
 As thei the whiche al honour wende,
 And knewe nothing hou it stod.
 The fader, whanne he understod,
 That thei his dowghter thus besoughte,

320 [APOLLONIUS OF
TYRE.]

330

340

P. iii. 287

350

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

With al his wit he caste and thoghte
 Hou that he myhte finde a lette ;
 And such a Statut thanne he sette,
 And in this wise his lawe he taxeth,
 That what man that his doghter axeth,
 Bot if he couthe his question
 Assoile upon suggestion
 Of certein thinges that befelle,
 The whiche he wolde unto him telle,
 He scholde in certein lese his hed.
 And thus ther weren manye ded,
 Here hevedes stondende on the gate,
 Till ate laste longe and late,
 For lacke of ansuere in the wise,
 The remenant that weren wise
 Eschuieden to make assay.

360
370
P. iii. 288

De aduentu Appolini in Antiochiam, vbi ipse filiam Regis Antiochi in vxorem postulauit.

Til it befell upon a day
 Appolinus the Prince of Tyr,
 Which hath to love a gret desir,
 As he which in his hihe mod
 Was likende of his hote blod,
 A yong, a freiss, a lusti knyght,
 As he lai musende on a nyght
 Of the tidinges whiche he herde,
 He thoghte assaie hou that it ferde.
 He was with worthi compainie
 Arraied, and with good navie
 To schipe he goth, the wynd him dryveth,
 And seileth, til that he arryweth :
 Sauf in the port of Antioche
 He londeth, and goth to aproche
 The kinges Court and his presence.
 Of every naturel science,
 Which eny clerk him couthe teche,
 He couthe ynowh, and in his speche
 Of wordes he was eloquent ;
 And whanne he sih the king present,
 He preith he moste his dowhter have.

380
390

358 soghte (soughte) A . . . CB₂, SAdTB (In al wise he him be
 þowt Δ) 362 that om. BTΔ, W 371 þis wise EB₂, BA

The king ayein began to crave,
And tolde him the condicion,
Hou ferst unto his question
He mote ansuere and faile noght,
Or with his heved it schal be boght :
And he him axeth what it was.

[APOLLONIUS OF
TYRE.]

400

The king declarereth him the cas
With sturne lok and sturdi chiere,
To him and seide in this manere :
'With felonie I am upbore,
I ete and have it noght forbore
Mi modres fleissh, whos housebonde
Mi fader forto seche I fonde,
Which is the Sone ek of my wif.
Hierof I am inquisitif ;
And who that can mi tale save,
Al quyt he schal my doghther have ;
Of his ansuere and if he faile,
He schal be ded withoute faile.
Forthi my Sone,' quod the king,
'Be wel avised of this thing,
Which hath thi lif in jeupartie.'

Questio Regis An-
P. iii. 289 tiochi.

410

Scelere vehor, ma-
terna carne vescor,
quero patrem meum,
matris mee virum, vx-
oris mee filium.

Appolinus for his partie,
Whan he this question hath herd,
Unto the king he hath ansuerd
And hath rehersed on and on
The pointz, and seide therupon :
'The question which thou hast spoke,
If thou wolt that it be unloke,
It toucheth al the private
Betwen thin oghne child and thee,
And stant al hol upon you tuo.'

Responsio Appol-
lini.

420

The king was wonder sory tho,
And thoghte, if that he seide it oute,
Than were he schamed al aboute.
With slihe wordes and with felle
He seith, 'Mi Sone, I schal thee telle,

Indignacio Antiochi
super responsione Ap-
polini.

430

403 sturne F sterne A, SB lok] word B 416 of of F
419 this] lat AdBT the B₂ 428 margin Indignacio—Appolini
om. SΔ (as also the marginal notes following down to l. 1020)

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

De recessu Appol-
lini ab Antiochia.

Though that thou be of litel wit,
It is no gret merveile as yit,
Thin age mai it noght suffise :
Bot loke wel thou noght despise
Thin oghne lif, for of my grace
Of thretty daies fulle a space
I grante thee, to ben avised.'

P. iii. 290

And thus with leve and time assised
This yonge Prince forth he wente,
And understod wel what it mente,
Withinne his herte as he was lered,
That forto maken him afered
The king his time hath so deslaied.
Wheroft he dradde and was esmaied,
Of treson that he deie scholde,
For he the king his sothe tolde ;
And sodeinly the nyghtes tyde,
That more wolde he noght abide,
Al prively his barge he hente
And hom ayein to Tyr he wente :
And in his oghne wit he seide
For drede, if he the king bewreide,
He knew so wel the kinges herte,
That deth ne scholde he noght asterte,
The king him wolde so poursuie.
Bot he, that wolde his deth eschui,
And knew al this tofor the hond,
Forsake he thoghte his oghne lond,
That there wolde he noght abyde ;
For wel he knew that on som syde
This tirant of his felonie
Be som manere of tricherie
To grieve his bodi wol noght leve.

440

450

460

P. iii. 291

De fuga Appolini
permare a Regno suo.

Forthi withoute take leve,
Als priveliche as evere he myhte,
He goth him to the See be nyhte
In Schipes that be whete laden :

443 his om. B 446 esmaied JEC, S, FK amaid (amayed)
AMHiXGRLB₂, AdBT dismaid Δ, W 462 tyde AMX, W
467 margin mare om. F as evere he] as he H... B₂, Ad as þey BT
469 In] Her(e) AdBTΔ 469 be] ben wiþ AdBTΔΔ, W

Here takel redy tho thei maden
 And hale up Seil and forth thei fare.
 Bot forto tellen of the care
 That thei of Tyr begonne tho,
 Whan that thei wiste he was ago,
 It is a Pite forto hierie.
 They losten lust, they losten chiere,
 Thei toke upon hem such penaunce,
 Ther was no song, ther was no daunce,
 Bot every merthe and melodie
 To hem was thanne a maladie ;
 For unlust of that aventure
 Ther was noman which tok tonsure,
 In doelful clothes thei hem clothe,
 The bathes and the Stwes bothe
 Thei schetten in be every weie ;
 There was no lif which leste pleie
 Ne take of eny joie kepe,
 Bot for here liege lord to wepe ;
 And every wyht seide as he couthe,
 ' Helas, the lusti flour of youthe,
 Our Prince, oure heved, our governour,
 Thurgh whom we stoden in honour,
 Withoute the comun assent
 Thus sodeinliche is fro ous went !'
 Such was the clamour of hem alle.

Bot se we now what is befallie
 Upon the ferste tale plein,
 And torne we therto ayein.
 Antiochus the grete Sire,
 Which full of rancour and of ire
 His herte berth, so as ye herde,
 Of that this Prince of Tyr ansuerde,
 He hadde a feloun bacheler,
 Which was his prive consailer,
 And Taliart be name he hihte :

470 [APOLLONIUS OF TYRE.]

480

490

P. iii. 292

Nota qualiter Thaliartus Miles, vt Appolinum veneno intoxica-
 ret, ab Antiocho in Tyrum missus, ipso ibidem non inuenito

500 Antiochiam reddit.

471 hale up] haleþ AM . . . B₂, AdBTΔ 483 deelful (deleful)
 AML, W deedful (dedful) H₁ . . . CB₂, AdTΔ dedly B 492
 stonden B₂, AdBTΔ, WK 496 margin Nota om. A . . . B₂, BT
 (Lat. om. SAdΔ) 505 Taliart F Thaliart AJ, SB



CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

The king a strong puison him dihte
Withinne a buiste and gold therto,
In alle haste and bad him go
Strawht unto Tyr, and for no cost
Ne spare he, til he hadde lost 510
The Prince which he wolde spille.
And whan the king hath seid his wille,
This Taliart in a Galeie
With alle haste he tok his weie :
The wynd was good, he saileth blyve,
Til he tok lond upon the ryve
Of Tyr, and forth with al anon
Into the Burgh he gan to gon,
And tok his In and bod a throwe.
Bot for he wolde noght be knowe, 520
Desguised thanne he goth him oute ;
He sih the wepinge al aboute,
And axeth what the cause was,
And thei him tolden al the cas,
How sodeinli the Prince is go. P. iii. 293
And whan he sih that it was so,
And that his labour was in vein,
Anon he torneth hom ayein,
And to the king, whan he cam nyh,
He tolde of that he herde and syh, 530
Hou that the Prince of Tyr is fled,
So was he come ayein unsped.
The king was sori for a while,
Bot whan he sih that with no wyle
He myhte achieve his crualte,
He stinte his wraththe and let him be.

Bot over this now forto telle
Of aventures that befelle
Unto this Prince of whom I tolde,
He hath his rihte cours forth holde 540
Be Ston and nedle, til he cam
To Tharse, and there his lond he nam.
A Burgeis riche of gold and fee

Qualiter Appolinus
in portu Tharsis applicuit,
vbi in hospicio
cuiusdam magni viri
nomine Strangulionis
hospitatus est.

507 box AM . . . B₂, AdBT 510 spare he FK rest spare
513 Taliart J, F Thaliart A, SB 535 He] His F 539 which B

Was thilke time in that cite,
Which cleped was Strangulio,
His wif was Dionise also :
This yonge Prince, as seith the bok,
With hem his herbergage tok ;
And it befell that Cite so
Before time and thanne also,
Thurgh strong famyne which hem ladde
Was non that eny whete hadde.
Appolinus, whan that he herde 550
The meschief, hou the cite ferde,
Al freliche of his oghne yifte
His whete, among hem forto schifte,
The which be Schipe he hadde broght,
He yaf, and tok of hem riht noght.
Bot sithen ferst this world began,
Was nevere yit to such a man 560
Mor joie mad than thei him made :
For thei were alle of him so glade,
That thei for evere in remembrance
Made a figure in resemblance
Of him, and in the comun place
Thei sette him up, so that his face
Mihte every maner man beholde,
So as the cite was beholde ;
It was of latoun overgilt :
Thus hath he noght his yifte spilt.

Upon a time with his route
This lord to pleie goth him oute,
And in his weie of Tyr he mette
A man, the which on knees him grette,
And Hellican be name he hihte,
Which preide his lord to have insihte
Upon himself, and seide him thus,
Hou that the grete Antiochus

[APOLLONIUS OF
TYRE.]

P. iii. 294

570

Qualiter Hellicanus
ciuis Tyri Tharsim ve-
niens Appolinum de
insidiis Antiochi pre-
muniuit.

548 him H₁, AdBT 553 whan (when) AJC, B whanne S, F
565 the om. AMH₁XRL, Ad a B 566 him FWK it ACLB₂, B
568 So as] So þat AM... B₂ (So as G) 571 a route AM...
B₂, AdBT 573 margin prenunciauit B preminuit M 574
the which on knees] which on his knees E, B which on knees
H:XRLB₂, AdT Δ

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter Appolinus
portum Tharsis relin-
quens, cum ipse per
mare nauigio securio-
rem quesivit, superue-
niente tempestate na-
uis cum omnibus pre-
ter ipsum solum in
eadem contentis iuxta
Pentapolim periclitata-
batur.

Awaiteth if he mihte him spille.
That other thoghte and hield him stille, 580
And thonked him of his warnynge,
And bad him telle no tidinge,
Whan he to Tyr cam hom ayein, P. iii. 295
That he in Tharse him hadde sein.

Fortune hath evere be muable
And mai no while stonde stable:
For now it hiheth, now it loweth,
Now stant upright, now overthroweth,
Now full of blisse and now of bale,
As in the tellinge of mi tale 590
Hierafterward a man mai liere,
Which is gret routhe forto hiere.
This lord, which wolde don his beste,
Withinne himself hath litel reste,
And thoghte he wolde his place change
And seche a contre more strange.
Of Tharsiens his leve anon
He tok, and is to Schipe gon:
His cours he nam with Seil updrawe,
Where as fortune doth the lawe, 600
And scheweth, as I schal reherse,
How sche was to this lord diverse,
The which upon the See sche ferketh.
The wynd aros, the weder derketh,
It blew and made such tempeste,
Non ancher mai the schip areste,
Which hath tobroken al his gere;
The Schipmen stode in such a feere,
Was non that myhte himself bestere,
Bot evere awaite upon the lere, 610
Whan that thei scholde drenche at ones.
Ther was ynowh withinne wones
Of wepinge and of sorgh tho; P. iii. 296
This yonge king makth mochel wo
So forto se the Schip travaile:
Bot al that myhte him nocht availe;

582 no] for no H₁E . . . B₂ 590 As in telling(e) AM, AdT
ffor as in telling(e) H₁ . . . B₂ 598 ygon B

The mast tobrak, the Seil torof,
The Schip upon the wawes drof,
Til that thei sihe a londes cooste.
Tho made avou the leste and moste,
Be so thei myhten come alonde;
Bot he which hath the See on honde,
Neptunus, wolde noght acorde,
Bot altobroke cable and corde,
Er thei to londe myhte aproche,
The Schip toclef upon a roche,
And al goth doun into the depe.
Bot he that alle thing mai kepe
Unto this lord was merciable,
And broghe him sauf upon a table,
Which to the lond him hath upbore;
The remenant was al forlore,
Wherof he made mochel mone.

Thus was this yonge lord him one,
Al naked in a povere plit:
His colour, which whilom was whyt,
Was thanne of water fade and pale,
And ek he was so sore acale
That he wiste of himself no bote,
It halp him nothing forto mote
To gete ayein that he hath lore.
Bot sche which hath his deth forbore,
Fortune, thogh sche wol noght yelpe, P. iii. 297
Al sodeinly hath sent him helpe,
Whanne him thoghte alle grace aweie;
Ther cam a Fisshere in the weie,
And sih a man ther naked stonde,
And whan that he hath understande
The cause, he hath of him gret routhe,
And onliche of his povere trouthe
Of suche clothes as he hadde
With gret Pite this lord he cladde.

620 avou (avow) A, B, F a vow (a vou) J, S, K 624 altobroke
A, S, F al tobroke C, B al to broke J 633 Therof (Ther of)
A . . . B₂, AdBT Wherefore W 635 a om. AMR 636 was
whilom AM . . . B₂, AdBT was som tyme J

[APOLLONIUS OF
TYRE.]

620

630

640

650

Qualiter Appolinus
nudus super litus iac-
tabatur, vbi quidam pis-
cator ipsum suo collo-
bio vestiens ad vrbum
Pentapolim direxit.

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

And he him thonketh as he scholde,
And seith him that it schal be yolle,
If evere he gete his stat ayein,
And preide that he wolde him sein
If nyh were eny toun for him.
He seide, 'Yee, Pentapolim,
Wher bothe king and queene duellen.'
Whanne he this tale herde tellen,
He gladeth him and gan beseche
That he the weie him wolde teche:
And he him taghte; and forth he wente
And preide god with good entente
To sende him joie after his sorwe.

660

Qualiter Appolino
Pentapolim adueniente, ludus Gignasii
per vrbem publice proclamatus est.

It was nocht passed yit Midmorwe,
Whan thiderward his weie he nam,
Wher sone upon the Non he cam.
He eet such as he myhte gete,
And forth anon, whan he hadde ete,
He goth to se the toun aboute,
And cam ther as he fond a route
Of yonge lusti men withalle; P. iii. 298
And as it scholde tho befalle,
That day was set of such assisse,
That thei scholde in the londes guise,
As he herde of the poeple seie,
Here comun game thanne pleie;
And crid was that thei scholden come
Unto the gamen alle and some
Of hem that ben delivere and wyhte,
To do such maistrie as thei myhte.
Thei made hem naked as thei scholde,
For so that ilke game wolde,
As it was tho custume and us,
Amonges hem was no refus:
The flour of al the toun was there
And of the court also ther were,
And that was in a large place

670

680

667 Than (Thanne) AM . . . B₂, AdBT afterward B 677 As
was herd AdBT 680 game MH₁, AdBT_Δ, W gamis X 685
As] And AM . . . B₂, AdBT tho] þe H₁ . . . B₂, AdBT, WK om. Δ

Riht evene afore the kinges face,
Which Artestrathes thanne hihte.
The pley was pleid riht in his sihte,
And who most worthi was of dede
Receive he scholde a certein mede
And in the cite bere a pris.

Appolinus, which war and wys
Of every game couthe an ende,
He thoghte assaie, hou so it wende,
And fell among hem into game:
And there he wan him such a name,
So as the king himself acompteth
That he alle othre men surmonteth,
And bar the pris above hem alle. P. iii. 299

Thé king bad that into his halle
At Souper time he schal be broght;
And he cam thanne and lefte it noght,
Withoutte compaignie al one:
Was non so semlich of persone,
Of visage and of limes bothe,
If that he hadde what to clothe.

At Soupertime natheles
The king amiddes al the pres
Let clepe him up among hem alle,
And bad his Mareschall of halle
To setten him in such degré
That he upon him myhte se.
The king was sone set and served,
And he, which hath his pris deserved
After the kinges oghne word,
Was mad beginne a Middel bord,
That bothe king and queene him sihe.
He sat and caste aboute his yhe
And sih the lordes in astat,
And with himself wax in debat
Thenkende what he hadde lore,

690 [APOLLONIUS OF TYRE.]

Qualiter Appolinus
Iudum signasii vincens
in aulam Regis ad cenan
honorifice recep-
tus est.

700

710

720

691 margin aula A . . . Bz, BT 705 schulde (scholde)
AdBT, W 714 his Mareschal of h. J, S, FK his Marchal
of his h. AM . . . CBz, BT his marschal of the h. Δ, W þe Marchal
of his h. Ad (ll. 704-714 om. L) 718 hadde B

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter Appolinus
in cena recumbens
nichil comedit, set do-
loroso vultu, submisso
capite, ingemiscebatur;
qui tandem a filia
Regis confortatus cy-
tharam plectens cunctis
audientibus citha-
risando vitramodum
complacuit.

And such a sorwe he tok therfore,
That he sat evere stille and thoghte,
As he which of no mete roghte.

The king beheld his hevynesse,
And of his grete gentillesse
His doghter, which was fair and good
And ate bord before him stod,

As it was thilke time usage, 730

He bad to gon on his message
And fonde forto make him glad.
And sche dede as hire fader bad,
And goth to him the softe pas

And axeth whenne and what he was,
And preith he scholde his thoghtes leve.

He seith, 'Ma Dame, be your leve
Mi name is hote Appolinus,

And of mi richesse it is thus,
Upon the See I have it lore.

The contre wher as I was bore,
Wher that my lond is and mi rente,
I leste at Tyr, whan that I wente:
The worshipe of this worldes aghte,
Unto the god ther I betaghte.'

And thus togedre as thei tuo speeke,
The teres runne be his cheeke.

The king, which therof tok good kepe,
Hath gret Pite to sen him wepe,
And for his doghter sende ayein,
And preide hir faire and gan to sein
That sche no lengere wolde drecche,
Bot that sche wolde anon forth fecche
Hire harpe and don al that sche can
To glade with that sory man.

And sche to don hir fader heste
Hir harpe fette, and in the feste
Upon a Chaier which thei fette
Hirself next to this man sche sette:

730

740

750

760

732 margin maxime ingemiscebatur A . . . B₂, BT (*Latin om.* SAdA)
747 of his worldes aghte J, SΔ, FWK þer of (þeroft) which I aughte
AM . . . B₂, AdBT 748 I þer(e) H₁ . . . B₂, AdBT

With harpe bothe and ek with mouthe **P. iii. 301** [APOLLONIUS OF
To him sche dede al that sche couthe TYRE.]

To make him chiere, and evere he siketh,
And sche him axeth hou him liketh.

' Ma dame, certes wel,' he seide,

' Bot if ye the mesure pleide

Which, if you list, I schal you liere,

It were a glad thing forto hiere.' **770**

' Ha, lieve sire,' tho quod sche,

' Now tak the harpe and let me se

Of what mesure that ye mene.'

Tho preith the king, tho preith the queene,

Forth with the lordes alle arewe,

That he som merthe wolde schewe;

He takth the Harpe and in his wise

He tempreth, and of such assise

Singende he harpeth forth withal,

That as a vois celestial

780

Hem thoghte it souneth in here Ere,

As thogh that he an Angel were.

Thei gladen of his melodie,

Bot most of all the compainie

The kinges doghter, which it herde,

And thoghte ek hou that he ansuerde,

Whan that he was of hire opposed,

Withinne hir herte hath wel supposed

That he is of gret gentilesse.

Hise dedes ben therof witnesse

790

Forth with the wisdom of his lore;

It nedeth noght to seche more,

He myhte noght have such manere, **P. iii. 302**

Of gentil blod bot if he were.

Whanne he hath harped al his fille,

The kinges heste to fulfille,

Awey goth dissh, awey goth cuppe,

Doun goth the bord, the cloth was uppe,

Thei risen and gon out of halle.

772 taakþ (takeþ) AM 782 he] it AM... B₂, AdBT 786 hou
that] of þat AH₁... B₂, AdBT þat M howe W 787 he was]
it was H₁... B₂, AdBT

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter Appolinus
cum Rege pro filia
sua erudienda reten-
tus est.

The king his chamberlein let calle,
And bad that he be alle weie
A chambre for this man pourveie,
Which nyh his oghne chambre be.
'It schal be do, mi lord,' quod he.
Appolinus of whom I mene
Tho tok his leve of king and queene
And of the worthi Maide also,
Which preide unto hir fader tho,
That sche myhte of that yonge man
Of tho sciences whiche he can
His lore have; and in this wise
The king hir granteth his aprise,
So that himself therto assente.
Thus was acorded er thei wente,
That he with al that evere he may
This yonge faire freisshe May
Of that he couthe scholde enforme;
And full assented in this forme
Thei token leve as for that nyht.

Qualiter filia Regis
Appolinum ornato appa-
ratus vestiri fecit, et
ipse ad puelle doctrinam
in quampluribus familiariter intendebat;
vnde placata puella in amorem
Appolini exardescens infirmabatur.

And whanne it was amorwe lyht,
Unto this yonge man of Tyr
Of clothes and of good atir
With gold and Selver to despende P. iii. 303
This worthi yonge lady sende:
And thus sche made him wel at ese,
And he with al that he can plese
Hire serveth wel and faire ayein.
He tawhte hir til sche was certein
Of Harpe, of Citole and of Rote,
With many a tun and many a note
Upon Musique, upon mesure,
And of hire Harpe the temprure
He tawhte hire ek, as he wel couthe.
Bot as men sein that frele is youthe,
With leisir and continuance
This Mayde fell upon a chance,

809 that] þe H... B, AdBT 817 he scholde AdB
Hire] He AdBT 829 of Citole] citole B and citole K
time X, B 830 tun]

800

810

820

P. iii. 303

830

827

That love hath mad him a querele
 Ayein hire youthe freiss and frele,
 That malgre wher sche wole or noght,
 Sche mot with al hire hertes thoght
 To love and to his lawe obeie ; 840
 And that sche schal ful sore abeie.
 For sche wot nevere what it is,
 Bot evere among sche fieleth this :
 Thenkende upon this man of Tyr,
 Hire herte is hot as eny fyr,
 And otherwhile it is acale ;
 Now is sche red, nou is sche pale
 Riht after the condicion
 Of hire ymaginacion ; 850
 Bot evere among hire thoghtes alle,
 Sche thoghte, what so mai befallie,
 Or that sche lawhe, or that sche wepe, P. iii. 304
 Sche wolde hire goode name kepe
 For feere of wommanysshe schame.
 Bot what in ernest and in game,
 Sche stant for love in such a plit,
 That sche hath lost al appetit
 Of mete, of drinke, of nyhtes reste,
 As sche that not what is the beste ; 860
 Bot forto thenken al hir fille
 Sche hield hire ofte times stille
 Withinne hir chambre, and goth noght oute :
 The king was of hire lif in doute,
 Which wiste nothing what it mente.

Bot fell a time, as he out wente
 To walke, of Princes Sones thre
 Ther come and felle to his kne ;
 And ech of hem in sondri wise
 Besoghte and profreth his servise,
 So that he myhte his doghter have. 870
 The king, which wolde his honour save,

[APOLLONIUS OF
 TYRE.]

Qualiter tres filii
 Principum filiam Regis
 singillatim in vxorem suis supplicacionibus postularunt.

839 wolde AdBT 845 Touching(e) AM . . . B₂, AdBT_A
 852 may so AMR 856 and in game] what in game ME, B and
 what in game CLB₂, AdT 859 and drinke MCL, BT of drinkyng W
 860 that om. AMH₁ 872 hir(e) honour AJH₁ . . . L, AdBT

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Seith sche is siek, and of that speche
Tho was no time to beseche ;
Bot ech of hem do make a bille
He bad, and wryte his oghne wille,
His name, his fader and his good ;
And whan sche wiste hou that it stod,
And hadde here billes oversein,
Thei scholden have ansuere ayein.
Of this conseil thei weren glad,
And writen as the king hem bad,
And every man his oghne bok P
Into the kinges hond betok,
And he it to his dowhter sende,
And preide hir forto make an ende
And wryte ayein hire oghne hond,
Riht as sche in hire herte fond.

P. iii. 305

Qualiter filia Regis
omnibus aliis relictis
Appolinum in maritum
preelegit.

The billes weren wel received,
Bot sche hath alle here loves weyved,
And thoghte tho was time and space
To put hire in hir fader grace,
And wrot ayein and thus sche saide :
'The schame which is in a Maide
With speche dar noght ben unloke,
Bot in writinge it mai be spoke ;
So wryte I to you, fader, thus :
Bot if I have Appolinus,
Of al this world, what so betyde,
I wol non other man abide.
And certes if I of him faile,
I wot riht wel withoute faile
Ye schull for me be dowtherles.'
This lettre cam, and ther was press
Tofore the king, ther as he stod ;
And whan that he it understandod,
He yaf hem ansuer by and by,
Bot that was do so privily,
That non of othres conseil wiste.
Thei toke her leve, and wher hem lis
Thei wente forth upon here weie.

880

890

900

910

The king ne wolde noght bewreie
 The conseil for no maner hihe, P. iii. 306
 Bot soffreth til he time sihe :
 And whan that he to chambre is come,
 He hath unto his conseil nome
 This man of Tyr, and let him se
 The lettre and al the privete,
 The which his dowhter to him sente :
 And he his kne to grounde bente
 And thonketh him and hire also,
 And er thei wenten thanne atuo,
 With good herte and with good corage
 Of full Love and full mariage
 The king and he ben hol acorded.
 And after, whanne it was recorded
 Unto the dowhter hou it stod,
 The yifte of al this worldes good
 Ne scholde have mad hir half so blythe :
 And forth withal the king als swithe, 920
 For he wol have hire good assent,
 Hath for the queene hir moder sent.
 The queene is come, and whan sche herde
 Of this matiere hou that it ferde,
 Sche syh debat, sche syh desese,
 Bot if sche wolde hir dowhter plese,
 And is thereto assented full.
 Which is a dede wonderfull,
 For noman knew the sothe cas
 Bot he himself, what man he was ; 930
 And natholes, so as hem thoghte,
 Hise dedes to the sothe wroghte
 That he was come of gentil blod : P. iii. 307
 Him lacketh noght bot worldes good,
 And as therof is no desperir,
 For sche schal ben hire fader heir,
 And he was able to governe.
 Thus wol thei noght the love werne
 Of him and hire in none wise,

[APOLLONIUS OF
TYRE.]

Qualiter Rex et Re-
gina in maritagium
filie sue cum Appoli-
no consencierunt.

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter Appolinus
filie Regis nupsit, et
prima nocte cum ea
concubiens ipsam im-
pregnauit.

Bot ther acorded thei divise
The day and time of Mariage. 950
Wher love is lord of the corage,
Him thenketh longe er that he spedde ;
Bot ate laste unto the dede
The time is come, and in her wise
With gret offrende and sacrificise
Thei wedde and make a riche feste,
And every thing which was honeste
Withinnen house and ek withoute
It was so don, that al aboute 960
Of gret worshipe, of gret noblesse
Ther cride many a man largesse
Unto the lordes hihe and loude ;
The knyhtes that ben yonge and proude,
Thei jouste ferst and after daunce.
The day is go, the nyghtes chaunce
Hath derked al the bryhte Sonne ;
This lord, which hath his love wonne,
Is go to bedde with his wif,
Wher as thei ladde a lusti lif, 970
And that was after somdel sene,
For as thei pleiden hem betwene,
Thei gete a child betwen hem tuo, P. iii. 308
To whom fell after mochel wo.

Now have I told of the spousailes.
Bot forto speke of the mervailes
Whiche afterward to hem befelle,
It is a wonder forto telle.
It fell adai thei riden oute,
The king and queene and al the route, 980
To pleien hem upon the stronde,
Wher as thei sen toward the londe
A Schip sailende of gret array.
To knowe what it mene may,

950 Paragraph here F ther] al (alle) AM . . . B₂, AdBT
958 which was] bat was W was Ad was riht AM . . . B₂, BT
961 and gret AMHiE . . . B₂, BT and of gret X 962 many man
AHiEC, AdBT many men X 970 lede B 975 spouses FK
979 adai (aday) J, F a dai (a day) AC, SB

Til it be come thei abide ;
 Than sen thei stonde on every side,
 Endlong the schipes bord to schewe,
 Of Penonceals a riche rewe.

[APOLLONIUS OF
TYRE.]

Thei axen when the schip is come :
 Fro Tyr, anon ansuerde some,
 And over this thei seiden more
 The cause why thei comen fore
 Was forto seche and forto finde
 Appolinus, which was of kinde
 Her liege lord : and he appiereth,
 And of the tale which he hiereth
 He was riht glad ; for thei him tolde,
 That for vengance, as god it wolde,
 Antiochus, as men mai wite,
 With thondre and lyhthnynge is forsmite ; 1000
 His doghter hath the same chaunce,
 So be thei bothe in o balance.

990

'Forthi, oure liege lord, we seie P. iii. 309

In name of al the lond, and preie,
 That left al other thing to done,
 It like you to come sone
 And se youre oghne liege men
 With othre that ben of youre ken,

That live in longinge and desir

Til ye be come ayein to Tyr.'

1010

This tale after the king it hadde

Pentapolim al overspradde,

Ther was no joie forto seche ;

For every man it hadde in speche

And seiden alle of on acord,

'A worthi king schal ben oure lord :

That thoghte ous ferst an hevinesse

Is schape ous now to gret gladnesse.'

Thus goth the tidinge overal.

Bot nede he mot, that nede schal :

Appolinus his leve tok,

To god and al the lond betok

1020 Qualiter Appolino
cum vxore sua impreg-
nata a Pentapoli ver-
sus Tyrum nauiganti-

994 was FWK is A . . . B₂, S . . . Δ

1000 forto smyte AM

1009 liuen in AH₁ . . . B₂, AdBTΔ

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

bus, contigit vxorem,
mortis articulo angus-
tiatam, in naui filiam,
que postea Thaisis
vocabatur, parere.

With al the poeple long and brod,
That he no lenger there abod.
The king and queene sorwe made,
Bot yit somdiel thei weren glade
Of such thing as thei herden tho :
And thus betwen the wel and wo
To schip he goth, his wif with childe,
The which was evere meke and mylde 1030
And wolde noght departe him fro,
Such love was betwen hem tuo.

Lichorida for hire office P. iii. 310

Was take, which was a Norrice,
To wende with this yonge wif,
To whom was schape a woful lif.
Withinne a time, as it betidde,
Whan thei were in the See amidde,
Out of the North they sihe a cloude ;
The storm aros, the wyndes loude 1040
Thei blewen many a dredful blast,
The welkne was al overcast,
The derke nyght the Sonne hath under,
Ther was a gret tempeste of thunder :
The Mone and ek the Sterres bothe
In blake cloudes thei hem clothe,
Wheroft here brihte lok thei hyde.
This yonge ladi wepte and cride,
To whom no confort myhte availe ;
Of childe sche began travaile, 1050
Wher sche lay in a Caban clos :
Hire woful lord fro hire aros,
And that was longe er eny morwe,
So that in anguisse and in sorwe
Sche was delivered al be nyhte
And ded in every mannes syhte ;
Bot natholes for al this wo
A maide child was bore tho.

Appolinus whan he this knew,
For sorwe a swoune he overthrew, 1060

Qualiter Appolinus
vxoris sue mortem
planxit.

1024 lengerr F 1047 here (her) AC, SB hire J, F
deide AdBT 1060 a swoune JC, SB, F. aswoune A

1056

That noman wiste in him no lif.

[APOLLONIUS OF
TYRE.]

And whanne he wok, he seide, 'Ha, wif,

Mi lust, mi joie, my desir,

P. iii. 311

Mi welthe and my recoverir,

Why schal I live, and thou schalt dye?

Ha, thou fortune, I thee deffie,

Nou hast thou do to me thi werste.

Ha, herte, why ne wolt thou berste,

That forth with hire I myhte passe?

Mi peines weren wel the lasse.'

1070

In such weeping and in such cry

His dede wif, which lay him by,

A thousand sithes he hire kiste;

Was nevere man that sih ne wiste

A sorwe unto his sorwe lich;

For evere among upon the lich

He fell swounende, as he that soghte

His oghne deth, which he besoghte

Unto the goddes alle above

With many a pitous word of love;

1080

Bot suche wordes as tho were

Yit herde nevere mannes Ere,

Bot only thilke whiche he seide.

The Maister Schipman cam and preide

With othre suche as be therinne,

And sein that he mai nothing winne

Ayein the deth, bot thei him rede,

He be wel war and tak hiede,

The See be weie of his nature

Receive mai no creature

1090

Withinne himself as forto holde,

The which is ded: forthi thei wolde,

As thei conseilen al aboute,

P. iii. 312

The dede body casten oute.

For betre it is, thei seiden alle,

That it of hire so befalle,

Than if thei scholden alle spille.

1063 and my desir AdBT, W and desir J 1069 it myhte
FWK 1076 For evere] Was euer(e) AH₁ . . . B₂, AdBT Was
neuere M

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter suadentibus nautis corpus vxoris sue mortue in quadam Cista plumbo et ferro obtusa que circumligata Appollinus cum magno thesauro vna cum quadam littera sub eius capite scripta recludi et in mare proici fecit.

The king, which understod here wille
And knew here conseil that was trewe,
Began ayein his sorwe newe
With pitous herte, and thus to seie:
'It is al reson that ye preie.
I am,' quod he, 'bot on al one,
So wolde I noght for mi persone
Ther felle such adversite.
Bot whan it mai no betre be,
Doth thanne thus upon my word,
Let make a cofre strong of bord,
That it be ferm with led and pich.'
Anon was mad a cofre sich,
Al redy broght unto his hond;
And whanne he sih and redy fond
This cofre mad and wel enclosed,
The dede bodi was besowed
In cloth of gold and leid therinne.
And for he wolde unto hire winne
Upon som cooste a Sepulture,
Under hire heved in aventure
Of gold he leide Sommes grete
And of jeueals a strong beyete
Forth with a lettre, and seide thus:

'I, king of Tyr Appollinus,
Do alle maner men to wite,
That hiere and se this lettre write,
That helpeles withoute red
Hier lith a kinges doghter ded:
And who that happeth hir to finde,
For charite tak in his mynde,
And do so that sche be begrave
With this tresor, which he schal have.'

Thus whan the lettre was full spoke,
Thei haue anon the cofre stoke,

Copia littere Appolini capiti vxoris sue supposite.

P. iii. 313

1098 Latin here and at 1122, 1141, 1151, 1324, 1373, 1424 om. SΔ
(up to 2029 om. Δ) 1102 margin obtusa que C, B obtusa que A, F
1106 marg. in mari A... B2, BT 1107 þis AdBT 1110 sich (siche,
swiche) AJMRB2, BΔ, W such (suche) H1 XECL, SAdT, FK 1120
ofjeueals a l of Ieweles (Iewels) AM... B2, AdBT of the Ieweles a W
1128 tak AJ, S, F take C, B 1131 whan (when) AJ, SB whanne F

And bounden it with yren faste,
That it may with the wawes laste,
And stoppen it be such a weie,
That it schal be withinne dreie,
So that no water myhte it grieve.
And thus in hope and good believe
Of that the corps schal wel aryve,
Thei caste it over bord als blyve.

The Schip forth on the wawes wente ;
The prince hath changed his entente,
And seith he wol noght come at Tyr
As thanne, bot al his desir
Is ferst to seilen unto Tharse.

The wyndy Storm began to skarse,
The Sonne arist, the weder cliereth,
The Schipman which behinde stiereth,
Whan that he sih the wyndes saghte,
Towardes Tharse his cours he straghte.

Bot now to mi matiere ayein,
To telle as olde bokes sein,
This dede corps of which ye knowe P. iii. 314
With wynd and water was forthrowe
Now hier, now ther, til ate laste
At Ephesim the See upcaste
The cofre and al that was therinne.
Of gret merveile now beginne
Mai hiere who that sitteth stille ;
That god wol save mai noght spille.
Riht as the corps was throwe alonde,
Ther cam walkende upon the stronde
A worthi cler, a Surgien,
And ek a gret Phisicien,
Of al that lond the wisest .on,
Which hihte Maister Cerymon ;
Ther were of his disciples some.
This Maister to the Cofre is come,
He peiseth ther was somwhat in,
And bad hem bere it to his In,

[APOLLONIUS OF
TYRE.]

1140

Qualiter Appolinus,
vxoris sue corpore in
mare projecto, Tyrum
relinquens cursum
suum versus Tharsim
naugio dolens arri-
puit.

1150

Qualiter corpus pre-
dicti defuncte super-
litus apud Ephesim
quidam medicus no-
mine Cerymon cum
aliquibus suis discipu-
lis inuenit; quod in
hospicium suum por-
tans et extra cistam
ponens, spiraculo vite
in ea adhuc inuento,
ipsam plene sanitati
restituit.

1160

1170

1142 This prince AJM, SA
BT 1168 the] pis BΔ, W

1156 margin suum.om. A . . . B?

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

And goth himselfe forth withal.
 Al that schal falle, falle schal ;
 They comen hom and tarie noght ;
 This Cofre is into chambre broght,
 Which that thei finde faste stoke,
 Bot thei with craft it have unloke.
 Thei loken in, where as thei founde
 A bodi ded, which was bewounde
 In cloth of gold, as I seide er,
 The tresor ek thei founden ther 1180
 Forth with the lettre, which thei rede.
 And tho thei token betre hiede ;
 Unsowed was the bodi sone, P. iii. 315
 And he, which knew what is to done,
 This noble clerk, with alle haste
 Began the veines forto taste,
 And sih hire Age was of youthe,
 And with the craftes whiche he couthe
 He soghte and fond a signe of lif.
 With that this worthi kinges wif 1190
 Honestly thei token oute,
 And maden fyres al aboute ;
 Thei leide hire on a couche softe,
 And with a scheete warmed ofte
 Hire colde brest begani to hete,
 Hire herte also to flacke and bete.
 This Maister hath hire every joignt
 With certein oile and balsme enoight,
 And putte a liquour in hire mouth,
 Which is to fewe clerkes couth, 1200
 So that sche coevereth ate laste :
 And ferst hire yhen up sche caste,
 And whan sche more of strengthe cawhte,
 Hire Armes bothe forth sche strawhte,
 Hield up hire hond and pitously
 Sche spak and seide, ‘ Ha, wher am I ?
 Where is my lord, what world is this ? ’

1178 was iwounde (I wounde &c.) AM...L was I bounde B₂ lay
 ywounde AdBT 1184 which . . . is] bat . . . was AM...B₂,
 AdBT 1206 Ha om. MXR, AdBT, W

As sche that wot noght hou it is.

[APOLLONIUS OF
TYRE.]

Bot Cerymon the worthi leche

1210

Ansuerde anon upon hire speche

And seith, 'Ma dame, yee ben hier,

Where yee be sauf, as yee schal hier

Hierafterward; forthi as nou

P. iii. 316

Mi conseil is, conforteth you:

For trusteth wel withoute faile,

Ther is nothing which schal you faile,

That oghte of reson to be do.'

Thus passen thei a day or tuo;

Thei speke of noght as for an ende,

Til sche began somdiel amende,

1220

And wiste hireselven what sche mente.

Tho forto knowe hire hol entente,

This Maister axeth al the cas,

Hou sche cam there and what sche was.

'Hou I cam hier wot I noght,'

Quod sche, 'bot wel I am bethoght

Of othre thinges al aboute':

Fro point to point and tolde him oute

Als ferforthli as sche it wiste.

And he hire tolde hou in a kiste

1230

The See-hire threw upon the lond,

And what tresor with hire he fond,

Which was al redy at hire wille,

As he that schop him to fulfille

With al his myht what thing he scholde.

Sche thonketh him that he so wolde,

And al hire herte sche discloseth,

And seith him wel that sche supposeth

Hire lord be dreint, hir child also;

So sih sche noght bot alle wo.

1240

Wheroft as to the world nomore

Ne wol sche torne, and preith therfore

That in som temple of the Cite,

P. iii. 317

To kepe and holde hir chastete,

Sche mihte among the wommen duelle.

Qualiter vxor Apoloni sanata domum religionis peciit, vbi sacro velamine munita castam omni tempore se vout.

1222 hol (hool) C, B, F hole AB₂

1224 margin sacro] facto BT

1240 sih] seiij AML

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Whan he this tale hir herde telle,
 He was riht glad, and made hire knownen
 That he a dowhter of his owen
 Hath, which he wol unto hir yive
 To serve, whil thei bothe live, 1250
 In stede of that which sche hath lost ;
 Al only at his oghne cost
 Sche schal be rendred forth with hire.
 She seith, 'Grant mercy, lieve sire,
 God quite it you, ther I ne may.'
 And thus thei drive forth the day,
 Til time com that sche was hol ;
 And tho thei take her conseil hol,
 To schape upon good ordinance
 And make a worthi pourveance 1260
 Ayein the day whan thei be veiled.
 And thus, whan that thei be conseiled,
 In blake clothes thei hem clothe,
 This lady and the dowhter bothe,
 And yold hem to religion.
 The feste and the profession
 After the reule of that degré
 Was mad with gret solempnête,
 Where as Diane is seintefied ;
 Thus stant this lady justefied 1270
 In ordre wher sche thenkth to duelle.

Bot now ayeinward forto telle
 In what plit that hire lord stod inne : P. iii. 318
 He seileth, til that he may winne
 The havene of Tharse, as I seide er ;
 And whanne he was aryved ther,
 And it was thurgh the Cite knowe,
 Men myhte se withinne a throwe,
 As who seith, al the toun at ones,
 That come ayein him for the nones, 1280
 To yiven him the reverence,
 So glad thei were of his presence :

1252 line om. B 1253 schal] haþ AdBT 1258 took(e) LB₂
 AdBT, W 1260 made AH₁ . . . B₂, AdBT 1274 seiled AdBT
 1277 And FW Tho ACLB₂, B

And thogh he were in his corage
 Desesed, yit with glad visage
 He made hem chiere, and to his In,
 Wher he whilom sojourned in,
 He goth him straught and was resceived.
 And whan the presse of poeple is weived,
 He takth his hoste unto him tho,
 And seith, 'Mi frend Strangulio,
 Lo, thus and thus it is befalle,
 And thou thiself art on of alle,
 Forth with thi wif, whiche I most triste.
 Forthi, if it you bothe liste,
 My doghther Thaise be youre leve
 I thenke schal with you beleve
 As for a time; and thus I preie,
 That sche be kept be alle weie,
 And whan sche hath of age more,
 That sche be set to bokes lore.
 And this avou to god I make,
 That I schal nevere for hir sake
 Mi berd for no likinge schave,
 Til it befalle that I have
 In covenable time of age
 Beset hire unto mariage.'
 Thus thei acorde, and al is wel,
 And forto resten him somdel,
 As for a while he ther sojorneth,
 And thanne he takth his leve and torneth 1310
 To Schipe, and goth him hom to Tyr,
 Wher every man with gret desir
 Awaiteh upon his comynge.
 Bot whan the Schip com in seilinge,
 And thei perceiven it is he,
 Was nevere yit in no cite
 Such joie mad as thei tho made;
 His herte also began to glade
 Of that he sih the poeple glad.
 Lo, thus fortune his hap hath lad;

1290

1300

P. iii. 319



1293 whiche A, S, F which JC, B 1315 And parceiuen þat it B
 1319 þe FW his ACLB₂, B

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter Thaysia
vna cum Philotenna
Strangulionis et Dionisie filia omnis scientie et honestatis doctrina imbuta est: set Thaysia Philotennam precellens in odium mortale per inuidiam a Dionisia recollecta est.

In sondri wise he was travailed,
Bot hou so evere he be assailed,
His latere ende schal be good.

And forto speke hou that it stod
Of Thaise his doghter, wher sche duelleth,
In Tharse, as the Cronique telleth,
Sche was wel kept, sche was wel loked,
Sche was wel tawht, sche was wel boked,
So wel sche spedde hir in hire youthe
That sche of every wisdom couthe,
That forto seche in every lond
So wys an other noman fond,

Ne so wel tawht at mannes yhe. P. iii. 320
Bot wo worthe evere fals envie!

For it befell that time so,
A dowhter hath Strangulio,
The which was cleped Philotenne:
Bot fame, which wole evere renne,
Cam al day to hir moder Ere,
And seith, wher evere hir doghter were
With Thayse set in eny place,
The comun vois, the comun grace
Was al upon that other Maide,
And of hir doghter noman saide.

Who wroth but Dionise thanne?
Hire thoghte a thousand yer til whanne
Sche myhte ben of Thaise wreke
Of that sche herde folk so speke.
And fell that ilke same tyde,

That ded was trewe Lychoride, 1350
Which hadde be servant to Thaise,
So that sche was the worse at aise,
For sche hath thanne no servise
Bot only thurgh this Dionise,
Which was hire dedlich Anemie
Thurgh pure treson and envie.
Sche, that of alle sorwe can,
Tho spak unto hire bondeman,
Which cleped was Theophilus,

And made him swere in conseil thus,
 That he such time as sche him sette
 Schal come Thaise forto fette,
 And lede hire oute of alle sihte, P. iii. 321
 Wher as noman hire helpe myhte,
 Upon the Stronde nyh the See,
 And there he schal this maiden sle.
 This cherles herte is in a traunce,
 As he which drad him of vengance
 Whan time comth an other day ;
 Bot yit dorste he noght seie nay,
 Bot swor and seide he schal fulfille
 Hire hestes at hire oghne wille.

1360 [APOLLONIUS OF
TYRE.]

The treson and the time is schape,
 So fell it that this cherles knape
 Hath lad this maiden ther he wolde
 Upon the Stronde, and what sche scholde
 Sche was adrad ; and he out breide
 A rusti swerd and to hir seide,
 'Thou schalt be ded.' 'Helas !' quod sche,
 'Why schal I so ?' 'Lo thus,' quod he, 1380
 'Mi ladi Dionise hath bede,
 Thou schalt be moerdred in this stede.'
 This Maiden tho for feere schryhte,
 And for the love of god almyhte
 Sche preith that for a litel stounde
 Sche myhte knele upon the grounde,
 Toward the hevene forto crave,
 Hire wofull Soule if sche mai save :
 And with this noise and with this cry,
 Out of a barge faste by, 1390
 Which hidd was ther on Scomerfare,
 Men stertert out and weren ware
 Of this feloun, and he to go, P. iii. 322
 And sche began to crie tho,

1370

Qualiter Dionisia Thaysim, vt occidetur, Theophilo seruo suo tradidit, qui cum noctantex longius ab vrbe ipsam prope litus maris interficere proposuerat, Pirate ibidem prope latitantes Thaisim de manu Carnificis eripuerunt, ipsamque vsque Ciuitatem Mitelenam ducentes, cuidam Leonino scortorum ibidem magistro vendiderunt.

1364 wher þat AM . . . B₂, AdBT, W 1371 swer(e) E . . . B₂, K
 sware X 1373 margin occideret A . . . B₂, BT 1374 cherlissh
 (cherlische &c.) H₁ . . . B₂, AdBT, K 1375 wher(e) H₁ . . . B₂,
 AdBTΔ, W 1378 margin Pirate ibidem prope] Pirate ibidem
 A . . . B₂ ibidem BT 1383 margin reddiderunt AM 1388
 þat sche AM . . . B₂, AdBT 1389 and pis cry A

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

'Ha, mercy, help for goddes sake !
 Into the barge thei hire take,
 As thieves scholde, and forth thei wente.
 Upon the See the wynd hem hente,
 And malgre wher thei wolde or non,
 Tofor the weder forth thei gon, 1400
 Ther halp no Seil, ther halp non Ore,
 Forstormed and forblownen sore
 In gret peril so forth thei dryve,
 Til ate laste thei aryve
 At Mitelene the Cite.
 In havene sauf and whan thei be,
 The Maister Schipman made him boun,
 And goth him out into the toun,
 And profreth Thaise forto selle.
 On Leonin it herde telle, 1410
 Which Maister of the bordel was,
 And bad him gon a redy pas
 To fetten hire, and forth he wente,
 And Thaise out of his barge he hente,
 And to this bordeller hir solde.
 And he, that be hire body wolde
 Take avantage, let do crye,
 That what man wolde his lecherie
 Attempte upon hire maidenhede,
 Lei doun the gold and he schal sped. 1420
 And thus whan he hath crid it oute
 In syhte of al the poeple aboute,
 He ladde hire to the bordel tho. P. iii. 323

Qualiter Leoninus
 Thaisim ad lupanar
 destinavit, vbi dei
 gracia preuenta ipsius
 virginitatem nullus
 violare potuit.

No wonder is thogh sche be wo :
 Clos in a chambre be hireselve,
 Ech after other ten or tuelve
 Of yonge men to hire in wente ;
 Bot such a grace god hire sente,
 That for the sorwe which sche made
 Was non of hem which pouer hade 1430

1399 thei] sche B 1413 fecchen (fechen) AM... Bz, AdB sechen T
 1415 hir] he AM... Bz, AdBT₁ 1416 And jat he by (be) H₁... Bz
 And jat by AM 1423 Paragraph here in MSS. 1424 No
 wonder jough sche were wo B No wonder jough sche be wo Ad

To don hire eny vileinie.
 This Leonin let evere aspie,
 And waiteth after gret beyete;
 Bot al for noght, sche was forlete,
 That mo men wolde ther noght come.
 Whan he therof hath hiede nome,
 And knew that sche was yit a maide,
 Unto his oghne man he saide,
 That he with strengthe ayein hire leve
 Tho scholde hir maidenhod bereve.
 This man goth in, bot so it ferde,
 Whan he hire wofull pleintes herde
 And he therof hath take kepe,
 Him liste betre forto wepe
 Than don oght elles to the game.
 And thus sche kepte hirself fro schame,
 And kneleth doun to therthe and preide
 Unto this man, and thus sche seide:
 'If so be that thi maister wolde
 That I his gold encresce scholde,
 It mai noght falle be this weie:
 Bot soffre me to go mi weie
 Out of this hous wher I am inne, P. iii. 324
 And I schal make him forto winne
 In som place elles of the toun,
 Be so it be religioum,
 Wher that honeste wommen duelle.
 And thus thou myht thi maister telle,
 That whanne I have a chambre there,
 Let him do crie ay wyde where; 1460
 What lord that hath his doghter diere,
 And is in will that sche schal liere
 Of such a Scole that is trewe,
 I schal hire teche of thinges newe,
 Which as non other womman can
 In al this lond.' And tho this man

[APOLLONIUS OF
TYRE.]

1440

1450

1460

1435 nomen wolde þer noght come K nomen wolden þeer (þer)
 come AM no man (noman) wolde þer(e) come H...B₂, AdBT mo men
 wolde ther none come W 1447 kneled BTΔ 1450 good BT
 1456 be of rel. AM ... B₂, BT 1465 Which pat AM ... B₂, BT

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Hire tale hath herd, he goth ayein,
And tolde unto his maister plein
That sche hath seid; and therupon,
Whan than he sih beyete non
At the bordel be cause of hire,
He bad his man to gon and spire
A place wher sche myhte abyde,
That he mai winne upon som side
Be that sche can: bot ate leste
Thus was sche sauf fro this tempeste.

1470

Qualiter Thaisis a
lupanari virgo liber-
ata, inter sacras mul-
ieres hospicium ha-
bens, sciencias quibus
edocta fuit nobiles
regni puellas ibidem
edocebat.

He hath hire fro the bordel take,
Bot that was noght for goddes sake,
Bot for the lucre, as sche him tolde.
Now comen tho that comen wolde
Of wommen in her lusty youthe,
To hiere and se what thing sche couthe:
Sche can the wisdom of a clerk, P. iii. 325
Sche can of every lusti werk
Which to a gentil womman longeth,
And some of hem sche underfongeth
To the Citole and to the Harpe,
And whom it liketh forto carpe
Proverbes and demandes slyhe,
An other such thei nevere syhe,
Which that science so wel tawhte:
Wheroft sche grete yiftes cawhte,
That sche to Leonin hath wonne;
And thus hire name is so begonne
Of sondri thinges that she techeth,
That al the lond unto hir secheth
Of yonge wommen forto liere.

1480

1490

Qualiter Theophilus
ad Dionisiam mane
rediens affirmauit se
Thaisim occidisse; su-
per quo Dionisia vna
cum Strangulione ma-
rito suo dolorem in
publico configentes,
exequias et sepultu-
ram honorifice quan-

Nou lete we this maiden hiere,
And speke of Dionise ayein
And of Theophile the vilein,
Of whiche I spak of nou tofore.
Whan Thaise scholde have be forlore,
This false cherl to his lady
Whan he cam hom, al prively

1500

1476 fro] of AM . . . B₂, BT 1484 eny AM . . . B₂, B
1500 Theophile AJC, T, F Theophil B 1503 margin configentes F

He seith, 'Ma Dame, slain I have
 This maide Thaise, and is begrave
 In prive place, as ye me biede.
 Forthi, ma dame, taketh hiede
 And kep conseil, hou so it stonde.'
 This fend, which this hath understande,
 Was glad, and weneth it be soth :
 Now herkne, hierafter hou sche doth.

Sche weþþ, sche sorweth, sche compleigneth, P. iii. 326

And of sieknesse which sche feigneth
 Sche seith that Taise sodeinly

Be nyhte is ded, 'as sche and I
 Togedre lyhen nyh my lord.'

Sche was a womman of record,
 And al is lieved that sche seith ;
 And forto yive a more feith,
 Hire housebonde and ek sche bothe
 In blake clothes thei hem clothe,
 And made a gret enterrement ;
 And for the poeple schal be blent,
 Of Thaise as for the remembrance,
 After the real olde usance

A tumbe of latoun noble and riche
 With an ymage unto hir liche
 Liggende above therupon
 Thei made and sette it up anon.

Hire Epitaffe of good assisse
 Was write aboute, and in this wise
 It spak : 'O yee that this beholde,
 Lo, hier lith sche, the which was holde
 The faireste and the flour of alle,
 Whos name Thaïsis men calle.

The king of Tyr Appolinus
 Hire fader was : now lith sche thus.
 Fourtiene yer sche was of Age,
 Whan deth hir tok to his viage.'

Thus was this false treson hidd,

[APOLLONIUS OF
 TYRE.]

tum ad extra subdola
 coniectacione fieri
 constituerunt.

1510

1520

1530

1540

Qualiter Appolinus
 in regno suo apud

1505 ich haue AM 1509 kepeþ BT 1512 Now se her
 after B Now hierie after T 1513 sorweth] crieþ BT 1523
 make BT om. W 1534 the om. AM, Δ, W

[APOLLONIUS OF
TYRE.]

Tyrum existsens par-
liamentum fieri con-
stituit.

Which afterward was wyde kidd,
As be the tale a man schal hier. P. iii. 327
 Bot forto clare mi matiere,
 To Tyr I thenke torne ayein,
 And telle as the Croniqes sein.
 Whan that the king was comen hom,
 And hath left in the salte fom
 His wif, which he mai noght foryete,
 For he som confort wolde gete, 1550
 He let somoune a parlement,
 To which the lordes were asent;
 And of the time he hath ben oute,
 He seth the thinges al aboute,
 And told hem ek hou he hath fare,
 Whil he was out of londe fare;
 And preide hem alle to abyde,
 For he wolde at the same tyde
 Do schape for his wyves mynde,
 As he that wol noght ben unkinde. 1560
 Solempne was that ilke office,
 And riche was the sacrifice,
 The feste reali was holde:
 And therto was he wel beholde;
 For such a wif as he hadde on
 In thilke daies was ther non.
 Whan this was do, thanne he him thoghte
 Upon his doghter, and besoughte
 Suche of his lordes as he wolde,
 That thei with him to Tharse scholde, 1570
 To fette his doghter Taise there:
 And thei anon al redy were,
 To schip they gon and forth thei wente, P. iii. 328
 Til thei the havene of Tharse hente.
 They londe and faile of that thei seche
 Be covverture and sleyhte of speche:
 This false man Strangulio,
 And Dionise his wif also,
 That he the betre trowe myhte,

¹⁵⁴⁴ forto clare] to declare AM . . . B₂, BT
tolde C

¹⁵⁵⁵ told A, B, F

Thei ladden him to have a sihte
Wher that hir tombe was arraied.
The lasse yit he was mispaied,
And natholes, so as he dorste,
He curseth and seith al the worste
Unto fortune, as to the blinde,
Which can no seker weie finde ;
For sche him neweth evere among,
And medleth sorwe with his song.
Bot sithe it mai no betre be,
He thonketh god and forth goth he
Seilende toward Tyr ayein.
Bot sodeinly the wynd and reyn
Begonne upon the See debate,
So that he soffre mot algate
The lawe which Neptune ordeigneth ;
Wheroft fulofte time he pleigneth,
And hield him wel the more esmaied
Of that he hath tofore assaied.
So that for pure sorwe and care,
Of that he seth his world so fare,
The reste he lefte of his Caban,
That for the conseil of noman
Ayein therinne he nolde come,
Bot hath benethe his place nome,
Wher he wepende al one lay,
Ther as he sih no lyht of day.
And thus tofor the wynd thei dryve,
Til longe and late thei aryve
With gret distresce, as it was sene,
Upon this toun of Mitelene,
Which was a noble cite tho.
And hapneth thilke time so,
The lordes bothe and the comune
The hihe festes of Neptune
Upon the stronde at the rivage,
As it was custumme and usage,
Sollempnliche thei besihe.

1580 [APOLLONIUS OF TYRE.]

1590 Qualiter Nauis Apoloni ventis .agitata portum vrbis Mitelene in die quo festa Neptuni celebrare consueuerunt applicuit ; set ipse pre dolore Thaysia filiesue , quam mortuam reputabat , in fundo nauis obscuru iacens lumen videre noluit.

1600

P. iii. 329

1610

1590 Paragraph here FWK, at 1595 in most other copies
margin celebrari A . . . B₂, BT, W

1593

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter Athenagoras vrbis Mitelene Princeps, nauim Appollini inuestigans, ipsius sic contrastatum nichilque respondentem consolari satagebat.

Whan thei this strange vessel syhe
Come in, and hath his Seil avaled,
The toun therof hath spoke and taled. 1620
The lord which of the cite was,
Whos name is Athenagoras,
Was there, and seide he wolde se
What Schip it is, and who thei be
That ben therinne: and after sone,
Whan that he sih it was to done,
His barge was for him arraigned,
And he goth forth and hath assayed.
He fond the Schip of gret Array,
Bot what thing it amonte may, 1630
He seth thei maden hevy chiere,
Bot wel him thenkth be the manere
That thei be worthi men of blod, P. iii. 330
And axeth of hem hou it stod;
And thei him tellen al the cas,
Hou that here lord fordrive was,
And what a sorwe that he made,
Of which ther mai noman him glade.
He preith that he here lord mai se,
Bot thei him tolde it mai noght be, 1640
For he lith in so derk a place,
That ther may no wiht sen his face:
Bot for al that, thogh hem be loth,
He fond the ladre and doun he goth,
And to him spak, bot non ansuere
Ayein of him ne mihte he bere
For oght that he can don or sein;
And thus he goth him up ayein.
Tho was ther spoke in many wise
Amonges hem that weren wise, 1650
Now this, now that, bot ate laste
The wisdom of the toun this caste,
That yonge Taise were asent.
For if ther be amendment

Qualiter precepto
Principis, vt Appoli-
num consolaretur,
Thaisis cum cithara

1621 þat cite H[er]XELB₂, BT 1633 be] were B 1637 which a s.
AM... B₂, AdBT 1641 so] þe AM 1646 here LB₂, Δ, W 1649
Paragraph here ALB₂, BT at 1652 J, SAd, FW Tho] Thus A . . . B₂

To glade with this woful king,
 Sche can so moche of every thing,
 That sche schal gladen him anon.
 A Messager for hire is gon,
 And sche cam with hire Harpe on honde,
 And seide hem that sche wolde fonde 1660
 Be alle weies that sche can,
 To glade with this sory man.

Bot what he was sche wiste noght, P. iii. 331
 Bot al the Schip hire hath besought
 That sche hire wit on him despende,
In auunter if he myhte amende,
 And sein it schal be wel aquit.
 Whan sche hath understanden it,
 Sche goth hir doun, ther as he lay,
 Wher that sche harpeth many a lay 1670
 And lich an Angel sang withal ;
 Bot he nomore than the wal
 Tok hiede of eny thing he herde.
 And whan sche sih that he so ferde,

Sche falleth with him into wordes,
 And telleth him of sondri bordes,
 And axeth him demandes strange,
 Wheroft sche made his herte change,
 And to hire speche his Ere he leide
And hath merveile of that sche seide. 1680
 For in proverbe and in probleme
 Sche spak, and bad he scholde deme

In many soubtil question :
 Bot he for no suggestioun
 Which toward him sche couthe stere,
He wolde noght o word ansuere,
Bot as a madd man ate laste
His heved wepende awey he caste,
 And half in wraththe he bad hire go.
 Bot yit sche wolde noght do so, 1690
And in the derke forth sche goth,
Til sche him toucheth, and he wroth,

[APOLLONIUS OF
TYRE.]

sua ad ipsum in ob-
scuro nauis, vbi jace-
bat, producta est.

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter, sicut deus
destinavit, pater filium
inuentam recognouit.

|| And after hire with his hond P. iii. 332
 He smot : and thus whan sche him fond
 Desesed, courtaisly sche saide,
 'Avoi, mi lord, I am a Maide ;
 And if ye wiste what I am,
 And out of what lignage I cam,
 Ye wolde noght be so salvage.'

With that he sobreth his corage 1700
 And put away his hevy chiere.
 Bot of hem tuo a man mai liere
 What is to be so sibb of blod :
 Non wiste of other hou it stod,
 And yit the fader ate laste
 His herte upon this maide caste,
That he hire loveth kindely,
 And yit he wiste nevere why.

Bot al was knowe er that thei wente ; 1710
 For god, which wot here hol entente,
 Here heretes bothe anon descloseth.

This king unto this maide opposeth,
And axeth ferst what was hire name,
 And wher sche lerned al this game,
 And of what ken that sche was come.
 And sche, that hath hise wordes nome,
 Ansuerth and seith, 'My name is Thaise,
 That was som time wel at aise :

In Tharse I was forthdrawe and fed,
 Ther lerned I, til I was sped, 1720
 Of that I can. Mi fader eke
 I not wher that I scholde him seke ;

He was a king, men tolde me : P. iii. 333
 Mi Moder dreint was in the See.'
 Fro point to point al sche him tolde,
 That sche hath longe in herte holde,

And nevere dorste make hir mone
Bot only to this lord al one,
 To whom hire herte can noght hele,
 Torne it to wo, torne it to wele, 1730

1710 hol B, F hole AB₂ 1713 was FW is ALB₂, B 1715
 that om. AM, W

Torne it to good, torne it to harm.
And he tho toke hire in his arm,
Bot such a joie as he tho made
Was nevere sen; thus be thei glade,
That sory hadden be toforn.

[APOLLONIUS OF
TYRE.]

Fro this day forth fortune hath sworn
To sette him upward on the whiel;
So goth the world, now wo, now wel:
This king hath founde newe grace,

~~Se that out of his derke place~~

1740

He goth him up into the liht,
And with him cam that swete wiht,
His doghter Thaise, and forth anon
Thei bothe into the Caban gon
Which was ordeigned for the king,
And ther he dede of al his thing,
And was arraigned realy.

And out he cam al openly,
Wher Athenagoras he fond,
The which was lord of al the lond:
He preith the king to come and se
His castell bothe and his cite,

Qualiter Athenagoras Appolinum de nauis in hospicium hominibus norifice recollectit, et Thaisim, patre consciente, in vxorem duxit.

And thus thei gon forth alle in fiere, P. iii. 334

This king, this lord, this maiden diere.
This lord tho made hem riche feste
With every thing which was honeste,
To plese with this worthi king,
Ther lacketh him no maner thing:
Bot yit for al his noble array
Wifles he was into that day,
As he that yit was of yong Age;
So fell ther into his corage
The lusti wo, the glade peine
Of love, which noman restreigne
Yit nevere myhte as nou tofore.
This lord thenkth al his world forlore,
Bot if the king wol don him grace;

1760



1732 toke J, S, F tok (took) AEC, B 1750 þat lond AJM,
SA 1754 maiden] daughter B 1756 which was þo h. AM
1761 of yong] song of E, B

* *

F f

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter Appolinus
vna cum filia et eius
marito nauim ingredi-
entes a Mitelena vs-
que Tharsim cursum
proposuerunt. Set
Appolinus in somp-
nis ammonitus versus
Ephesim, vt ibidem in
templo Diane sacri-
ficaret, vela per mare
diuertit.

He waiteth time, he waiteth place,
Him thoghte his herte wol tobreke,
Til he mai to this maide speke
And to hir fader ek also
For mariage: and it fell so,
That al was do riht as he thoghte,
His pourpos to an ende he broghte,
Sche weddeth him as for hire lord ;
Thus be thei alle of on acord.

1770

Whan al was do riht as thei wolde,
The king unto his Sone tolde
Of Tharse thilke traiterie,
And seide hou in his compaignie
His doghter and himselfen eke
Schull go vengeance forto seke.
The Schipes were redy sone,

1780

And whan thei sihe it was to done,
Withoute lette of eny wente
With Seil updrawe forth thei wente
Towards Tharse upon the tyde.

P. iii. 335

Bot he that wot what schal betide,
The hihe god, which wolde him kepe,
Whan that this king was faste aslepe,
Be nyghtes time he hath him bede

1790

To seile into an other stede :
To Ephesim he bad him drawe,
And as it was that time lawe,
He schal do there his sacrificise ;
And ek he bad in alle wise
That in the temple amonges alle
His fortune, as it is befallie,
Touchende his doghter and his wif
He schal beknowe upon his lif.

1800

The king of this Avisioun
Hath gret ymaginacioun,
What thing it signefie may ;
And natheles, whan it was day,
He bad caste Ancher and abod ;
And whil that he on Ancher rod,

1790 þe king JC 1792 vnto H . . . B, AdB, W

The wynd, which was tofore strange,
Upon the point began to change,
And torneth thider as it scholde.

Tho knew he wel that god it wolde,
And bad the Maister make him yare,
Tofor the wynd for he wol fare
To Ephesim, and so he dede.

And whanne he cam unto the stede
Where as he scholde londe, he londeth
With al the haste he may, and fondeth
To schapen him be such a wise,
That he may be the morwe arise
And don after the mandement
Of him which hath him thider sent.

And in the wise that he thoghte,
Upon the morwe so he wroghte;
His doghter and his Sone he nom,
And forth unto the temple he com
With a gret route in compaignie,
Hise yiftes forto sacrificie.

The citezeins tho herden seie
Of such a king that cam to preie
Unto Diane the godesse,
And left al other besinesse,
Thei comen thider forto se
The king and the solempnrete.

With worthi knyghtes environed
The king himself hath abandoned
Into the temple in good entente.
The dore is up, and he in wente,
Wher as with gret devocioun
Of holi contemplacioun
Withinne his herte he made his schrifte ;
And after that a riche yifte
He offreth with gret reverence,
And there in open Audience
Of hem that stoden thanne aboute,

P. iii. 336
He tolde hem and declareth oute

[APOLLONIUS OF
TYRE.]

1810

P. iii. 336

1820

1830

1840

Qualiter Appolinus
Ephesim in templo
Diane sacrificans, vxo-
rem suam ibidem vela-
tam inuenit; qua se-
cum assumpta in Na-
uum, versus Tyrum re-
gressus est.

1836 he in F in he A... B₂, S... Δ, WK 1842 euidence AdBT
1843 thanne aboute] al (alle) aboute AM... B₂, AdT þer aboute B

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

His hap, such as him is befalle,
 Ther was nothing foyete of alle.
 His wif, as it was goddes grace,
 Which was professed in the place,
 As sche that was Abbesse there,
 Unto his tale hath leid hire Ere :
 Sche knew the vois and the visage,
 For pure joie as in a rage
 Sche strawhte unto him al at ones,
 And fell aswoune upon the stones,
 Wherof the temple flor was paved.
 Sche was anon with water laved,
 Til sche cam to hirself ayein,
 And thanne sche began to sein :
 ' Ha, blessed be the hihe sonde,
 That I mai se myn housebonde,
 That whilom he and I were on !'
 The king with that knew hire anon,
 And tok hire in his Arm and kiste ;
 And al the toun thus sone it wiste.
 Tho was ther joie manyfold,
 For every man this tale hath told
 As for miracle, and were glade,
 Bot nevere man such joie made
 As doth the king, which hath his wif.
 And whan men herde hou that hir lif
 Was saved, and be whom it was,
 Thei wondren alle of such a cas :
 Thurgh al the Lond aros the speche P. iii. 338
 Of Maister Cerymon the leche
 And of the cure which he dede.
 The king himself tho hath him bede,
 And ek this queene forth with him,
 That he the toun of Ephesim
 Wol leve and go wher as thei be,
 For nevere man of his degre
 Hath do to hem so mochel good ;
 And he his profit understod,

1854 aswowe AM aswoven B 1861 That] Which AM . . . B₂,
 AdBT 1877 pe queene AM . . . B₂, AdBT

And granteth with hem forto wende.
And thus thei maden there an ende,
And token leve and gon to Schipe
With al the hole felaschipe.

This king, which nou hath his desir,
Seith he wol holde his cours to Tyr.
Thei hadden wynd at wille tho,
With topseilcole and forth they go,
And striken nevere, til thei come
To Tyr, where as thei havene nome,
And londen hem with mochel blisse.
Tho was ther many a mowth to kisse,
Echon welcometh other hom,
Bot whan the queen to londe com,
And Thaise hir doghter be hir side,
The joie which was thilke tyde
Ther mai no mannes tunge telle :
Thei seiden alle, 'Hier comth the welle
Of alle wommannysshe grace.'

The king hath take his real place,
The queene is into chambre go : P. iii. 339

Ther was gret feste arraied tho ;
Whan time was, thei gon to mete,
Alle olde sorwes ben foryete,
And gladen hem with joies newe :
The descoloured pale hewe
Is now become a rody cheke,
Ther was no merthe forto seke,
Bot every man hath that he wolde.

The king, as he wel couthe and scholde,
Makth to his poeple riht good chiere ;
And after sone, as thou schalt hiere,
A parlement he hath sommoned,
Wher he his doghter hath coroned
Forth with the lord of Mitelene,
That on is king, that other queene :
And thus the fadres ordinance

[APOLLONIUS OF
TYRE.]

Qualiter Appolinus
vna cum vxore et filia
sua Thyrum applicuit.

1890

1900

1910

Qualiter Appolinus
Athenagoram cum
Thaise vxore sua su-
per Tyrum coronari
fecit.

1890 topseil(e) cole H... B₂, AdBTΔ, W 1892 havene]
haue C, AdBT, W je hauen B₂ 1911 what he w. X... B₂, AdBT
1912 ff. margin Qualiter—fecit om. BΔ

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Qualiter Appolinus
a Tyro per mare ver-
sus Tharsim iter arri-
piens vindictam contra
Strangulionem et Di-
oniam vxorem suam
pro iniuria, quam ipsi
Thaisi filie sue intule-
runt, iudicitaliter asse-
cutus est.

This lond hath set in governance,
And seide thanne he wolde wende
To Tharse, forto make an ende
Of that his doghter was betraied.
Theroft were alle men wel paied,
And seide hou it was forto done :
The Schipes weren redi sone,
And strong pouer with him he tok ;
Up to the Sky he caste his lok,
And syh the wynd was covenable.

1920

Thei hale up Ancher with the cable,
The Seil on hih, the Stiere in honde,
And seilen, til thei come alonde

At Tharse nyh to the cite ; P. iii. 340
And whan thei wisten it was he,

The toun hath don him reverence.

He telleth hem the violence,

Which the tretour Strangulio

And Dionise him hadde do

Touchende his dowhter, as yee herde ;

And whan thei wiste hou that it ferde,

As he which pes and love soghte,

Unto the toun this he besoghte,

To don him riht in juggement.

Anon thei were bothe asent

With strengthe of men, and comen sone,

And as hem thoghte it was to done,

Atteint thei were be the lawe

And diemed forto honge and drawe,

And brent and with the wynd toblowe,

That al the world it myhte knowe :

And upon this condicion

The dom in execucion

Was put anon withoute faile.

And every man hath gret mervaile,

1930

P. iii. 340

1940

1950

1920 lord B 1921 thanne] þat AM . . . Bz, AdBT 1924 Wher
of (Wherof) H1 . . . Bz, AdBT, W 1927 And FW A ACLBz,
B 1928 Up to] Vpon AM . . . Bz, AdBT 1931 on honde
AM . . . Bz, AdBT, W 1939 he herde AM, W 1940 wiste(n)
how it AM . . . Bz, AdBT, W

which better value of the march
And marchion greater personage
Which both more both who march
Both in the marchion and marchion
Younger better march of them both
And though march and a marchion
Of here whom were presented
Thus both he and they the marchion.

Then at the long in the and ended. ¶ In the
The long which bound men and marchion
In march had which said to him
Be marchion the marchion.
He which the land had to him then
Then he which understande and who
Him in good marchion and in good per
Lied in the long Ameraval.

¶ Then of the one of an award
How present an here they had
Then he the lesson well consider
And come the regne to marchion
Whose god had given him and marchion
And then taughte the marchion
From with the gree landmen at
The long in how it was belike
For That and a marchion
He can the one of the One
And god him how marchion
The wind was good, the fire was plain
Hem never dray a child in place
¶ In the marchion name sake
The land, which heard of their marchion
Was wonder glad of the marchion
He never saw a day or two
And tol the conseil to him the
And sent a sum of marchion
Wher al the land of an award
From with the val have been concluded.

1967 December 12. B. A. R. T.
H. E. W. was of recognizance Asst. to
was late L.

1968 will val done by
1968 a belate Asst. to

CONFESSIO AMANTIS

[APOLLONIUS OF
TYRE.]

Wher alle goode him was fuisouned.

P. iii. 342

Lo, what it is to be wel grounded :

For he hath ferst his love founded

Honesteliche as forto wedde,

Honesteliche his love he spedde

And hadde children with his wif,

And as him liste he ladde his lif;

And in ensample his lif was write,

That alle lovers myhten wite

2000

How ate laste it schal be sene

Of love what thei wolden mene.

For se now on that other side,

Antiochus with al his Pride,

Which sette his love unkindely,

His ende he hadde al sodeinly,

Set ayein kinde upon vengance,

And for his lust hath his penance.

Confessor ad Aman-
tem.

Lo thus, mi Sone, myht thou liere

2010

What is to love in good manere,

And what to love in other wise :

The mede arist of the servise ;

Fortune, thogh sche be noght stable,

Yit at som time is favorable

To hem that ben of love trewe.

Bot certes it is forto rewe

To se love ayein kinde falle,

For that makth sore a man to falle,

As thou myht of tofore rede.

Forthi, my Sone, I wolde rede

2020

To lete al other love aweie,

Bot if it be thurgh such a weie

As love and reson wolde acorde.

P. iii. 343

For elles, if that thou descorde,

And take lust as doth a beste,

Thi love mai noght ben honeste ;

For be no skile that I finde

1992 was him AM, Δ, W 1999 his lif was write A . . . B₂,
S . . . Δ as it is write FWK 2006 he hadde al] he hadde J,
SΔ (had) hadde (had) AM . . . B₂, AdBT 2009 margin Confessor
ad Amantem om. JEC, AdBT Confessor B₂, Δ, W

Such lust is noght of loves kinde.

Mi fader, hou so that it stonde,

Youre tale is herd and understande,
As thing which worthi is to hiere,
Of gret ensample and gret matiere,
Wherof, my fader, god you quyte.

Bot in this point myself aquite

I mai riht wel, that nevere yit

I was assoted in my wit,

Bot only in that worthi place

Wher alle lust and alle grace

Is set, if that danger ne were.

Bot that is al my moste fere:

I not what ye fortune acompte,

Bot what thing danger mai amonte

I wot wel, for I have assaied;

For whan myn herte is best arraied

And I have al my wit thurghsought

Of love to beseche hire oght,

For al that evere I skile may,

I am concluded with a nay:

That o sillable hath overthowre

A thousand wordes on a rowe

Of suche as I best speke can;

Thus am I bot a lewed man.

Bot, fader, for ye ben a clerk

Of love, and this matiere is derk,

And I can evere leng the lasse,

Bot yit I mai noght let it passe,

Youre hole conseil I beseche,

That ye me be som weie teche

What is my beste, as for an ende.

Mi Sone, unto the trouthe wende

Now wol I for the love of thee,

And lete alle othre truffles be.

The more that the nede is hyh,
The more it nedeth to be slyh

2047 skile] sike AdBT 2056 let S, F lete AJ, B
truffles AJC, S, F trifles (trifles) L, B travailes W

[THE LOVER REQUIRES COUNSEL.]

Confessio Amantis,
2030 vnde pro finali con-
clusione consilium
Confessoris imperat.

2040

2050

P. iii. 344

2060

2062

CONFESSIO AMANTIS

[THE CONFESSOR
REPLIES.]

Hic super Amoris
causa finita confes-
sione, Confessor Ge-
nius Amanti ea que
sibi salubrius expedi-
unt, asno consilio fina-
liter iniungit.

To him which hath the nede on honde.
I have wel herd and understande,
Mi Sone, al that thou hast me seid,
And ek of that thou hast me preid,
Nou at this time that I schal
As for conclusioun final 2070
Conseile upon thi nede sette :
So thenke I finaly to knette
This cause, where it is tobroke,
And make an ende of that is spoke.
For I behihte thee that yifte
Ferst whan thou come under my schrifte,
That thogh I toward Venus were,
Yit spak I suche wordes there,
That for the Presthod which I have,
Min ordre and min astat to save, 2080
I seide I wolde of myn office
To vertu more than to vice
Encline, and teche thee mi lore. P. iii. 345
Forthi to speken overmore
Of love, which thee mai availe,
Tak love where it mai noght faile :
For as of this which thou art inne,
Be that thou seist it is a Sinne,
And Sinne mai no pris deserve,
Withoute pris and who schal serve, 2090
I not what profit myhte availe.
Thus folweth it, if thou travaile,
Wher thou no profit hast ne pris,
Thou art toward thiself unwis :
And sett thou myhtest lust atteigne,
Of every lust thende is a peine,
And every peine is good to fle ;
So it is wonder thing to se,
Why such a thing schal be desired.

2071 Conseile J, S, F Conseil (Counsel) AC, B 2073 Thi
(þy) cause A . . . B₂, S . . . Δ where] per B 2086 noght
faile] auiale AM . . . B₂, AdBT (line om. R) 2095 sett] siþe (siþ,
seþþe &c.) JH₁ERLB₂, AdBT, W sertein if Δ 2098 it is H₁,
FK is it AJMX . . . B₂, S . . . Δ, W

The more that a Stock is fyred,
 The rathere into Aisshe it torneth ;
 The fot which in the weie sporneth
 Fulofte his heved hath overthrove ;
 Thus love is blind and can noght knowe
 Wher that he goth, til he be falle :
 Forthi, bot if it so befalle
 With good conseil that he be lad,
 Him oghte forto ben adrad.
 For conseil passeth alle thing
 To him which thenkth to ben a king ;
 And every man for his partie
 A kingdom hath to justefie,
 That is to sein his oghne dom.
 If he misreule that kingdom,
 He lest himself, and that is more
 Than if he loste Schip and Ore
 And al the worldes good withal :
 For what man that in special
 Hath noght himself, he hath noght elles,
 Nomor the perles than the schelles ;
 Al is to him of o value :
 Thogh he hadde at his retenue
 The wyde world riht as he wolde,
 Whan he his herte hath noght withholde
 Toward himself, al is in vein.
 And thus, my Sone, I wolde sein,
 As I seide er, that thou aryse,
 Er that thou falle in such a wise
 That thou ne myht thiself rekevere ;
 For love, which that blind was evere,
 Makth alle his servantz blinde also.
 My Sone, and if thou have be so,
 Yit is it time to withdrawe,
 And set thin herte under that lawe,
 The which of reson is governed
 And noght of will. And to be lerned,
 Ensamples thou hast many on

2100 [THE CONFESSOR
REPLIES.]

P. iii. 346

2120

2130

2104 This BT Thi Ad And W 2106 so be befalle F
 2134 set AJ, S, F sette CLB₂, B

CONFESSIO AMANTIS

[THE CONFESSOR
REPLIES.]

Of now and ek of time gon,
That every lust is bot a while ;
And who that wole himself beguile,
He may the rathere be deceived.
Mi Sone, now thou hast conceived
Somwhat of that I wolde mene ;
Hierafterward it schal be sene
If that thou lieve upon mi lore ;
For I can do to thee nomore
Bot teche thee the rihte weie :
Now ches if thou wolt live or deie.

2140

P. iii. 347

[THE CONTROVERSY.]

Hic loquitur de con-
trouersia, que inter
Confessorem et Aman-
tem in fine confessio-
nis versabatur.

Mi fader, so as I have herd
Your tale, bot it were ansuerd,
I were mochel forto blame.
Mi wo to you is bot a game,
That fielen noght of that I fiele ;
The fielinge of a mannes Hiele
Mai noght be likned to the Herte :
I mai noght, thogh I wolde, asterte,
And ye be fre from al the peine
Of love, wherof I me pleigne.
It is riht esi to comaunde ;
The hert which fre goth on the launde
Not of an Oxe what him eileth ;
It falleth ofte a man merveileth
Of that he seth an other fare,
Bot if he knewe himself the fare,
And felt it as it is in soth,
He scholde don riht as he doth,
Or elles werse in his degré :
For wel I wot, and so do ye,
That love hath evere yit ben used,
So mot I nedes ben excused.
Bot, fader, if ye wolde thus
Unto Cupide and to Venus
Be frendlich toward mi querele,
So that myn herte were in hele

2150

2160

2170

P. iii. 348

²¹³⁸ agon (a goon) H₁RCB₂, AdBT, W ²¹⁵³ That feelen noght
of þat (*om.* I fiele) A That feelen noght . be likned to þe herte M

Of love which is in mi briest,
 I wot wel thanne a betre Prest
 Was nevere mad to my behove.
 Bot al the whiles that I hove
 In noncertein betwen the tuo,
 And not if I to wel or wo 2180
 Schal torne, that is al my drede,
 So that I not what is to rede.
 Bot for final conclusion
 I thenke a Supplicacion
 With pleine wordes and expresse
 Wryte unto Venus the goddesse,
 The which I preie you to bere
 And bringe ayein a good ansuere.
 Tho was betwen mi Prest and me
 Debat and gret perplexete : 2190
 Mi resoun understod him wel,
 And knew it was soth everydel
 That he hath seid, bot noght forthi
 Mi will hath nothing set therby.
 For techinge of so wis a port
 Is unto love of no despott ;
 Yit myhte nevere man beholde
 Reson, wher love was withholden,
 Thei be noght of o governance.
 And thus we fallen in distance, 2200
 Mi Prest and I, bot I spak faire,
 And thurgh mi wordes debonaire
 Thanne ate laste we acorden, P. iii. 349
 So that he seith he wol recorden
 To speke and stonde upon mi syde
 To Venus bothe and to Cupide ;
 And bad me wryte what I wolde,
 And seith me trewly that he scholde
 Mi lettre bere unto the queene.
 And I sat doun upon the grene 2210

[THE CONTROVERSY.]

2178 while AM . . . B₂, AdBT, W 2179 no certein AdBT
 the] po AM 2180 if] wher AM . . . B₂, AdBT 2195 techinge
 J, SΔ, FWK touchynge (touching) AM . . . B₂, AdBTΔ 2203
 þei (þey) acorden AdBT

CONFESSIO AMANTIS

[THE SUPPLICATION.]

Fulfilt of loves fantasie,
 And with the teres of myn yé
 In stede of enke I gan to wryte
 The wordes whiche I wolde endite
 Unto Cupide and to Venus,
 And in mi lettre I seide thus.

THE wofull peine of loves maladie,
 Ayein the which mai no phisique availe,
 Min herte hath so bewhaped with sotie,
 That wher so that I reste or I travaile, 2220
 I finde it evere redy to assaile
 Mi resoun, which that can him noght defende :
 Thus seche I help, wheroft I mihte amende.

Ferst to Nature if that I me compleigne,
 Ther finde I hou that every creature
 Som time ayer hath love in his demeine,
 So that the litel wrenne in his mesure
 Hath yit of kinde a love under his cure ;
 And I bot on desire, of which I misse :
 And thus, bot I, hath every kinde his blisse. 2230

The resoun of my wit it overpasseth, P. iii. 350
 Of that Nature techeth me the weie
 To love, and yit no certain sche compasseth
 Hou I schal sped, and thus betwen the tweie
 I stonde, and not if I schal live or deie.
 For thogh reson ayein my will debate,
 I mai noght fle, that I ne love algate.

Upon misself is thilke tale come,
 Hou whilom Pan, which is the god of kinde,
 With love wrastlede and was overcome: 2240
 For evere I wrastle and evere I am behinde,
 That I no strengthe in al min herte finde,
 Wheroft that I mai stonden eny throwe ;
 So fer mi wit with love is overthrowe.

2214 wol(e) AdBT 2220 or I trauaile J, S, F *the rest or*
trauaile 2228 a love] of loue AM . . . B₂, BT (Haþ love of
kinde þit Ad) 2240 was] is AdBT

Whom nedeth help, he mot his helpe crave,
Or helpeles he schal his nede spille:
Pleinly thurghsoght my wittes alle I have,
Bot non of hem can helpe after mi wille;
And als so wel I mihte sitte stille,
As preie unto mi lady eny helpe :
Thus wot I noght wherof miself to helpe.

2250

Unto the grete Jove and if I bidde,
To do me grace of thilke swete tunne,
Which under keie in his celier amidde
Lith couched, that fortune is overrunne,
Bot of the bitter cuppe I have begunne,
I not hou ofte, and thus finde I no game ;
For evere I axe and evere it is the same.

I se the world stonde evere upon eschange, P. iii. 351
Nou wyndes loude, and nou the weder softe ; 2260
I mai sen ek the grete mone change,
And thing which nou is lowe is eft alofte ;
The dredfull werres into pes fulofte
Thei torne ; and evere is Danger in o place,
Which wol noght change his will to do me grace.

Bot upon this the grete cleric Ovide,
Of love whan he makth his remembrance,
He seith ther is the blinde god Cupide,
The which hath love under his governance,
And in his hond with many a fyri lance 2270
He woundeth ofte, ther he wol noght hele ;
And that somdiel is cause of mi querele.

Ovide ek seith that love to parforne
Stant in the hond of Venus the goddesse,
Bot whan sche takth hir conseil with Satorne,
Ther is no grace, and in that time, I gesse,
Began mi love, of which myn hevynesse
Is now and evere schal, bot if I spedē :
So wot I noght miself what is to rede.

[THE SUPPLICATION.]

2247 þurghout BT 2251 ȝelpe AdBTΔ 2257 I fynde
BTΔ 2270 his om. B 2271 wher AdBT

CONFESSIO AMANTIS

[THE SUPPLICATION.]

Forthi to you, Cupide and Venus bothe, 2280
 With al myn hertes obeissance I preie,
 If ye were ate ferste time wrothe,
 Whan I began to love, as I you seie,
 Nou stynt, and do thilke infortune awei,
 So that Danger, which stant of retene
 With my ladi, his place mai remue.

O thou Cupide, god of loves lawe, P. iii. 352
 That with thi Dart brennende hast set afyre
 Min herte, do that wounde be withdrawe,
 Or yif me Salve such as I desire : 2290
 For Service in thi Court withouten hyre
 To me, which evere yit have kept thin heste,
 Mai nevere be to loves lawe honeste.

O thou, gentile Venus, loves queene,
 Withoute guilt thou dost on me thi wreche ;
 Thou wost my peine is evere aliche grene
 For love, and yit I mai it noght areche :
 This wold I for my laste word beseche,
 That thou mi love aquite as I deserve,
 Or elles do me pleinly forto sterue. 2300

[VENUS REPLIES TO
THE SUPPLICATION.]

Hic loquitur qualiter
 Venus, accepta Aman-
 tis Supplicacione, in-
 dilata ad singula re-
 spondit.

Whanne I this Supplicacioun
 With good deliberacioun,
 In such a wise as ye nou wite,
 Hadde after min entente write
 Unto Cupide and to Venus,
 This Prest which hihte Genius
 It tok on honde to presente,
 On my message and forth he wente
 To Venus, forto wite hire wille.
 And I bod in the place stille, 2310
 And was there bot a litel while,
 Noght full the montance of a Mile,
 Whan I behield and sodeinly
 I sih wher Venus stod me by.
 So as I myhte, under a tre P. iii. 353

2284 pis infortune AdBT þilke fortune B₂, Δ that ilke infortune W
 2294 gentile AJ, S, F gentil C, B 2298 wold J, S, F wolde AC, B

To grounde I fell upon mi kne,
And preide hire forto do me grace :
Sche caste hire chiere upon mi face,
And as it were halvinge a game
Sche axeth me what is mi name.
'Ma dame,' I seide, 'John Gower.'
'Now John,' quod sche, 'in my pouer
Thou most as of thi love stonde ;
For I thi bille have understande,
In which to Cupide and to me
Somdiel thou hast compleigned thee,
And somdiel to Nature also.
Bot that schal stonde among you tuo,
For therof have I noght to done ;
For Nature is under the Mone
Maistresse of every lives kinde,
Bot if so be that sche mai finde
Som holy man that wol withdrawe
His kindly lust ayein hir lawe ;
Bot sielde whanne it falleth so,
For fewe men ther ben of tho,
Bot of these othre ynowe be,
Whiche of here oghne nycete
Ayein Nature and hire office
Deliten hem in sondri vice,
Wheroft that sche fulofte hath pleigned,
And ek my Court it hath desdeigned
And evere schal ; for it receiveth
Non such that kinde so deceiveth.
For al onliche of gentil love
Mi court stant alle courtz above
And takth noght into retenue
Bot thing which is to kinde due,
For elles it schal be refused.
Wheroft I holde thee excused,
For it is manye daies gon,

[VENUS REPLIES TO
THE SUPPLICATION.]

2320

2330

2340

P. iii. 354

2350

2319 agame AJMRL, AdT in game Δ in grame W 2320
is] was A . . . B₂, SBTΔ 2332 if] it AMXE . . . B₂, B 2334
Hire B 2342 disteigned AH₁XRLB₂ distreigned M
restreigned E

* * -

¶ g

[VENUS REPLIES TO
THE SUPPLICATION.]

That thou amonges hem were on
Which of my court hast ben withholden;
So that the more I am beholde
Of thi desese to commune,
And to remue that fortune,
Which manye daies hath the grieved.
Bot if my conseil mai be lieved,
Thou schalt ben esed er thou go
Of thilke unseely jolif wo,
Wherof thou seist thin herte is fyred:
Bot as of that thou hast desired
After the sentence of thi bille,
Thou most therof don at my wille,
And I therof me wole avise.
For be thou hol, it schal suffise:
Mi medicine is noght to sieke
For thee and for suche olde sieke,
Noght al per chance as ye it wolden,
Bot so as ye be reson scholden,
Acordant unto loves kinde.
For in the plit which I thee finde,
So as mi court it hath awarded,
Thou schalt be duely rewarded;
And if thou woldest more crave,
It is no riht that thou it have.'

2360

2370

P. iii. 355

iii. *Qui cupit id quod habere negavit, sua tempora perdit,*
Est ubi non posse, velle salute caret.
Non estatis opus gelidis hirsuta capillis,
Cum calor abcessit, equiperabit hiems;
Sicut habet Mayus non dat natura Decembri,
Nec poterit compar floribus esse lutum;
Sic neque decrepita senium iuvenile voluptas
Floret in obsequium, quod Venus ipsa petit.
Conveniens igitur foret, ut quos cana senectus
Attigit, ulterius corpora casta colant.

(10)

2367 f. Two lines om. S . . . Δ (ins. Λ) 2368 The which is
holsum to be seke H . . . B²

2369 f. Noght al as bou desire woldest

Bot so as bou be resoun scholdest S...A

2371-2376 *Six lines om.* S...A

Latin Verses iii. 8 obsequium] obsessum X...L obsessum Ba

Venus, which stant withoute lawe
 In noncertein, bot as men drawe
 Of Rageman upon the chance,
 Sche leith no peis in the balance,
 Bot as hir lyketh forto weie;
 The trewe man fulofte aweie
 Sche put, which hath hir grace bede,
 And set an untrewe in his stede.
 Lo, thus blindly the world sche diemeth
 In loves cause, as tome siemeth :
 I not what othre men wol sein,
 Bot I algate am so besein,
 And stonde as on amonges alle
 Which am out of hir grace falle :
 It nedeth take no witnesse,
 For sche which seid is the goddesse,
 To whether part of love it wende,
 Hath sett me for a final ende
 The point wherto that I schal holde.
 For whan sche hath me wel beholde,
 Halvyng of scorn, sche seide thus : **P. iii. 356**
 ‘Thou wost wel that I am Venus,
 Which al only my lustes seche ;
 And wel I wot, thogh thou beseche
 Mi love, lustes ben ther none,
 Whiche I mai take in thi persone ;
 For loves lust and lockes hore
 In chambre acorden nevermore,
 And thogh thou feigne a yong corage,
 It scheweth wel be the visage
 That olde grisel is no fole :
 There ben fulmanye yeres stole
 With thee and with suche othre mo,
 That outward feignen youthe so

[VENUS REPLIES TO THE SUPPLICATION.]

Hic in exemplum
 contra quoscumque vi-
 2380 rors inveteratos amoris
 concupiscenciam af-
 fectantes loquitur Ve-
 nus, huiusque Aman-
 tis Confessi supplica-
 tionem quasi deridens,
 ipsum pro eo quod
 senex et debilis est,
 multis exhortacioni-
 bus insufficientem re-
 darguit.

2390

2400

2410

2379 ff. margin Hic in exemplum—redarguit] Hic narrat qualiter indignata Venus, amantis languidi infirmitatem inspiciens, ne quid amplius in curia sua attemptare presumat, ipsum insufficientem tanquam pro medicina pluribus exemplis exhortabatur S . . . ΔΔ 2386
 tome S, F to me AJC, B 2387 wolde Ht . . . B₂, AdBT
 2403 Mi louses AM, A My loue AdBT (Ad ends with this line)
 2409 with om. AM . . . B₂, BT

CONFESSIO AMANTIS

[VENUS REPLIES TO
THE SUPPLICATION.]

And ben withinne of pore assay.
 Min herte wolde and I ne may
 Is noght beloved nou adayes ;
 Er thou make eny suche assaies
 To love, and faile upon the fet,
 Betre is to make a beau retret ;
 For thogh thou myhest love atteigne,
 Yit were it bot an ydel peine,
 Whan that thou art noght sufficant
 To holde love his covenant. 2420

Forthi tak hom thin herte ayein,
 That thou travaille noght in vein,
 Wheroft my Court may be deceived.
 I wot and have it wel conceived,
 Hou that thi will is good ynowh ;
 Bot mor behoveth to the plowh,
 Wheroft the lacketh, as I trowe : P. iii. 357

So sitte it wel that thou beknowe
 Thi fieble astat, er thou beginne
 Thing wher thou miht non ende winne. 2430

What bargain scholde a man assaie,
 Whan that him lacketh forto paie ?
 Mi Sone, if thou be wel bethoght,
 This toucheth thee ; foryet it noght :
 The thing is torned into was ;
 That which was whilom grene gras,
 Is welked hey at time now.
 Forthi mi conseil is that thou
Remembre wel hou thou art old.

Whan Venus hath hir tale told, 2440

And I bethoght was al aboute,
 Tho wiste I wel withoute doute,
 That ther was no recoverir ;
 And as a man the blase of fyre
With water quencheth, so ferd I ;

[THE COMPANIES OF
LOVERS.]

Qualiter super deri-
soria Veneris exhor-
facione contristatus
Amans, quasi mortuus
in terram corruit, vbi,
vt sibi videbatur, Cupi-

2428 sitte AJC, F sit B 2433 if þat þou wel beþought (be
 bought) X . . . B₂, BTΔ if that thou wel the be thouht H₁ 2436
 The which AM . . . B₂, BTΔ (þat whilom was þe grene gras Δ)
 2437 as time now AM . . . B₂, BTΔ 2441 Than I AM, BΔ
 Whan I H₁ . . . B₂, T 2442 And wist(e) wel AM . . . B₂, BTΔ
 2445 ferd AJ, S, F ferde C, B

A cold me cawhte sodeinly,
 For sorwe that myn herte made
 Mi dedly face pale and fade
 Becam, and swoune I fell to grounde.
 And as I lay the same stounde,
 Ne fully quik ne fully ded,
 Me thoghte I sih tofor myn hed
 Cupide with his bowe bent,
 And lich unto a Parlement,
 Which were ordeigned for the nones,
 With him cam al the world at ones
Of gentil folk that whilom were P. iii. 358
 Lovers, I sih hem alle there
 Forth with Cupide in sondri routes.

Min yhe and as I caste aboutes, 2460
 To knowe among hem who was who,
 I sih wher lusty Youthe tho,
 As he which was a Capitein,
 Tofore alle othre upon the plein
 Stod with his route wel begon,
 Here hevedes kempt, and therupon
 Garlandes noght of o colour,

{ Some of the lef, some of the flour,
 { And some of grete Perles were ;
 { The newe guise of Beawme there, 2470
 { With sondri thinges wel devised,
 I sih, wheroft heil ben quintised.
It was al lust that thei with ferde,
Ther was no song that I ne herde,
 Which unto love was touchende ;
 Of Pan and al that was likende
 As in Piping of melodie
 Was herd in thilke compaignie
 So lowde, that on every side
It thoghte as al the hevene cride 2480
 In such acord and such a soun
 Of bombard and of clarion
 With Cornemuse and Schallemele,

[THE COMPANIES OF
LOVERS.]

dinem cum innumera
multitudine nuper
Amantum variis tur-
mis assistencium con-
spiciebat.

2450

CONFESSIO AMANTIS

That it was half a mannes hele
So glad a noise forto hiere.
And as me thoghte, in this manere
Al freissh I syh hem springe and dance, P. iii. 359
And do to love her entendance
After the lust of youthes heste.
Ther was ynowh of joie and feste,
For evere among thei laghe and pleie,
And putten care out of the weie,
That he with hem ne sat ne stod.
And overthis I understod,
So as myn Ere it myhte areche,
The moste matiere of her speche
Was al of knyhtod and of Armes,
And what it is to ligge in armes
With love, whanne it is achieved.

Ther was Tristram, which was believed 2500
With bele Ysolde, and Lancelot
Stod with Gunnore, and Galahot
With his ladi, and as me thoghte,
I syh wher Jason with him broghte
His love, which that Creusa hihte,
And Hercules, which mochel myhte,
Was ther berende his grete Mace,
And most of alle in thilke place
He peyneth him to make chiere
With Eolen, which was him diere.

Theseüs, thogh he were untrewe
To love, as alle wommen knewe,
Yit was he there natheles
With Phedra, whom to love he ches :
Of Grece ek ther was Thelamon,
Which fro the king Lamenedon
At Troie his doghter refste aweie,
Eseonen, as for his preie,
Which take was whan Jason cam
Fro Colchos, and the Cite nam
In vengance of the ferste hate ;
That made hem after to debate,

P. iii. 360

2520

"why"
the young
were
not
they
seen them in the
youth of their love

De nominibus illorum nuper Amantum,
qui tunc Amanti spas-
mato, aliqui iuuenes,
aliqui senes, apparue-
runt. Senes autem
precipue tam erga
deum quam deam
amoris pro sanitate
Amantis recuperanda
multiplicatis precibus
misericorditer insta-
bant.

as they
can't see themselves
i.e. in time

[THE COMPANIES OF
LOVERS.]

Whan Priamus the newe toun
Hath mad. And in avisoun
 Me thoghte that I sih also
Ector forth with his brethren tuo ;
Himself stod with Pantaselee,
And next to him I myhte se,
Wher Paris stod with faire Eleine,
Which was his joie sovereine ;
And Troilus stod with Criseide,
Bot evere among, althogh he pleide,
Be semblant he was hevy chiered,
For Diomede, as him was liered,
Cleymeth to ben his parconner.
And thus full many a bacheler,
A thousand mo than I can sein,
With Yowthe I sih ther wel besein
Forth with here loves glade and blithe.

2530

And some I sih whiche ofte sithe
Compleignen hem in other wise ;
Among the whiche I syh Narcise
And Piramus, that sory were.
The worthy Grek also was there,
Achilles, which for love deide :
Agamenon ek, as men seide,
And Menelay the king also
I syh, with many an other mo,
Which hadden be fortuned sore
In loves cause.

2540

P. iii. 361

And overmore
Of wommen in the same cas,
With hem I sih wher Dido was,
Forsake which was with Enee ;
And Phillis ek I myhte see,
Whom Demephon deceived hadde ;
And Adriagne hir sorwe ladde,
For Theseüs hir Soster tok
And hire unkindely forsok.
I sih ther ek among the press
Compleignende upon Hercules

2550

2560

CONFESSIO AMANTIS

[THE COMPANIES OF
LOVERS.]

His ferste love Deyanire,
Which sette him afterward afyre :
Medea was there ek and pleigneth
Upon Jason, for that he feigneth,
Withoute cause and tok a newe ;
Sche seide, ' Fy on alle untrewe !'
I sih there ek Deydamie,
Which hadde lost the compaignie
Of Achilles, whan Diomede
To Troie him fette upon the nede.

2570

Among these othre upon the grene
I syh also the wofull queene
Cleopatras, which in a Cave
With Serpentz hath hirself begrave
Alquik, and so sche was totore,
For sorwe of that sche hadde lore
Antonye, which hir love hath be : P. iii. 362
And forth with hire I sih Tisbee,

2580

Which on the scharpe swerdes point
For love deide in sory point ;
And as myn Ere it myhte knowe,

2580

She seide, ' Wo worthe alle slowe ! '

The pleignte of Progne and Philomene

Ther herde I what it wolde mene,

How Tereüs of his untrouthe

Undede hem bothe, and that was routhe ;

And next to hem I sih Canace,

Which for Machaire hir fader grace

Hath lost, and deide in wofull plit.

And as I sih in my spirit,

2590

Me thoghte amonges othre thus

The doghter of king Priamus,

Polixena, whom Pirrus slowh,

Was there and made sorwe ynowh,

As sche which deide gulteles

For love, and yit was loveles.

And forto take the despert,

I sih there some of other port,

2573 graue BT 2575 Alquik F Al quik AJ, SB, K
þere F þer (þer) AJC, B

2598

[THE COMPANIES OF
LOVERS.]

2600

And that was Circes and Calipse,
That cowthen do the Mone eclipse,
Of men and change the liknesses,
Of Artmagique Sorceresses ;
Thei hielde in honde manyon,
To love wher thei wolde or non.

Bot above alle that ther were
Of wommen I sih foure there,
Whos name I herde most comended : P. iii. 363
Be hem the Court stod al amended ;
For wher thei comen in presence,
Men deden hem the reverence, 2610
As thogh they hadden be goddesses,
Of al this world or Emperesses.
And as me thoghte, an Ere I leide,
And herde hou that these othre seide,
'Lo, these ben the foure wyves,
Whos feith was proeved in her lyves :
For in essample of alle goode
With Mariage so thei stode,
That fame, which no gret thing hydeth,
Yit in Cronique of hem abydeth.'

Penelope that on was hote,
Whom many a knyht hath loved hote,
Whil that hire lord Ulixes lay
Full many a yer and many a day
Upon the grete Siege of Troie :
Bot sche, which hath no worldes joie
Bot only of hire housebonde,
Whil that hir lord was out of londe,
So wel hath kept hir wommanhiede,
That al the world therof tok hiede, 2620
And nameliche of hem in Grece.

That other womman was Lucrece,
Wif to the Romain Collatin ;
And sche constreigned of Tarquin
To thing which was ayein hir wille,
Sche wolde noght hirselen stille,
Bot deide only for drede of schame P. iii. 364

2623 Vluxes BT

CONFESSIO AMANTIS

[THE COMPANIES OF
LOVERS.]

In keping of hire goode name,
As sche which was on of the beste.

The thridde wif was hote Alceste, 2640
Which whanne Ametus scholde dye
Upon his grete maladye,
Sche preide unto the goddes so,
That sche receyveth al the wo
And deide hirself to yive him lif:
Lo, if this were a noble wif.

The ferthe wif which I ther sih,
I herde of hem that were nyh
Hou sche was cleped Alcione,
Which to Seyix hir lord al one 2650
And to nomo hir body kepte;
And whan sche sih him dreynt, sche lept
Into the wawes where he swam,
And there a Sefoul sche became,
And with hire wenges him bespradde
For love which to him sche hadde.

Lo, these fourre were tho
Whiche I sih, as me thoughte tho,
Among the grete compaignie
Which Love hadde forto guye: 2660
Bot Youthe, which in special
Of Loves Court was Mareschal,
So besy was upon his lay,
That he non hiede where I lay
Hath take. And thanne, as I behield,

Me thoughte I sih upon the field,
Where Elde cam a softe pas P. iii. 365
Toward Venus, ther as sche was.
With him gret compaignie he ladde,
Bot noght so manye as Youthe hadde: 2670
The moste part were of gret Age,
And that was sene in the visage,

2646 Lo, if] See wher AM... B₂, BT 2650 Which Ceix
(om. to) B Which to seke X Which for to se W 2653 wawe
A... B₂, S... A 2656 which] pat AM... B₂, BT 2664
he lay X, BT (line om. Δ p.m.) 2670 manye] fele AM... B₂, BT
2672 here visage AM... B₂, BT

And noght forthi, so as thei myhte,
Thei made hem yongly to the sihte:
Bot yit herde I no pipe there
To make noise in mannes Ere,
Bot the Musette I myhte knowe,
For olde men which souneth lowe,
With Harpe and Lute and with Citole.
The hovedance and the Carole,
In such a wise as love hath bede,
A softe pas thei dance and trede;
And with the wommen otherwhile
With sobre chier among thei smyle,
For laghre was ther non on hyh.
And natholes full wel I syh
That thei the more queinte it made
For love, in whom thei weren glade.

And there me thoghte I myhte se
The king David with Bersabee,
And Salomon was noght withoute;
Passende an hundred on a route
Of wyves and of Concubines,
Juesses bothe and Sarazines,
To him I sih alle entendant:
I not if he was sufficant,
Bot natholes for al his wit
He was attached with that writ
Which love with his hond enseleth,
Fro whom non earthly man appeleth.
And overthis, as for a wonder,
With his leon which he put under,
With Dalida Sampson I knew,
Whos love his strengthe al overthrew.

I syh there Aristotle also,
Whom that the queene of Grece so
Hath bridled, that in thilke time

[THE COMPANIES OF
LOVERS.]

2680

2690

P. iii. 366

2700

2675 pipes AM . . . B₂, BT piper Δ 2676 noise] merþe
AM . . . B₂, BT 2678 sowned AM . . . B₂, BT 2694 Juesses
eek AM Iues boþe (Iewes both) KW Iewes (Iues &c.) eek H₁ . . . B₂,
BT 2696 wher he was AM wher(e) he were X . . . B₂, BT
if he were H₁, W 2701 no wonder B 2702 put AJ, F
putte C, B 2706 so] also E, BT þo Δ

[THE COMPANIES OF
LOVERS.]

Sche made him such a Silogime,
That he foryat al his logique ;
Ther was non art of his Practique,
Thurgh which it mihte ben excluded
That he ne was fully concluded
To love, and dede his obeissance.
And ek Virgile of aqueintance
I sih, wher he the Maiden preide,
Which was the doghter, as men seide,
Of themperour whilom of Rome ;
Sortes and Plato with him come,
So dede Ovide the Poete.
I thoghte thanne how love is swete,
Which hath so wise men reclamed,
And was miself the lasse aschamed,
Or forto lese or forto winne
In the meschief that I was inne :
And thus I lay in hope of grace.

And whan thei comen to the place
Wher Venus stod and I was falle, P. iii. 367
These olde men with o vois alle
To Venus preiden for my sake.

And sche, that myhte noght forsake
So gret a clamour as was there,
Let Pite come into hire Ere ;
And forth withal unto Cupide
Sche preith that he upon his side
Me wolde thurgh his grace sende
Som confort, that I myhte amende,
Upon the cas which is befalle.

And thus for me thei preiden alle
Of hem that weren olde aboute,
And ek some of the yonge route,
Of gentilesse and pure trouthe
I herde hem telle it was gret routhe,
That I withouten help so ferde.
And thus me thoghte I lay and herde.

Cupido, which may hurte and hele
In loves cause, as for myn hele

2710

2720

2730

2740

Upon the point which him was preid
 Cam with Venus, wher I was leid
 Swounende upon the grene gras.
 And, as me thoghte, anon ther was
 On every side so gret presse,
 That every lif began to presse,
 I wot noght wel hou many score,
 Suche as I spak of now tofore,
 Lovers, that comen to beholde,
 Bot most of hem that weren olde :
 Thei stoden there at thilke tyde,
 To se what ende schal betyde
 Upon the cure of my sotie.
 Tho myhte I hiere gret partie
 Spekende, and ech his oghne avis
 Hath told, on that, an other this :
 Bot among alle this I herde,
 Thei weren wo that I so ferde,
 And seiden that for no riote
 An old man scholde noght assote ;
 For as thei tolden redely,
 Ther is in him no cause why,
 Bot if he wolde himself benyce ;
 So were he wel the more nyce.
 And thus desputen some of tho,
 And some seiden nothing so,
 Bot that the wylde loves rage
 In mannes lif forberth non Age ;
 Whil ther is oyle forto fyre,
 The lampe is lyghtly set afyre,
 And is fulhard er it be queynt,
 Bot only if it be som seint,
 Which god preserveth of his grace.
 And thus me thoghte, in sondri place
 Of hem that walken up and doun
 Ther was diverse opinioun :
 And for a while so it laste,
 Til that Cupide to the laste,

[CUPID AND THE
LOVER.]

Hic tractat qualiter
 Cupido Amantis se-
 necte confracti vis-
 cera perscrutans, ig-
 nitasue concupiscentie
 tela ab eo penitus ex-
 traxit, quem Venus
 postea absque calore
 percipiens, vacuum
 reliquit: et sic tandem
 prouisa Senectus, ra-
 cionem inuocans, ho-
 minem interiorem per
 prius amore infatu-
 atum mentis sanitati
 plenius restaurauit.

P. iii. 368

2760

2770

Nota.

2780

²⁷⁶⁹ benyce J, S, FK be nyce (by nice &c.) AM ... B₂, BTΔ, W
²⁷⁷⁵ margin Nota LB₂, F Nota bene C om. A ... R, SBTΔ, WK

CONFESSIO AMANTIS

[THE FIERY DART
WITHDRAWN.]

Forth with his moder full avised,
Hath determined and devised
Unto what point he wol descende. P. iii. 369

And al this time I was liggende
Upon the ground tofore his yhen,
And thei that my desese syhen
Supposen noght I scholde live ;
Bot he, which wolde thanne yive
His grace, so as it mai be,
This blinde god which mai noght se,
Hath groped til that he me fond ;

And as he pitte forth his hond
Upon my body, wher I lay,
Me thoughte a fyri Lancegay,
Which whilom thurgh myn herte he caste,
He pulleth oute, and also faste 2800
As this was do, Cupide nam
His weie, I not where he becam,
And so dede al the remenant
Which unto him was entendant,
Of hem that in Avision
I hadde a revelacion,
So as I tolde now tofore.

[THE HEALING OF
LOVE.]

Bot Venus wente noght therfore,
Ne Genius, whiche thilke time
Abiden bothe faste byme. 2810
And sche which mai the hertes bynde
In loves cause and ek unbinde,
Er I out of mi trance aros,
Venus, which held a boiste clos,
And wolde noght I scholde deie,
Tok out mor cold than eny keie
An oignement, and in such point P. iii. 370
Sche hath my wounded herte enoignt,
My temples and my Reins also.
And forth withal sche tok me tho
A wonder Mirour forto holde,

2796 pitte F putte AJC, SB 2809 whiche S, F which
AJC, B 2819 margin Nota contra senes voluptuosos, quorum
calor refrigerescente natura extinctus est SBTΔ (om. Λ)

[THE HEALING OF
LOVE.]

In which sche bad me to beholde
And taken hiede of that I syhe ;
Wherinne anon myn hertes yhe
I caste, and sih my colour fade,
Myn yhen dymme and al unglade,
Mi chiekis thinne, and al my face
With Elde I myhte se deface,
So riveled and so wo besein,
That ther was nothing full ne plein,
I syh also myn heres hore. 2830

Mi will was tho to se nomore
Outwith, for ther was no plesance ;
And thanne into my remembrance
I drowh myn olde daies passed,
And as reson it hath compassed,
I made a liknesse of miselvē
Unto the sondri Monthes twelve,
Wheroft the yeer in his astat
Is mad, and stant upon debat,
That lich til other non acordeth.
For who the times wel recordeth,
And thanne at Marche if he beginne,
Whan that the lusti yeer comth inne,
Til Augst be passed and Septembre,
The myghty youthe he may remembre
In which the yeer hath his deduit P. iii. 371

Of gras, of lef, of flour, of fruit,
Of corn and of the wyny grape.
And afterward the time is schape 2850

To frost, to Snow, to Wind, to Rein,
Til eft that Mars be come ayein :
The Wynter wol no Somer knowe,
The grene lef is overthrowe,
The clothed erthe is thanne bare,
Despuiled is the Somerfare,

Quod status hominis
Mensibus anni equi-
peratur.

2833 Outwiþ SA, FWK Out wiþ AJM, TA Therwiþ (Ther wiþ)
Hi... Bz On which B 2837 *margin* equiperatur A equipatur
C, BT, F 2848 of flour of lef AM... CBz and floure of leef L
2850 bis time Hi... Bz 2856 Somerfare S, F somer fare
AJC, B

CONFESSIO AMANTIS

That erst was hete is thanne chele.

And thus thenkende thoghtes fele,

I was out of mi swoune affraied,

2860

Wheroft I sih my wittes straied,

And gan to clepe hem hom ayein.

And whan Resoun it herde sein

That loves rage was aweie,

He cam to me the rihte weie,

And hath remued the sotie

Of thilke unwise fantasie,

Wheroft that I was wont to pleigne,

So that of thilke fyri peine

I was mad sobre and hol ynowh.

Venus behield me than and lowh,

2870

And axeth, as it were in game,

What love was. And I for schame

Ne wiste what I scholde ansuere;

And natheles I gan to swere

That be my trouthe I knew him noght;

So ferr it was out of mi thoght,

Riht as it hadde nevere be.

P. iii. 372

'Mi goode Sone,' tho quod sche,

'Now at this time I lieve it wel,

So goth the fortune of my whiel;

2880

Forthi mi conseil is thou leve.'

'Ma dame,' I seide, 'be your leve,

Ye witen wel, and so wot I,

That I am unbehovely

Your Court fro this day forth to serve:

And for I may no thonk deserve,

And also for I am refused,

I preie you to ben excused.

And natheles as for the laste,

Whil that my wittes with me laste,

2890

Touchende mi confession

I axe an absolucion

Of Genius, er that I go.'

2860 straied] frayed AM... B₂
2889 for to laste BT

2885 forth] for EC, BTΔ

[THE ABSOLUTION.]

The Prest anon was redy tho,
 And seide, 'Sone, as of thi schrifte
 Thou hast ful pardoun and foryifste ;
 For yet it thou, and so wol I.'

'Min holi fader, grant mercy,'

Quod I to him, and to the queene,

I fell on knes upon the grene,

And tok my leve forto wende.

Bot sche, that wolde make an ende,

As therto which I was most able,

A Peire of Bedes blak as Sable

Sche tok and heng my necke aboute ;

Upon the gaudes al withoute

Was write of gold, *Por reposer.*

'Lo,' thus sche seide, 'John Gower,'

Now thou art ate laste cast,

This have I for thin ese cast,

That thou nomore of love sieche.

Bot my will is that thou besieche

And preie hierafter for the pes,

And that thou make a plein reles

To love, which takth litel hiede

Of olde men upon the nede,

Whan that the lustes ben aweie :

Forthi to thee nys bot o weie,

In which let reson be thi guide ;

For he may sone himself misguide,

That seth noght the peril tofore.

Mi Sone, be wel war therfore,

And kep the sentence of my lore

And tarie thou mi Court nomore,

Bot go ther vertu moral duelleth,

Wher ben thi bokes, as men telleth,

Whiche of long time thou hast write,

For this I do thee wel to wite,

If thou thin hele wolt pourchace,

Thou miht noght make suite and chace,

2900

[LEAVE-TAKING OF VENUS.]

P. iii. 373

2910

2920

2930

2899 the om. AM 2907 pur AM . . . B₂, B, W pour H₁, T
 2925 moral vertu AM . . . B₂, W vertu morar S 2926 Wher
 ben þe M, TA Ther ben þe B

* * *

H h

CONFESSIO AMANTIS

[LEAVE-TAKING OF
VENUS.]

Wher that the game is nouȝt pernable ;
It were a thing unresonable,
A man to be so overseie.

Forthi tak hiede of that I seie ;
For in the lawe of my comune
We be nouȝt schape to comune,
Thiself and I, nevere after this.

Now have y seid al that ther is
Of love as for thi final ende :

* Adieu, for y mot fro the wende.
And with that word al sodeinly,

P. iii. 374

2940

P. iii. 375

[LEAVE-TAKING OF
VENUS.]

+ say hi
to Chaucer
when you met!

* Adieu, for I mot fro the wende.

And gret wel Chaucer whan ye mete, 2941*

As mi disciple and mi poete :
For in the floures of his youthe
In sondri wise, as he wel couthe,
Of Ditees and of songes glade,
The whiche he for mi sake made,
The lond fulfil'd is overal :
Wherof to him in special
Above alle othre I am most holde.
For thi now in hise daies olde 2950*

Thow schalt him telle this message,
That he upon his latere age,
To sette an ende of alle his werk,
As he which is myn owne clerk,
Do make his testament of love,
As thou hast do thi schrifte above,
So that mi Court it mai recorde.'

'Madame, I can me wel acorde,'
Quod I, 'to telle as ye me bidde.'
And with that word it so betidde,

2960*

2931 pernable J, SΔ, FK parnable W prouable (prouable)
AM . . . B2, BTA 2938 Here begins a new hand in F and ll. 2938-
2966 are over an erasure.

2941* ff. This conclusion is in first recension copies only, A . . . B2 &c.
But ll. 2941*-2961* also in Δ. All variations from A are noted.

2949* moost A 2953* eende A al J 2960* world
AMX betidde (bitidde) JH₁ECB₂ by tydde (be tidde) AMRL

Enclosid in a sterred sky,
 Venus, which is the qweene of love,
 Was take in to hire place above,
 More wiste y nought wher sche becam. **P. iii. 376**
 And thus my leve of hire y nam,
 And forth with al the same tide
 Hire prest, which wolde nought abide,
 Or be me lief or be me loth, **P. iii. 377**
 Out of my sighte forth he goth, **2950**
 And y was left with outer helpe.
 So wiste I nought wher of to yelpe,
 Bot only that y hadde lore
My time, and was sori ther fore. // **P. iii. 378**
 And thus bewhapid in my thought,
Whan al was turnyd in to nought,
I stod amasid for a while,
And in my self y gan to smyle
Thenkende uppon the bedis blake,
And how they weren me betake, **2960**
For that y schulde bidde and preie.
 And whanne y sigh non othre weie
 Bot only that y was refusid,
 Unto the lif which y hadde usid
 I thoughte nevere torne ayein :
 And in this wise, soth to seyn,
 Homward a softe pas y wente,
 Wher that with al myn hol entente

Out of my sihte al sodeynly,
 Enclosed in a sterred sky,
 Up to the hevene Venus straghte,
 And I my rihte weie cawhte,
 Hom fro the wode and forth I wente,
 Wher as with al myn hole entente,

[LEAVE-TAKING OF
VENUS.]

2942 serred S 2945 wiste ST wist B, F 2946 hire
 (hir) BTΔ, WK here S, F 2968 hol B, F hole S
 2961* sihte (sighte) JR syht (sight) AMHiECLB₂ 2963* f.
 straghte : cawhte AM strauhte : cauhte J straught(e) : caught(e) RL
 straughte : caughte EC 2964* righte (rihte) JEC riht (right)
 AMHiR 2965* Hoom AM and om. C 2966* hole J hoole AM
 H h 2

CONFESSIO AMANTIS

Upon the point that y am schryve
I thenke bidde whil y live.

2970

[THE AUTHOR PRAYS
FOR THE STATE OF
ENGLAND.]

iv. *Parce precor, Criste, populus quo gaudeat iste;*
Anglia ne triste subeat, rex summe, resiste.
Corrige quosque status, fragiles absolue reatus;
Vnde deo gratus vigeat locus iste beatus.

Hic in anno quarto-
decimo Regis Ricardi
orat pro statu regni,
quod a diu diuisum
nimia aduersitate peri-
clitabatur.

He which withinne daies sevene
 This large world forth with the hevene
 Of his eternal providence
 Hath mad, and thilke intelligence
 In mannys soule resonable
 Hath schape to be perdurable,
 Wheroft the man of his fature
 Above alle erthly creature
 Aftir the soule is immortal,

Thus with mi bedes upon honde,
 For hem that trewe love fonde
 I thenke bidde whil I lyve
 Upon the poynt which I am schryve.

2970*

[THE AUTHOR PRAYS
FOR THE KING.]

iv.* *Ad laudem Cristi, quem tu, virgo, peperisti,*
Sit laus Ricardi, quem sceptra colunt leopardi.
Ad sua precepta compleui carmina cepta,
Que Bruti nata legat Anglia perpetuata.

Hic in fine libri
 honorificos que virtu-
 osos illustrissimi Prin-
 cipis domini sui Regis
 Anglie Ricardi secun-
 di mores, sicut dig-
 num est, laude com-
 mendabili describens,
 pro eiusdem status
 salubri conseruacione

He which withinne dayes sevene
 This large world forth with the hevene
 Of his eternal providence
 Hath mad, and thilke intelligence
 In mannes soule resonable
 Enspired to himself semblable,
 Wheroft the man of his fature
 Above alle erthly creature
 After the soule is immortal,

2970 lieue F 2971 The J, B 2973 ff. margin Hic in anno
 —periclitabatur SA, FK om. BTΔ, W
 2967* f. honode : foonde AM
Latin Verses iv. 3 ceptra AM*
 2974* mad J maad A 2978* erþely C eerþli AM erþely JH ERLB₂

To thilke lord in special,
 As he which is of alle thinges
 The creatour, and of the kynges
 Hath the fortunes upon honde,
 His grace and mercy forto fonde
 Upon my bare knes y preie,
 That he this lond in siker weie
 Wol sette upon good governance.
 For if men takyn remembrance
 What is to live in unite,
 Ther ys no staat in his degree
 That noughe to desire pes,
 With outer which, it is no les,
 To seche and loke in to the laste,
 Ther may no worldes joye laste.

Ferst forto loke the Clergie,
 Hem oughte wel to justefie
 Thing which belongeth to here cure,
 As forto prae and to procure
 Oure pes toward the hevene above,
 And ek to sette reste and love

2980 [THE AUTHOR PRAYS
 FOR THE STATE OF
 ENGLAND.]
 F. iii. 379

2990

[EVIL OF DIVISION
 IN THE LAND.]

3000

To thilke lord in special,
 As he which is of alle thinges
 The creatour, and of the kinges
 Hath the fortunes upon honde,
 His grace and mercy forto fonde
 Upon mi bare knees I preye,
 That he my worthi king conveye,
 Richard by name the Secounde,
 In whom hath evere yit be founde
 Justice medled with pite,
 Largesce forth with charite.
 In his persone it mai be schewed
 What is a king to be wel thewed,
 Touchinge of pite namely :

2980* [THE AUTHOR PRAYS
 FOR THE KING.]
 cunctipotentem deuo-
 cius exorat.

2990*

2987 Wel S 2989 lieue BTΔ, W lieue S, FK 2994
 wordles F

2983*f. honde : foonde AM 2987* be J 2988* byfounde A
 by founde M

CONFESSIO AMANTIS

[EVIL OF DIVISION
IN THE LAND.]

Among ous on this erthe hiere.
For if they wroughte in this manere
Aftir the reule of charite,
I hope that men schuldyn se
This lond amende.

And ovyr this,
To seche and loke how that it is
Touchende of the chevalerie,
Which forto loke, in som partie
Is worthi forto be comendid,
And in som part to ben amendid,
That of here large reteneue
The lond is ful of maintenue,
Which causith that the comune right
In fewe contrees stant upright.
Extorcious, contekt, ravine
Withholde ben of that covyne,
Aldai men hierin gret compleignte
Of the desease, of the constreignete,
Wher of the poeple is sore oppressid :

3010

P. iii. 380

[THE KING
COMMENDED.]

For he yit nevere unpitously
Ayein the liges of his lond,
For no defaute which he fond,
Thurgh cruelte vengaunce soghte ;
And thogh the worldes chaunce in broghte
Of infortune gret debat,
Yit was he not infortunat :
For he which the fortune ladde,
The hihe god, him overspradde
Of his Justice, and kepte him so,
That his astat stood everē mo
Sauf, as it oghte wel to be ;
Lich to the Sonne in his degree,
Which with the clowdes up alofte

3000*

3005 f. Paragraph begins And ouer þis S To seche FWK No
Paragraph BT 3006 how þat is B howe it is W 3013
comune (commune) SBT, F comyn W 3015 contekt FK
contekt SBT Conteck W contekt and Magd contel and Δ
2995*f. loond : foond A 2998* inbroughte JH 3003*
kepte ECB kept AJMH:RL 3005* bee A

God graunte it mote be redressid.
 For of knyghthode thordre wolde
 That thei defende and kepe scholde
 The comun right and the fraanchise
 Of holy cherche in alle wise,
 So that no wilke man it dere,
 And ther fore servith scheld and spere:
 Bot for it goth now other weie,
 Oure grace goth the more aweie.

3020 [EVIL OF DIVISION
IN THE LAND.]

And forto lokyn ovymore,
 Wher of the poeple pleigneth sore, 3030
 Toward the lawis of oure lond,
 Men sein that trouthe hath broke his bond
 And with brocage is goon aweie,
 So that no man can se the weie
 Wher forto fynde rightwisnesse.

And if men sechin sikernesse
 Upon the lucre of marchandie,
 Compassement and tricherie
 Of singuler profit to wynne,
 Men seyn, is cause of mochil synne, 3040
 And namely of divisioun, P. iii. 381
 Which many a noble worthi toun

Is derked and bischadewed ofte,
 But hou so that it trowble in their,
 The Sonne is evere briht and feir, 3010*
 Withinne himself and noght empeired:
 Althogh the weder be despeired,
 The hed planete is not to wite.
 Mi worthi prince, of whom I write,
 Thus stant he with himselfe clier,
 And doth what lith in his power
 Not only hier at hom to seke

[THE KING
COMMENDED.]

3023 comun B, F comune ST 3026 þer fore (þerfore) FK
 þerof (þer of) SBTΔ, W 3037 machandie F merchandie S
 3008* bischadewed (byshadewed) AMHiE by schadewed (by
 schadowed) RCLBa beschaded J 3009* Bot JHi 3011*
 Wipin AM 3013* hed (hede) JM heed A heued HiE...Ba
 3015* f. clier: power J cleer: poweer A 3016* dooþ AM
 3017* only hier at hom to seke J only heer athoom to seeke A

CONFESSIO AMANTIS

[EVIL OF DIVISION
IN THE LAND.]

Fro welthe and fro prosperite
Hath brought to gret adversite.
So were it good to ben al on,
For mechil grace ther uppon
Unto the Citees schulde falle,
Which myghte availle to ous alle,
If these astatz amendid were,
So that the vertus stodyn there
And that the vices were aweie :
Me thenkth y dorste thanne seie,
This londis grace schulde arise.

3050

[THE DUTY OF
A KING.]

Bot yit to loke in othre wise,
Ther is a stat, as ye schul hiere,
Above alle othre on erthe hiere,
Which hath the lond in his balance :
To him belongeth the leiance
Of Clerk, of knyght, of man of lawe ;
Undir his hond al is forth drawe
The marchant and the laborer ;
So stant it al in his power
Or forto spille or forto save.
Bot though that he such power have,
And that his myghtes ben so large,
He hath hem nought withouten charge,
To which that every kyng ys swore :
So were it good that he ther fore

3060

[THE KING
COMMENDED.]

Love and acord, but outward eke,
As he that save his poeple wolde.
So ben we alle wel beholde
To do service and obeyssance
To him, which of his heyh suffraunce
Hath many a gret debat appesed,

3020*

3046 mechil F oper w. BTΔ, WK for to... forto F wiþouþ SBT	mekull W 3060 is al B for to... for to BT hihe H ₁ RLB ₂	mochil SBT 3063 forto... forto S 3066 wiþouþen F	3054 oþre wise S, F 3063 forto... forto S 3066 wiþouþen F
3018* acord JER by holde AM (agret) JCL	acorde AC 3022* hihe H ₁ RLB ₂ a grete (agrete) AMH ₁ &c.	eeke AEC 3023* a gret	3020* been AMC 3023* a gret

First un to rightwisnesse entende,
Wherof that he hym self amende 3070
Toward his god and leve vice, P. iii. 382
Which is the chief of his office ;
And aftir al the remenant
He schal uppon his covenant
Governe and lede in such a wise,
So that ther be no tirandise,
Wherof that he his poeple grieve,
Or ellis may he nought achieve
That longith to his regalie.
For if a kyng wol justifie 3080
His lond and hem that beth withynne,
First at hym self he mot begynne,
To kepe and reule his owne astat,
That in hym self be no debat
Toward his god : for othre wise
Ther may non erthly kyng suffise
Of his kyngdom the folk to lede,
Bot he the kyng of hevene drede.
For what kyng sett hym uppon pride
And takth his lust on every side 3090
And wl nought go the righte weie,
Though god his grace caste aweie
No wondir is, for ate laste
He schal wel wite it mai nought laste,
The pompe which he secheth here.

[THE KING
COMMENDED.]

To make his lige men ben esed ;
Wherfore that his Cronique schal
For evere be memorial
To the loenge of that he doth.
For this wot every man in soth,
What king that so desireth pes,
He takth the weie which Crist ches : 3030*
And who that Cristes weies sueth,

3081 beþ F ben (be) SBTΔ, WK 3085 oþre wise F oþrewise S
oþerwise BT oþir wyse W 3094 nouȝt F nought S nought B
not T, W

3024* been A 3027*f. dooþ; soooþAMR 3029*f. pees: cheesAMR

CONFESSIO AMANTIS

Bot what kyng that with humble chere
 Aftir the lawe of god eschuieth
 The vices, and the vertus suieth,
 His grace schal be suffisant
 To governe al the remenant 3100
 Which longith to his duite ;
 So that in his prosperite
 The poeple schal nought ben oppressid,
 Wheroft his name schal be blessid,
 For evere and be memorial.

P. iii. 383

And now to speke as in final,
 Touchende that y undirtok
 In englesch forto make a book

[THE BOOK
COMPLETED.]

Hic in fine recapit-

[THE KING
COMMENDED.]

It proveth wel that he eschueth
 The vices and is vertuous,
 Wheroft he mot be gracious
 Toward his god and acceptable.
 And so to make his regne stable,
 With al the wil that I mai yive
 I preie and schal whil that I live,
 As I which in subjeccioun
 Stonde under the protecciou, 3040*

And mai miselven not bewelde,
 What for seknesse and what for elde,
 Which I receyve of goddes grace.

But thogh me lacke to purchace
 Mi kinges thonk as by decerte,
 Yit the Simplesse of mi poverte
 Unto the love of my ligance
 Desireth forto do plesance :
 And for this cause in myn entente
 This poovere bok heer I presente 3050*

Unto his hihe worthinessse,

Write of my simple besinessse,

[THE AUTHOR PRE-
SENTS HIS BOOK TO
THE KING.]

3098 virtu B

3033* f. vertuows: graciows AM 3036* And for to CB₂ maake
 A 3040* Stoonde AM the] his J 3041* by welde AMH₁
 3042* sekenesse AMH₁R 3045* be J 3050* bok J book AC
 3052* besinessse (besynesse) JH₁RL bisinesse A busynesse C

Which stant betwene ernest and game,
 I have it maad as thilke same
 Which axe forto ben excusid,
 And that my bok be nought refusid
 Of lerid men, whan thei it se,
 For lak of curiosite :
 For thilke scole of eloquence
 Belongith nought to my science,
 Uppon the forme of rethoriqe
 My wordis forto peinte and pike,
 As Tullius som tyme wrot.
 Bot this y knowe and this y wot,
 That y have do my trewe peyne
 With rude wordis and with pleyne,
 In al that evere y couthe and myghte,
 This bok to write as y behighte,
 So as siknesse it soffre wolde ;
 And also for my daies olde,

So as seknesse it suffre wolde.
 And in such wise as I ferst tolde,
 Whan I this bok began to make,
 In som partie it mai be take
 As for to lawhe and forto pleye ;
 And forto loke in other weye,
 It mai be wisdom to the wise :
 So that somdel for good aprise
 And eek somdel for lust and game
 I have it mad, as thilke same
 Which axe forto ben excused,
 That I no Rethoriqe have used
 Upon the forme of eloquence,
 For that is not of mi science ;
 But I have do my trewe peyne
 With rude wordes and with pleyne

[THE BOOK
COMPLETED.]

3110 ulat super hoc quod in principio libri primi promisit se in amoris causa specialius tractaturum. Concludit enim quod omnis amoris delectacio extra caritatem nichil est. Qui autem manet in caritate, in deo manet.

3120

[THE AUTHOR PRESENTS HIS BOOK TO THE KING.]

3060*

3113 whanne F

3053* seeknesse(seknesse) JC seekenesse(sekenesse &c.) AM H:R
 3055* book by gan to maake A 3056* by taake A 3058*
 looke A oojer AM 3060* f. somdeel A 3061* of game J
 3062* as AJM for H:XRCLB₂ 3063* been A

CONFESSIO AMANTIS

[THE BOOK
COMPLETED.]

That y am feble and impotent,
I wot nought how the world ys went.

So preye y to my lordis alle
Now in myn age, how so befalle, 3130
That y mot stonden in here grace: P. iii. 384
For though me lacke to purchace
Here worthi thonk as by decerte,
Yit the symplesse of my poverte
Desireth forto do plesance
To hem undir whos governance
I hope siker to abide.

[FAREWELL TO
EARTHLY LOVE.]

But now uppon my laste tide
That y this book have maad and write,
My muse doth me forto wite, 3140
And seith it schal be for my beste
Fro this day forth to take reste,
That y nomore of love make,

[FAREWELL TO
EARTHLY LOVE.]

To speke of thing which I have told.

But now that I am feble and old, 3070*
And to the worschipe of mi king
In love above alle other thing
That I this bok have mad and write,
Mi Muse doth me forto wite
That it is to me for the beste
Fro this day forth to takereste,
That I nomore of love make.
But he which hath of love his make
It sit him wel to singe and daunce,
And do to love his entendance 3080*
In songes bothe and in seynges
After the lust of his pleyinges,
For he hath that he wolde have:
But where a man schal love crave
And faile, it stant al otherwise.

3131 mot ST, W mote B, F

3069* f. toold : oold A 3070* Bot J 3072* oojer A
3073* book A &c. 3074* doop AM 3076* taake A 3077*
nomoore of loue maake A 3078* Bot J maake A 3079* sit J
sitte AMRCLBz 3084* Bot J 3085* aloojerwise A

Which many an herte hath overtake,
 And ovyturnyd as the blynde
Fro reson in to lawe of kynde;
 Wher as the wisdom goth aweie
 And can nought se the ryhte weie
 How to governe his oghne estat,
Bot everydai stant in debat
Withinne him self, and can nought leve.
 And thus forthy my final leve
 I take now for evere more,
 Withoute makyng any more,
 Of love and of his dedly hele,
Which no phisicien can hele.
For his nature is so divers,
That it hath evere som travers
Or of to moche or of to lite,
That pleinly mai noman delite,
Bot if him faile or that or this.
Bot thilke love which that is
Withinne a mannes herte affermed,
And stant of charite confermed,

[FAREWELL TO
EARTHLY LOVE.]

3150

3160
P. iii. 385

In his proverbe seith the wise,
 Whan game is best, is best to leve:
 And thus forthi my fynal leve,
 With oute makyng eny more,
 I take now for evere more
 Of love and of his dedly hele,
 Which no phisicien can hele.
 For his nature is so divers,
 That it hath evere som travers
 Or of to moche or of to lite,
 That fully mai noman delyte,
 But if him lacke or that or this.
 But thilke love which that is
 Withinne a mannes herte affermed,

[FAREWELL TO
EARTHLY LOVE.]

3090*

3147 Hand in F changes again 3150 euerydai F euery day
 SBT 3160 noman F no man SBT
 3087* Whan game is beste A 3089* f. moore : moore A
 3091* f. heele : heele AM 3097* f. Bot J



[HEAVENLY LOVE.]

Such love is goodly forto have,
 Such love mai the bodi save,
Such love mai the soule amende,
The hyhe god such love ous sende
Forthwith the remenant of grace;
So that above in thilke place
Wher resteth love and alle pes,
Oure joie mai ben endeles.

3170

*Explicit iste liber, qui transeat, obsecro liber
 Vt sine liuore vigeat lectoris in ore.
 Qui sedet in scannis celi det vt ista Iohannis
 Perpetuis annis stet pagina grata Britannis.
 Derbeie Comiti, recolunt quem laude peritti,
 Vade liber purus, sub eo requiesce futurus.*

[HEAVENLY LOVE.]

And stant of charite confermed,
 That love is of no repentaile ;
 For it ne berth no contretaile,
 Which mai the conscience charge,
 But it is rather of descharge,
 And meedful heer and overal.
 Forthi this love in special
 Is good for every man to holde,
 And who that resoun wol beholde,
 Al other lust is good to daunte:
 Which thing the hihe god us graunte
 Fórh with the remenant of grace
 So that of hevene in thilke place
 Wher resteth love and alle pes,
 Oure joye mai ben endeles.

3100*

3110*

3169 fforþwiþ F fforþ wiþ SBT

EXPLICIT 5 f. Last two lines om. AJCL 6 sub eo que recumbe S
 3104* Bot J 3106* love om. AM 3107* hoolde A 3108*
 wol byholde (biholde) ARCL wil biholde Ba wel be holde J wel
 byholde M 3110* ous J 3113* pees AMC 3114* been
 endelee AM At the end Amen MXERCLBz

Epistola super huius opusculi sui complementum
Iohanni Gower a quodam philosopho transmissa.

Quam cinxere freta, Gowér, tua carmina leta
Per loca discreta canit Anglia laude repleta.
Carminis Athleta, satirus, tibi, siue Poeta,
Sit laus completa quo gloria stat sine meta.

Quia vñusquisque, prout a deo accepit, aliis impartiri
tenetur, Iohannes Gower super hiis que deus sibi sen-
sualiter donauit villicationis sue rationem, dum tempus
instat, secundum aliquid alleuiare cupiens, inter labores
et ocia ad aliorum noticiam tres libros doctrine causa
forma subsequenti propterea composuit.

Primus liber Gallico sermone editus in decem diuiditur
partes, et tractans de viciis et virtutibus, necnon et de
variis huius seculi gradibus, viam qua peccator trans-
gressus ad sui creatoris agnitionem redire debet, recto
tramite docere conatur. Titulusque libelli istius Speculum
Meditantis nuncupatus est.

Secundus enim liber sermone latino metrice compositus
tractat de variis infortuniis tempore Regis Ricardi Secundi
in Anglia contingentibus. Vnde non solum regni proceres

EPISTOLA huius operis sui AJECL huius operis vel opusculi sui
XRB₂ huius opusculi △

QUIA VNUSQUISQUE ms. AJXERCLB₂, BT_A, F om. S_A, Magd
(MH₁G, Ad, WKH₂ defective at the end)

1 Qvua F 2 sensualiter] intellectualiter A . . . B₂ 3 dum
tempus instat om. BT_A 4 ff. inter labores—composuit] tres precipue
libros per ipsum dum vixit doctrine causa compositos ad aliorum
noticiam in lucem seriose produxit. BT_A

8 f. necnon—gradibus om. BT_A 9 ff. viam—conatur] viam pre-
cipue qua peccator in penitendo Cristi misericordiam assequi poterit,
tota mentis deuocione finaliter contemplatur BT_A 11 Titulusque]
titulus AX . . . B₂ Speculum hominis A . . . B₂ Speculum
mediantis B

13 ff. Secundus enim liber, sermone latino versibus exametri
et pentametri compositus, tractat super illo mirabili euentu qui
in Anglia (anglica J) tempore domini Regis Ricardi secundi
anno regni sui quarto contigit, quando seruiles rustici impetuose
contra nobiles et ingenuos regni insurrexerunt. Innocenciam tamen

CONFESSIO AMANTIS

et communes tormenta passi sunt, set et ipse crudelissimus rex suis ex demeritis ab alto corruens in foueam quam fecit finaliter projectus est. Nomenque voluminis huius Vox Clamantis intitulatur.

Tercius iste liber qui ob reuerenciam strenuissimi domini 20 sui domini Henrici de Lancastria, tunc Derbeie Comitis, Anglico sermone conficitur, secundum Danielis propheciam super huius mundi regnorum mutacione a tempore regis Nabugodonosor vsque nunc tempora distinguit. Tractat eciam secundum Aristotilem super hiis quibus 25 rex Alexander tam in sui regimen quam aliter eius disciplina edoctus fuit. Principalis tamen huius operis materia super amorem et infatuatas amantum passiones fundamentum habet. Nomenque sibi appropriatum Confessio Amantis specialiter sortitus est. 30

dicti domini Regis tunc minoris etatis causa inde excusabilem pronuncians, culpas aliunde, ex quibus et non a fortuna talia inter homines contingunt enormia, euidentius declarat. Titulusque voluminis huius, cuius ordo Septem continet paginas, Vox clamantis nominatur A . . . B₂

Secundus liber versibus exametri et pentametri sermone latino componitur, tractat de variis infortuniis tempore regis Ricardi secundi in Anglia multipliciter contingentibus, vbi pro statu regni compositor deuocius exorat. Nomenque voluminis huius, quod in septem diuiditur partes, Vox clamantis intitulatur BTΔ

20 ff. Tercius iste liber (liber iste J) Anglico sermone in octo partes diuisus, qui ad instantiam serenissimi Principis dicti domini Regis Anglie Ricardi secundi conficitur A . . . B₂ Tercius iste liber qui in octo partes diuisus ob reuerenciam stren. dom. sui dom. Henrici de Lanc. &c. BT 24 vsque in nunc T distinguiri B 25 Nectanabum et Aristotilem A . . . B₂ 26 regimine X . . . B₂ 26 f. eius disciplina—materia om. AX . . . B₁ eorum disciplina &c. J 27 operis] libri J 28 ff. super amorem et amantum condiciones fundamentum habet; vbi variarum Cronicarum historiarumque sententie, necnon Poetarum Philosopherumque scripture ad exemplum distinctius inseruntur. Nomenque presentis opusculi Confessio Amantis specialiter intitulatur. A . . . B₂ (*but all except J have finem for sententie.*) 30 specialiter om. Λ

TO
KING HENRY THE FOURTH
IN PRAISE OF PEACE

*Electus Cristi, pie Rex Henrice, fuisti,
Qui bene venisti cum propria regna petisti;
Tu mala vicisti que bonis bona restituisti,
Et populo tristis noua gaudia contribuisti.
Est michi spes lata quod adhuc per te renouata
Succendent fata veteri probitate beata,
Est tibi nam grata gracia sponte data.*

O WORTHI noble kyng, Henry the ferthe,
In whom the glade fortune is befall
The poeple to governe uppon this erthe,
God hath the chose in comfort of ous alle :
The worschipe of this lond, which was doun falle,
Now stant upriht thurgh grace of thi goodnesse,
Which every man is holde forto blesse.

The highe god of his justice allone
The right which longeth to thi regalie
Declared hath to stonde in thi persone, 10
And more than god may no man justefie.
Thi title is knowe upon thin ancestrie,
The londes folk hath ek thy riht affermed ;
So stant thi regne of god and man confermed.

The text is that of the MS. at Trentham Hall (T). Variations marked Th are those of the copy in Chaucer's Works, ed. 1532, ff. 375 v°—377.

No title in T Iohan Gower vnto the worthy and noble kynge Henry the fourth Th

Latin Verses placed at the end of the poem Th

*1 O Noble worthy kyng Th 3 uppon this] here vpon Th
4 chosen Th 8 highe Th high T*

** * **

I i

TO KING HENRY THE FOURTH

Ther is no man mai seie in other wise,
 That god himself ne hath thi riht declared,
 Whereof the lond is boun to thi servise,
 Which for defalte of help hath longe cared:
 Bot now ther is no mannes herte spared
 To love and serve and wirche thi plesance,
 And al is this thurgh godes pourveiance.

20

In alle thing which is of god begonne
 Ther folwith grace, if it be wel governed:
 Thus tellen thei whiche olde booke conne,
 Whereof, my lord, y wot wel thou art lerned.
 Axe of thi god, so schalt thou noght be werner
 Of no reqweste which is resonable;
 For god unto the goode is favorable.

Kyng Salomon, which hadde at his axinge
 Of god what thing him was levest to crave,
 He ches wisdom unto the governynge
 Of goddis folk, the whiche he wolde save:
 And as he ches it fel him forto have;
 For thurgh his wit, whil that his regne laste,
 He gat him pees and reste unto the laste.

30

Bot Alisaundre, as telleth his histoire,
 Unto the god besoghte in other weie,
 Of all the world to winne the victoire,
 So that undir his swerd it myght obeie.
 In werre he hadde al that he wolde preie,
 The myghti god behight him that beheste,
 The world he wan, and had it of conqweste.

40

Bot thogh it fel at thilke time so,
 That Alisandre his axinge hath achieved,
 This sinful world was al paiene tho,
 Was non which hath the hihe god believed:
 No wondir was thogh thilke world was grieved,
 Thogh a tiraunt his pourpos myhte winne;
 Al was vengeance and infortune of sinne.

16 thi] the Th 17 bounde Th 21 this is Th goddes
 purueyance Th 35 unto the] in to his Th 30 to om. Th 31 the
 om. Th 45 paynem Th 36 his storie Th 42 he

Bot now the feith of Crist is come a place
 Among the princes in this erthe hiere,
 It sit hem wel to do pite and grace ;
 Bot yit it mot be tempred in manere :
 For as thei finden cause in the matiere
 Uppon the point, what aftirward betide,
 The lawe of riht schal noght be leid aside.

50

So mai a kyng of werre the viage
 Ordeigne and take, as he therto is holde,
 To cleime and axe his rightful heritage
 In alle places wher it is withholde :
 Bot other wise if god himsilve wolde
 Afferme love and pes betwen the kynges,
 Pes is the beste above alle erthely thinges.

60

Good is teschue werre, and natholes
 A kyng may make werre uppon his right,
 For of bataile the final ende is pees.
 Thus stant the lawe, that a worthi knyght
 Uppon his trouthe may go to the fight ;
 Bot if so were that he myghte chese,
 Betre is the pees, of which may no man lese. 70

⟨Sustene⟩ pes oghe every man alyve,
 First for to sette his liege lord in reste,
 And ek these othre men that thei ne stryve ;
 For so this world mai stonden ate beste.
 What kyng that wolde be the worthieste,
 The more he myghte oure dedly werre cesse,
 The more he schulde his worthinessse encresse.

Pes is the chief of al the worldes welthe,
 And to the heven it ledeth ek the weie ;
 Pes is of soule and lif the mannes helthe,
 Of pestilence and doth the werre aweie.
 Mi liege lord, tak hiede of that y seie,
 If werre may be left, tak pes on honde,
 Which may noght be withoute goddis sonde.

80

54 as om. Th 63 erthly Th 71 S.... pes (erasure
 after S) T To stere peace Th eueriche on lyue Th 74 lande
 may stande Th

TO KING HENRY THE FOURTH

With pes stant every creature in reste;
 Withoute pes ther may no lif be glad:
 Above alle othre good pes is the beste,
 Pes hath himself whan werre is al bestad,
 The pes is sauf, the werre is evere adrad :
 Pes is of alle charite the keie, 90
 Which hath the lif and soule forto weie.

My liege lord, if that the list to seche
 The sothe essamples that the werre hath wroght,
 Thow schalt wiel hiere of wisemennes speche
 That dedly werre turneth into noght.
 For if these olde bokes be wel soght,
 Ther myght thou se what thing the werre hath do,
 Bothe of conqueste and conquerour also.

For vein honour or for the worldes good
 Thei that whilom the stronge werres made, 100
 Wher be thei now? Betherenk wel in thi mod.
 The day is goon, the nyght is derk and fade,
 Her cruelte, which mad hem thanne glade,
 Thei sorwen now, and yit have noght the more ;
 The blod is schad, which no man mai restore.

The werre is modir of the wronges alle ;
 It sleth the prest in holi chirche at masse,
 Forlith the maide and doth hire flour to falle.
 The werre makth the grete Citee lasse,
 And doth the lawe his reules overpassee. 110
 There is no thing wherof meschef mai growe
 Which is noght caused of the werre, y trowe.

The werre bringth in poverte at his eieles,
 Wherof the comon poeple is sore grieved ;
 The werre hath set his cart on thilke whieles
 Wher that fortune mai noght be believed.
 For whan men wene best to have achieved,
 Ful ofte it is al newe to beginne :
 The werre hath no thing siker, thogh he winne.

89 euer TTh 90 al TTh 93 that] what Th 96 ysought
 Th 108 here T her Th

Forthi, my worthi prince, in Cristes halve,
 As for a part whos feith thou hast to guide,
 Ley to this olde sor a newe salve,
 And do the werre awei, what so betide :
 Pourchace pes, and set it be thi side,
 And suffre noght thi poeple be devoured,
 So schal thi name evere after stonde honoured.

If eny man be now or evere was
 Ayein the pes thi preve counseillour,
 Let god ben of thi conseil in this cas,
 And put awei the cruel werreior.
 For god, which is of man the creatour,
 He wolde noght men slowe his creature
 Withoute cause of dedly forfeture.

Wher nedeth most, behoveth most to loke.
 Mi lord, how so thi werres ben withoute,
 Of time passed who that hiede toke,
 Good were at hom to se riht wel aboute ;
 For everemor the werste is forto doute :
 Bot if thou myghtest parfit pes atteigne,
 Ther schulde be no cause forto pleigne.

Aboute a kyng good counsel is to preise
 Above alle othre thinges most vailable ;
 Bot yit a kyng withinne himself schal peise,
 And se the thinges that ben resonable,
 And ther uppon he schal his wittes stable
 Among the men to sette pes in evene,
 For love of him which is the kyng of hevene.

Ha, wel is him that schedde nevere blod,
 Bot if it were in cause of rihtwisnesse :
 For if a kyng the peril undirstod,
 What is to sle the poeple, thanne y gesse,
 The dedly werres and the hevynesse,
 Wheroft the pes distourbid is ful ofte
 Schulde at som time cesse and wexe softe.

121 hast be gyde Th 122 Ley Th Leie T 124 sette
 TTh 126 euer TTh 127 euer TTh 129 Lete T Lette
 Th 130 put Th putte T 148 neuer TTh

TO KING HENRY THE FOURTH

O kyng fulfild of grace and of knyghthode,
 Remembre upon this point for Cristes sake,
 If pes be profred unto thi manhode,
 Thin honour sauf, let it noght be forsake.
 Though thou the werres darst wel undirtake,
 Aftir reson yit tempre thi corage, 160
 For lich to pes ther is non avantage.

My worthi lord, thenk wel, how so befalle,
 Of thilke lore, as holi bokes sein,
 Crist is the heved and we ben membres alle,
 Als wel the subgit as the sovereign :
 So sit it wel that charite be plein,
 Which unto god himselfe most acordeth,
 So as the lore of Cristes word recordeth.

In tholde lawe, er Crist himself was bore,
 Among the ten comandementz y rede 170
 How that manslaghtre schulde be forbore ;
 Such was the will that time of the godhede :
 And aftirward, whanne Crist tok his manhede,
 Pes was the ferste thing he let do crie
 Ayein the worldes rancour and envie.

And er Crist wente out of this erthe hiere,
 And stigh to hevene, he made his testament,
 Wher he beqwath to his disciples there
 And yaf his pes, which is the foundement
 Of charite, withouten whos assent 180
 The worldes pes mai nevere wel be tried,
 Ne love kept, ne lawe justefied.

The Jewes with the paiens hadden werre,
 Bot thei among hemself stode evere in pes :
 Whi schulde thanne oure pes stonde out of herre,
 Which Crist hath chose unto his oghne encres ?
 For Crist is more than was Moïses,
 And Crist hath set the parfit of the lawe,
 The which scholde in no wise be withdrawe.

155 and knighthode Th 162 penke T thynke Th 165 the
 subgit] be subiecte Th 173 But afterwarde Th 175 Ayenst
 Th 177 stighed Th 181 neuer TTh 183 paynynms Th
 185 erre Th

To yive ous pes was cause whi Crist dide ;
 Withoute pes may no thing stonde availed :
 Bot now a man mai sen on everi side
 How Cristes feith is every dai assailed,
 With the Paiens destruid, and so batailed
 That for defalte of help and of defence
 Unethe hath Crist his dewe reverence.

190

The righte feith to kepe of holy chirche
 The firste point is named of knyghthode,
 And everi man is holde forto wirche
 Upon the point which stant to his manhode.
 Bot now, helas, the fame is sprad so broode,
 That everi worthi man this thing compleigneth,
 And yit ther is no man which help ordeigneth.

200

The worldes cause is waited overal,
 Ther ben the werres redi to the fulle ;
 Bot Cristes oghne cause in special,
 Ther ben the swerdes and the speres dulle ;
 And with the sentence of the popes bulle,
 As forto do the folk paien obeie,
 The chirche is turned al an other weie.

210

It is to wondre above a mannys wit
 Withoute werre how Cristes feith was wonne,
 And we that ben upon this erthe yit
 Ne kepe it noght, as it was first begonne.
 To every creature undir the sonne
 Crist bad himself how that we schulden preche,
 And to the folk his evangile teche.

More light it is to kepe than to make ;
 Bot that we founden mad tofore the hond
 We kepe noght, bot lete it lightly slake.
 The pes of Crist hath altobroke his bond,
 We reste ourselve and soeffrin every lond
 To selen ech other as thing undefendid :
 So stant the werre, and pes is noght amendid.

220

194 paynems Th 200 which] þat Th 202 worthi om. Th
 203 is there Th which] that Th 209 Payne Th 211
 a] any Th 216 how om. Th 219 the om. Th

TO KING HENRY THE FOURTH

Bot thogh the heved of holy chirche above
 Ne do noght al his hole businesse
 Among the men to sette pes and love,
 These kynges oughten of here rightwisnesse
 Here oghne cause among hemself redresse :
 Thogh Petres schip as now hath lost his stiere, 230
 It lith in hem that barge forto stiere.

If holy cherche after the duete
 Of Cristes word ne be noght al avyse
 To make pes, acord and unite
 Among the kinges that ben now devised,
 Yit nathelas the lawe stant assised
 Of mannys wit to be so resonable,
 Withoute that to stonde hemselfe stable.

Of holy chirche we ben children alle,
 And every child is holden forto bowe
 Unto the modir, how that evere it falle,
 Or elles he mot reson desalowe :
 And for that cause a knyght schal ferst avowe
 The right of holi chirche to defende,
 That no man schal the previlege offende.

Thus were it good to setten al in evene
 The worldes princes and the prelatz bothe,
 For love of him which is the king of hevene :
 And if men scholde algate wexe wrothe,
 The Sarazins, whiche unto Crist be lothe, 250
 Let men ben armed ayein hem to fighte ;
 So mai the knyht his dede of armes righte.

Uppon thre pointz stant Cristes pes oppressed :
 Ferst holy cherche is in hirsilf divided,
 Which oughte of reson first to be redresced ;
 Bot yit so highe a cause is noght decided.
 And thus, whan humble pacience is prided,
 The remenant, which that thei schulden reule,
 No wondir is though it stonde out of reule.

227 men] people Th 238 him selfe Th 241 euer TTh
 251 ayenst Th 254 is om. Th hersilf T her selfe Th

Of that the heved is siek, the limes aken : 260

These regnes that to Cristes pes belogen
For worldes good these dedly werres maken,
Whiche helpeles as in balance hongen.

The heved above hem hath noght undirfongen
To sette pes, bot every man sleeth other,
And in this wise hath charite no brother.

The two defaltes bringen in the thridde,
Of mescreantz, that sen how we debate,
Betwen the two thei fallen in amidde,
Wher now aldai thei finde an open gate. 270

Lo, thus the dedly werre stant algate ;
Bot evere y hope of King Henries grace
That he it is which schal the pes embrace.

My worthi noble prince and kyng enoignt,
Whom god hath of his grace so preserved,
Behold and se the world upon this point,
As for thi part that Cristes pes be served :
So schal thin highe mede be deserved
To him which al schal qwiten ate laste,
For this lif hiere mai no while laste. 280

See Alisandre, Ector and Julius,
See Machabeu, David and Josue,
See Charlemeine, Godefroi, Arthus,
Fulfild of werre and of mortalite.
Here fame abit, bot al is vanite ;
For deth, which hath the werres under fote,
Hath mad an ende of which ther is no bote.

So mai a man the sothe wite and knowe,
That pes is good for every king to have :
The fortune of the werre is evere unknowe, 290
Bot wher pes is, ther ben the marches save.
That now is up, to morwe is under grave ;
The mighti god hath alle grace in honde,
With outer him pes mai nought longe stonde.

263 helpples T helplesse Th 269 Betwene TTh 276
Beholde TTh 283 Godfray and Arthus Th 288 mai]
many Th 291 ben] is Th 294 pes] men Th

TO KING HENRY THE FOURTH

Of the Tenetz to winne or lese a chace,
 Mai no lif wite er that the bal be ronne :
 Al stant in god, what thing men schal pourchace,
 Thende is in him er that it be begonne.
 Men sein the wolle, whanne it is wel sponne,
 Doth that the cloth is strong and profitable, 300
 And elles it mai nevere be durable.

The worldes chaunces upon aventure
 Ben evere sett, bot thilke chaunce of pes
 Is so behoveli to the creature,
 That it above alle othre is pierelles :
 Bot it mai noght be gete nathelles
 Among the men to lasten eny while,
 Bot wher the herte is plein withoute guyle.

The pes is as it were a sacrament
 Tofore the god, and schal with wordes pleine 310
 Withouten eny double entendement
 Be treted, for the trouthe can noght feine :
 Bot if the men withinne hemself be veine,
 The substance of the pes may noght be trewe,
 Bot every dai it chaungeth upon newe.

Bot who that is of charite parfit,
 He voideth alle sleights ferr aweie,
 And sett his word uppon the same plit,
 Wher that his herte hath founde a siker weie :
 And thus whan conscience is trewly weie, 320
 And that the pes be handlid with the wise,
 It schal abide and stonde in alle wise.

Thapostle seith, ther mai no lif be good
 Which is noght grounded uppon charite,
 For charite ne schedde nevere blod,
 So hath the werre as ther no proprite :
 For thilke vertu which is seid pite
 With charite so ferforth is aqweinted,
 That in hire may no fals semblant be peinted.

295 Off (for Of) T 301 neuer TTh 305 That is aboue
 al other peerles Th 306 begete Th 321 the pes] these Th
 329 here T her Th

Cassodre, whos writinge is auctorized,
Seith, wher that pite reigneth, ther is grace,
Thurgh which the pes hath al his welthe assised,
So that of werre he dredeth no manace.
Wher pite dwelleth, in the same place
Ther mai no dedly cruelte sojorne,
Wheroft that merci schulde his weie torne.

330

To se what pite forth with mercy doth,
The croniqe is at Rome in thilke empire
Of Constantin, which is a tale soth ;
Whan him was levere his oghne deth desire
Than do the yonge children to martire,
Of cruelte he lafte the querele,
Pite he wroghte and pite was his hele.

340

For thilke mannes pite which he dede
God was pitous and mad him hol at al ;
Silvestre cam, and in the same stede
Yaf him baptismē first in special,
Which dide awai the sinne original,
And al his lepre it hath so purified,
That his pite for evere is magnified.

350

Pite was cause whi this emperour
Was hol in bodi and in soule bothe,
And Rome also was set in thilke honour
Of Cristes feith, so that the lieve of lothe,
Whiche hadden be with Crist tofore wrothe,
Resceived weren unto Cristes lore :
Thus schal pite be preised evermore.

My worthi liege lord, Henri be name,
Which Engelond hast to governe and righte,
Men oghten wel thi pite to proclaime,
Which openliche in al the worldes sighte
Is schewed with the help of god almighty,
To yive ous pes, which longe hath be debated,
Wheroft thi pris shal nevere ben abated.

360

TO KING HENRY THE FOURTH

My lord, in whom hath evere yit be founde
 Pite withoute spot of violence,
 Kep thilke pes alwei withinne bounde,
 Which god hath planted in thi conscience :
 So schal the cronique of thi pacience
 Among the seintz be take into memoire
 To the loenge of perdurable gloire.

370

And to thin erthli pris, so as y can,
 Which everi man is holde to commende,
 I, Gower, which am al thi liege man,
 This lettre unto thin excellence y sende,
 As y which evere unto my lives ende
 Wol pracie for the stat of thi persone
 In worschipe of thi sceptre and of thi throne.

Noght only to my king of pes y write,
 Bot to these othre princes cristene alle,
 That ech of hem his oghne herte endite,
 And see the werre er more meschief falle :
 Sette ek the rightful Pope uppon his stalle,
 Kep charite and draugh pite to honde,
 Maintene lawe, and so the pes schal stonde.

380

Explicit carmen de pacis commendacione, quod ad laudem et memoriam serenissimi principis domini Regis Henrici quarti suus humilis orator Iohannes Gower composuit. Et nunc sequitur epistola in qua idem Ioannes pro statu et salute dicti domini sui apud altissimum deuocius exorat.

REX celi deus et dominus, qui tempora solus
 Condidit, et solus condita cuncta regit ;
 Qui rerum causas ex se produxit et vnum
 In se principium rebus inesse dedit ;
 Qui dedit vt stabili motu consideret orbis

365 euer TTh 371 loenge] legende Th 378 and thy
 throne Th 382 mor T

EXPLICIT 3 suis Th 4 Et nunc—exorat om. Th

Instead of the Latin lines that follow Th has here the lines ‘Electus Cristi—sponte data,’ which in T stand at the beginning, and after these without a break, ‘Henrici quarti—futura deus,’ twelve lines which are written at the end of the Trentham MS.

Fixus in eternum mobilitate sua;
 Quique potens verbi produxit ad esse creatu-
 ra,
 Quique sue mentis lege ligauit ea;
 Ipse caput regum, reges quo rectificantur,
 Te que tuum regnum, rex pie, queso, regat. 10
 Grata superueniens te misit gracia nobis,
 Quo sine labe salus nulla perante fuit.
 Sic tuus aduentus noua gaudia sponte reduxit,
 Quo prius in luctu lacrima maior erat:
 Nos tua milicies pauidos releuauit ab ymo,
 Quos prius oppressit ponderis omne malum:
 Ex probitate tua, quo mors latitabat in umbra,
 Vita resurexit clara que regna regit:
 Sic tua sors sortem mediante deo renouatam
 Sanat et emendat, que prius egra fuit. 20
 O pie rex, Cristum per te laudamus, et ipsum
 Qui tibi nos tribuit terra reuia colit.
 Sancta sit illa dies qua tu tibi regna petisti,
 Sanctus et ille deus qui tibi regna dedit.
 Qui tibi prima tulit, confirmet regna futura,
 Quo poteris magno magnus honore frui.
 Sit tibi progenies ita multiplicata per euum,
 Quod genus inde pium replete omne solum.
 Quicquid in orbe boni fuerit, tibi summus ab alto
 Donet, vt in terris rex in honore regas: 30
 Omne quod est turpe vacuum discedat, et omne
 Est quod honorificum det deus esse tuum.
 Consilium nullum, pie rex, te tangat iniquum,
 In quibus occultum scit deus esse dolum.
 Absit auaricia, ne tangat regia corda,
 Nec queat in terra proditor esse tua.
 Sic tua processus habeat fortuna perhennes,
 Quo recolant laudes secula cuncta tuas:
 Nuper vt Augusti fuerant preconia Rome,
 Concinat in gestis Anglia leta tuis. 40
 O tibi, rex, euo detur, fortissime, nostro
 Semper honorata sceptrta tenere manu:
 Stes ita magnanimus quod, vbi tua regna gubernas,
 Terreat has partes hostica nulla manus:

TO KING HENRY THE FOURTH

Augeat imperium tibi Cristus et augeat annos,
 Protegat et nostras aucta corona fores :
 Sit tibi pax finis, domito domineris in orbe,
 Cunctaque sint humeris inferiora tuis.
 Sic honor et virtus, laus, gloria, pax que potestas
 Te que tuum regnum magnificare queant. 50
 Cordis amore boni, pie rex, mea vota paraui ;
 Corpore cum nequii, seruio mente tibi :
 Ergo tue laudi que tuo genuflexus honori
 Verba loco doni pauper habenda tuli.
 Est tamen ista mei, pie rex, sentencia verbi,
 Fine tui regni sint tibi regna poli.

48 Cuncta que T 49 paxque T 50 Teque T 53 laudique T





NOTES

LIB. V. (*continued*)

1980. F has a stop after 'Avarice,' but see note on L 3966.

1982 ff. The meaning seems to be that they make no distinction of day or night when there is work of this kind to be done.

2004. *overhippeth*, i.e. leaps over or omits something, so that he has not all that he desires. The word is used in *Piers Plowman*, xv. 379, of omitting passages in the services of the Church.

2015 ff. Cp. *Mirour de l'Omme*, 6253 ff.,

‘Sicomme le Luce en l'eaue gloute
Du piscon la menuse toute,
Qu'il presde luy verra noer,
Ensi ly riches,’ &c.

2031 ff. The tale of Virgil's Mirror is from the French prose *Roman des Sept Sages*, as published by Le Roux de Lincy. It might easily be shown that Gower did not follow either the French metrical version or the Latin *Historia Septem Sapientum*. The English metrical version published by Weber is from a source similar to that of Gower's story, but it differs in some points. Gower seems to be responsible for the introduction of Carthage and Hannibal.

2099. *slepende a nyht*, i.e. while they slept.

2101. Cp. Prol. 182.

2115. *he his oghne body*, i.e. 'he himself.'

2150 f. This point is omitted in the English metrical version.

2157 f. The English metrical version is very similar, 'We schulle the ymage so undersette, That we ne schal hit nothing lette.'

2168. That is, the timber having been set up.

2198 ff. This about Hannibal is introduced here as if taken from a different source, 'For this I finde,' &c.

2238 f. Cp. *Mirour*, 10651, 'Plus que gaigners son augst attent.'

2273 ff. The tale of the Two Coffers is essentially the same story as that which we have in Boccaccio *Decam.* x. i, and essentially different from that which is told in *Vit. Barlaam et Josaphat*, cap. vi, as a sequel to the story of the Trump of Death. The story which we have here and in Boccaccio is not at all connected with the idea of choosing

by the outward appearance. The coffers are exactly alike, and the very point of the situation lies in the fact that the choice is a purely fortuitous one. The object was to show that they who complained were persons who had fortune against them, and that this was the cause of their having failed of reward, and not any neglect on the part of the king. I cannot say what the source was for Gower; certainly not Boccaccio, whose story is altogether different in its details.

2391 ff. With this story may be compared that in the *Gesta Romanorum*, 109, where by a choice between three pasties, one containing money, a decision is come to as to whether it is God's will that a certain sum shall be restored to its owner, who is a miser.

2476. *tall*, i.e. comely, elegant.

2481. Cp. Chaucer, *Cant. Tales*, D 259.

2507. *His thonkes*, 'of his own good will': cp. Chaucer, *Cant. Tales*, A 1626, &c.

2543 ff. See *Hist. Alexandri Magni de Preliis*, f 1, ed. Argent. 1489.

2547 ff. *Rom. de Troie*, 23283 ff.

2563. Cp. ii. 2025.

2587. 'If men shall estimate her value.' The reading of the text is also that of S.

2643 ff. This story is to be found in the *Roman des Sept Sages*. Gower follows the same French prose version as before, 2031 ff.

2677. *it stod*. In this kind of expression the verb is usually subjunctive, as Prol. 481, i. 991, iv. 182, &c.

2752. *a weie*. This is also the reading of S.

2815 f. A rather more violent displacement than usual of the conjunction, 'And fled away with all the haste,' &c. Cp. l. 3947.

2835. *hele* seems here to mean 'profit,' in a worldly sense.

2872. According to the *New Engl. Dict.* this is the same as the Dutch 'heepe,' 'heep,' meaning a pruning-hook. 'As there is no cognate word in O. E., its appearance in Gower, and this apparently in a proverbial phrase, is not easy to account for.' In any case the phrase here seems equivalent to 'by hook or by crook.'

2937. F has punctuation after 'dai,' but this is clearly a case of the inverted order of the conjunction: cp. note on Prol. 155, and below on l. 3966.

2961 ff. The story is probably taken from Statius, *Achill.* i. 197 ff., where however it is told at much greater length. For Gower's acquaintance with the *Achilleis*, cp. iv. 1968 ff.

3002 ff. Cp. *Achill.* i. 338 ff.

3004 f. That is, howsoever his behaviour might be watched.

3082. *Protheüs*. According to Statius, *Achill.* i. 494 ff., Protesilaus rebuked Calchas for not having discovered Achilles, upon which Calchas revealed the truth. Perhaps the mention of Protesilaus suggested to Gower the idea of Proteus, of whom he had heard as one who could change his form at will, see l. 6672, and perhaps as

having prophesied the birth and greatness of Achilles (Ovid, *Metam.* xi. 221 ff.).

3119. *topseilcole*, see note on viii. 1890.

3138 f. Cp. *Achill.* i. 812 ff.

3247 ff. The first part of the story of Jason and Medea (ll. 3247-3926) is taken from Benoît (*Rom. de Troie*, 703-2062), and not from Guido, as may be easily shown by comparison of the texts. For example, Guido tells all the conditions of the enterprise, about the fire-breathing bulls, the serpent's teeth and so on, at the beginning of the story, whereas Benoît more dramatically introduces them into the instructions given to Jason by Medea (*Rom. de Troie*, 1337-1374, 1691-1748), and in this he is followed by Gower (3505-3540). Guido says nothing about the sleeplessness of the serpent (*Rom. de Troie*, 1357 f., *Conf. Am.* v. 3514), nor about repeating the charm 'contre orient' (*Rom. de Troie*, 1700), nor does he mention the thanksgiving which Jason is to offer up to the gods after his victory and before he takes the fleece (*Rom. de Troie*, 1735 f., *Conf. Am.* v. 3626 ff.). The sleep of Jason after leaving Medea is omitted by Guido (*Rom. de Troie*, 1755 ff., *Conf. Am.* v. 3665 ff.), and also the bath which he took after his adventure (*Rom. de Troie*, 1999, *Conf. Am.* v. 3801). There is no need to multiply instances, which will be observed by every careful reader. We have seen on other occasions that Gower prefers Benoît to Guido, and not without excellent reasons. Guido indeed makes this story even more prosaic than usual, and combines it with matter-of-fact discussions about the magic powers of Medea and the virtues of the various stones which she used.

Gower, however, does not follow Benoît in a slavish manner. He omits or alters the details of the story very happily at times, and he adds much of his own. Thus he omits all mention of the evil motives of Peleus (or Pelias), and makes the proposal to seek the golden fleece come from Jason; he passes over the story of the dispute with Laomedon, which was necessary to the *Roman de Troie*, but not to the story of Jason taken separately; he adds the discourse of Jason with Oëtes on his arrival; he omits the details about Medea's hair and eyes, her arms and her chin (*Rom. de Troie*, 1254 ff.), and dwells rather upon the feelings which the two lovers had for one another at first sight (3376 ff.). When they are together at night, it is Medea, according to our author, and not Jason, who suggests that it is time to rise and to speak of what has to be done (3547 ff.); and Gower adds the scene of parting (3634-3659), the description of Jason's return over the sea and of Medea's feelings meanwhile upon her tower, and the sending of the maid to inquire how he did. Finally, he much improves the story by making the flight take place at once, instead of prolonging Jason's stay for a month.

Chaucer, who tells the story in a rather perfunctory manner, follows Guido (*Leg. of Good Women*, 1396 ff.).

3291. *And schop anon, &c.* This might be understood of Peleus,

* * *

k k

who, according to the original story, gave orders for the building of the ship; but better perhaps of Jason, 'And schop' for 'And he schop,' cp. I. 4590 and vi. 1636.

3376. *herd spoke*: cp. 4485, 'I have herd seid.'

3388. That is, 'they took heed each of other.' For the plural verb cp. 3439.

3416. That is, 'he took St. John as his pledge' of a good issue, 'he committed himself to the care of St. John.' The expression was often used in connexion with setting out on a journey: cp. Chaucer, *Compl. of Mars*, 9.

3422. Cp. iv. 3273, vi. 2104. The expression in vi. 1621 f., 'to ful age, That he can reson and langage,' that is, 'till he is of full age and knows reason,' &c., is much of the same kind.

3488. *dede him helpe*. We must take this second 'helpe' as a substantive, otherwise the rhyme would not be good. The rule is that words identical in form can only be combined in rhyme when they have some difference of meaning.

3509. *to thyle*. The idea was that the golden fleece was guarded in a small island adjacent to the larger 'isle of Colchos.' See *Rom. de Troie*, 1791 ff.,

'Ilec li covient à passer,
Ou voille ou non, un bras de mer;
Mès estreiz est, ne dure mie
Gaires plus de lieue et demie.
De l'autre part est li islax,
Non mie granz, mès molt est biax.'

3533. *dethes wounde*, 'deadly wound': cp. iii. 2657, 'And smot him with a dethes wounde,' and also the genitives 'lyves' for 'living' and 'worldes' for 'worldly,' i. 1771, iv. 382, &c.

3573. *hold*, i. e. let him hold: cp. viii. 1128, 1420.

3579 ff. According to Benoît Medea gave him first the magic figure, 'une figure Fete par art et par conjure' (cp. 3580), then the ointment and the ring, and after that a writing, the words of which he was to repeat three times when he came to the place. Gower changes the order of things, and combines the writing with the 'heavenly figure,' describing it as written over with names which he is to repeat in the manner mentioned.

3632. *That thanne he were*, &c., that is, she prayed that he would soon be gone.

3654. 'It shall not be owing to any sloth of mine if I do not,' &c.

3665 ff. 'Dedanz son lit s'est tost cochiez
Endormi sei en eslepas;
Car tot esteit de veiller las:
Et quant il ot dormi grant piece,
Tant qu'il estoit ja halte tierce,
Levez s'est,' &c. *Rom. de Troie*, 1756 ff.

'undren hih' is in the French 'halte tierce.'

3681. *recorde*, 'take note of.'

3688. The reading of X here, 'And forth with all his wey he fongeth,' is also that of GOAd₂.

3707. *scheded*: perhaps the word is suggested by Benoît's expression, 'Les escherdes hérisce' (*Rom. de Troie*, 1905).

3711. A literal translation of *Rom. de Troie*, 1906, 'Feu et venin gitot ensenble.' With the lines that follow cp. *Rom. de Troie*, 1911 ff.

3731 ff. The picturesque elements here are perhaps partly suggested by *Rom. de Troie*, 1869 ff.

3747. *That he ne were*, expressing a wish: cp. iv. 3414, 'Helas, that I nere of this lif,' equivalent to 'why ne were I,' l. 5979.

3781f. 'leyhe' seems to be modified in form for the sake of the rhyme, the usual form in Gower being 'lawhe.'

3786. *naght*, in rhyme for 'noght': cp. 'awht,' 'auht,' i. 2770, v. 6073.

3789. So Ovid, *Metam.* vii. 144 ff.,

'Tu quoque victorem complecti, barbara, velles,
Obsttit incepto pudor,' &c.,

but it is also in Benoît, *Rom. de Troie*, 1991 f.

3793 ff. The sending of the maid, with the pretty touch in l. 3800, is an addition by Gower.

3890. Cp. i. 1516.

3904. *this was conseil*, 'this was a secret': cp. iii. 778, vi. 2326; so Chaucer, *Cant. Tales*, C 819, 'Shal it be conseil?' cp. D 966, E 2431.

3927 ff. Benoît tells no more of Jason's life after his return to Greece, saying that Dares relates no more, and he does not wish to tell stories that may not be true, 'N'en velt fere acreire mengonge.' From this point then Gower follows Ovid, *Metam.* vii. 159-293, and it must be understood that the illustrative quotations in the notes are from this passage.

3947. 'And prayed her that by the magic art which she knew,' &c. For the order of words cp. 2815 f.

3957 f. Ovid makes it full moon, l. 180, but afterwards, l. 188, says 'Sidera sola micant.'

3962 ff. 'Egreditur tectis vestes induita recinctas,
Nuda pedem, nudos humeris infusa capillos,
Fertque vagos mediae per muta silentia noctis
Incomitata gradus.' *Metam.* vii. 182 ff.

The comparison to the adder in l. 3967 is Gower's own.

3966. F has a stop after 'specheles,' there being a natural tendency even in the best copies to treat 'and' or 'for' as the beginning of a new clause: so (to take examples from the fifth book only) v. 231, 410, 444, 2318, 2937, 5096, in all which places F has apparently wrong punctuation in connexion with this kind of inverted order.

3971 ff. 'Ter se convertit, ter sumptis flumine crinem
Irroravit aquis, termis ululatibus ora
Solvit': 189 f.

3981. The punctuation is that of F, but perhaps we ought rather to read,

‘Sche preide and ek hield up hir hond,
To Echates and gan to crie.’

3986. *help.* For this use of the imperat. sing. (with ‘helpeth’ just above) see Introduction, p. cxviii.

3994. ‘Sublimis rapitur, subiectaque Thessala Tempe
Despicit, et Creteis regionibus applicat angues;’ 222 f.

Gower very naturally understood this to mean that Medea visited Crete, and hence the confusion of geography. He could not be expected to know that Othrys and Olympus were mountains of Thessaly, and hence that the ‘Creteis’ or ‘cretis’ of his manuscript was probably a corruption.

4000 f. ‘et placitas partim radice revellit,
Partim succidit curvamine falcis ahenae.’ 226 f.

4005. *Eridian*, i. e. Apidanus.

4006. ‘Necnon Peneus, necnon Spercheides undae
Contribuere aliquid.’ 230 f.

4011. *the rede See.* Perhaps Gower read ‘rubrum mare’ for ‘reflum mare’ in *Metam.* vii. 258.

4031 ff. ‘statuitque aras e caespite binas,
Dexteriore Hecates, at laeva parte Iuventae.’ 240 f.

4039. ‘verbenis, silvaque incinxit agrestis,’ 242. Gower took ‘silva agrestis’ as the name of a herb and ingeniously translated it into ‘fieldwode.’

4052 f. ‘Umbrarumque rogat rapta cum coniuge regem,’ 249. Our author is able to supply the names correctly.

4064-4114. This picturesque passage is for the most part original.

4127 ff. ‘Nec defuit illic Squamea Cinyphii tenuis membrana chelydri,’ 272. Gower understood this to mean ‘the scales of Cinyphius (or Cimphius) and the skin of Chelidrus.’

4134. ‘novem cornicis saecula passae,’ 274.

4137. Ovid speaks of the entrails of a werwolf, ‘Ambigui prosecta lupi,’ &c.

4156. For omission of relative cp. l. 4205 and note on i. 10.

4175 ff. The story here is only summarized by Ovid, *Metam.* vii. 394-401. Gower of course knew it from other sources.

4219. ‘intrat Palladias arces,’ *Metam.* vii. 398. This means Athens, but it is misunderstood by Gower.

4251. *Philen*, i. e. Nephele. Hyginus tells this story much as it is told here (except that it was the mother of the children who provided the ram), but he gives the name in its Latin form, as ‘Nebula.’ Note the mistake as to this name in the margin, appearing in all MSS. except SΔA.

4299 ff. Note the confused construction of the sentence: cp. note on i. 98.

4391. The metaphor of hunting is still kept up: the gain which they pursue is started like a hare and driven into the net.

4399. *Outward*, that is, when he gives things out, cp. 'withinne' below.

4452. *I were a goddeshalf*. This seems to mean, 'I should be content,' that is, I should be ready to say 'In God's name let it be so.' For the expression cp. l. 5016, 'Thanne a goddes half The thridde time assaie I schal.' In the *New Engl. Dict.* ('half') it is said to be used 'to add emphasis to a petition, command, or expression of consent or resignation': cp. Chaucer, *Book of the Duchess*, 370, 757.

4455. *I biede nevere . . . Bot*, 'I demand only.' In this expression 'biede' and 'bidde' have been confused, as often. Thus we have 'I bidde nevere a betre taxe,' i. 1556, 'That I ne bede nevere awake,' iv. 2905, in the latter of which 'bede' may be either pret. subj. of 'bidde,' or pres. ind. equivalent to 'biede,' and vi. 1356, 'He bede nevere fare bet' where 'bede' is apparently pret. subj. of bidde; while in the English *Rom. of the Rose*, 791, we have 'Ne bode I nevere thennes go,' in which 'bode' must be pret. subj. of 'biede.'

4465. *lete*: see note on i. 3365.

4549 ff. Cp. i. 42 ff.

4557 f. 'No law may control him either by severity or by mildness.' For the use of 'compaignie' in the sense of 'friendliness' cp. i. 1478, and below, l. 7759.

4583 ff. Ovid, *Metam.* iii. 362 ff., but the circumstances are somewhat modified to suit Gower's purpose. According to Ovid Echo's fault was that she talked too much and diverted Juno's attention, and her punishment was that her speech was confined to a mere repetition of what she heard. Here the crime is rather that she cunningly concealed in her speech what she ought to have told, and the punishment is that she is obliged to tell everything that comes to her ears.

4590. 'And through such brocage he was untrue,' &c. For the omission of the pronoun see note on i. 1895.

4623. *maken it so queinte*, 'be so cunning': cp. iv. 2314, where however 'queinte' has a different meaning.

4642. *hire mouth ascape*, i. e. escape being repeated by her mouth.

4661. The aspiration of 'hem' so as to prevent elision, is very unusual: cp. Introduction, p. cxxv.

4668 ff. 'I shall arrange in their due order those branches of Avarice on which no wealth is well bestowed,' that is, those which make no return for what is bestowed upon them, viz. Usury and Ingratitude.

4708. *of som reprise*, i. e. 'of some cost,' cp. i. 3414,

'Which most is worth, and no reprise
It takth ayein,'

that is, it costs nothing.

4724. *with ydel hand*, 'with empty hand,' that is, without a lure. This seems to be the original meaning of the adjective: see *New Eng. Dict.* 'idle.'

4731. *the gold Octovien*. The treasures of Octovien (or Octavian) were proverbial: cp. *Rom. de Troie*, 1684 f.,

'Unques Oteviens de Rome
Ne pot conquerre tel aveir,'

and again 28594,

'Se li tresors Octoviens
Fust lor, si lor donassent il.'

The expression here seems to be in imitation of the French form without preposition, as in the latter of the above quotations.

The French *Roman d'Othevien*, found in the Bodleian MS. Hatton 100, and reproduced in two English versions, has nothing to do with the treasures of Octovien, for which see William of Malmesbury, *Gesta Regum*, ii. § 169 f. The treasures were supposed to be buried at Rome or elsewhere, and several persons, especially the Pope Sylvester (Gerbert), were said to have seen them, but not to have been permitted to carry them away. They appear also in the *Roman des Sept Sages*.

4748. *eschu of*. The adjective is used by Chaucer with 'to' (or 'for to') and infin., *Cant. Tales*, E 1812, I 971. We may note the spelling here with reference to Chaucer's rhyme in the former passage.

4763. 'It may not by any means be avoided that,' &c.

4774. *as to tho pars*, 'as regards those matters': 'pars' is the French plural form, cp. *Mirour*, 7386, where apparently 'pars' means 'duties.'

4787. Cp. l. 7716, where the saying has a different application. The proverb is here used of those who are, as we say, penny wise and pound foolish. In the other passage it is applied to the opposite case of gaining the coat for the hood.

4808 ff. This story is founded on the so-called *Comedia Babionis*, one of those Latin elegiac poems in a quasi-dramatic form which were popular in the fourteenth century. Others of the same class are *Geta* and *Pamphilus*. In the original, Viöla is Babio's step-daughter, with whom he is in love, and who is taken in marriage against his will by Croceus. The serving-man is Fodius, not Spodium, and most of the piece is concerned with an intrigue between him and the wife of Babio. See Wright's *Early Mysteries*, p. 65.

4899. *comth to londe*, 'appears': cp. l. 18.

4921. *who that it kan*, that is, as any one who knows it will witness: cp. l. 4927, 'For, as any one who observes may know, a beast is,' &c.

4937 ff. This story, which is of Eastern origin, is told near the end of the *Speculum Stultorum* (i.e. *Burnellus*), with which Gower was acquainted, as we know from the *Vox Clamantis*. The names there are Bernardus and Dryanus, and the animals are three, a serpent, an ape, and a lion. A similar tale is told by Matthew Paris, under the year 1195, as related by King Richard I in order to recommend

liberality in the cause of Christendom. In this the rich man is Vitalis, a Venetian, and the poor man's name is not given. The animals in the pit are a lion and a serpent. Vitalis thanks his deliverer, and appoints a time for him to come to his palace in Venice and receive the promised reward of half his goods; but when he comes, he is refused with contumely. The magic qualities of the gem which the serpent brings are not mentioned in the story of Vitalis.

5010 f. So in the *Speculum Stultorum*, 'Tunc ita Bernardus, Sathanae phantasmate lusum Se reputans, dixit,' &c.

5022. *blessed*, i.e. crossed himself. This ceremony plays a considerable part in the story of Vitalis, for by it he is preserved from the wild beasts while in the pit.

5025. *Between him and his Asse*, that is, he and his ass together: cp. I. 5381. The expression is imitated from the French, cp. *Roman de Troie*, 5837.

5093. There is a stop after 'Purs,' no doubt rightly, in F. On the other hand the stop after 'wif' in I. 5096 must be wrong.

5123 f. Cp. 4597 ff.

5215. *standt*. For this spelling cp. 'bidt,' iv. 1162.

5231 ff. The outline of this story might have been got from Ovid and from Hyginus, *Fab.* 40-43, but several points of detail suggest a different source. These are, for example, the idea that the son of Minos went to Athens to study philosophy, the statement of the number of persons sent as a tribute to Minos, the incident of the ball of pitch given by Ariadne to Theseus to be used against the Minotaur, and the name of the island where Ariadne was deserted. In the first and third of these Gower agrees with Chaucer, *Legend of Good Women*, 1894 ff., but his story is apparently quite independent, so that in regard to these matters we must assume a common source: cp. L. Bech in *Anglia*, v. 337 ff.

as telleih the Poete. The authority referred to here must be Ovid (cp. i. 386, ii. 121, v. 6713, 6804, &c.). He slightly mentions the death of Androgeus, *Metam.* vii. 458, and relates the war of Minos against Megara at some length (*Metam.* viii. 1 ff), very briefly summarising the remainder of the story. Chaucer follows Ovid more fully here, telling the story of Nisus, to which Gower does not think it necessary to refer.

5248. *dighte*. This is the form of spelling here in S as well as F: so also in I. 5352.

5264 f. Hyginus says seven persons each year: Chaucer seems to conceive it as one every third year. The usual account is seven youths and seven maidens either every year or once in nine years.

5302. *many on*. Perhaps we should read 'manye on' with S and F, as vii. 2191, 'manye an other.'

5319. This expression occurs also in ll. 5598 and 7553.

5360. *fawht*. Elsewhere this verb has preterite 'foghte,' as iii. 2651, iv. 2095, but the strong form 'faught' is used by Chaucer, e.g. *Cant. Tales*, B 3519, and this in fact is the originally correct form.

5413. *Chyo.* Ovid says 'Dia,' that is Naxos.

5507. *His rihte name:* cp. *Mirour*, 409, 'par son droit noun Je l'oi nommer Temptacioun,' 4243, 'Si ot a noun par droit nommant,' &c. and other similar expressions.

5510. *as men telleth*: cp. l. 6045, 'men-seith.'

5511. According to the margin Extortion is the *mother* of Ravine.

5550. *femeline*, used repeatedly both as adjective and as substantive in the *Mirour de l'Omme*.

5551 ff. The tale of Tereus is from Ovid, *Metam.* vi. 424-674, in some parts abbreviated and in others expanded, with good judgement usually in both cases, so that this is one of Gower's best-told tales. He omits the long account given by Ovid of the way in which Pandion was persuaded to allow Philomela to accompany Tereus (*Metam.* vi. 447-510), the incidents of the rescue of Philomela from her imprisonment, which no doubt he felt would be unintelligible to his readers (587-600), and many of the more shocking details connected with the death of Itys and the feast upon his flesh. On the other hand he has added the prayer and reflections of Philomene in her prison (ll. 5734-5768), the prayers of the two sisters (5817-5860), the words of Progne to Tereus (5915-5927), and especially the reflections on the nightingale and the swallow at the end of the story (5943-6029). This latter part is quite characteristic of our author, and as usual it is prettily conceived.

Chaucer, who tells the story in the *Legend of Good Women*, 2228-2393, was weary of it even from the beginning (2257 f.), and omits the conclusion altogether, either as too shocking or as not suiting with his design. So far as he goes, however, he follows Ovid more closely than Gower.

5555. See note on Prol. 460.

5598. So also ll. 5319, 7553.

5623. Ovid's comparison is to fire catching dry straw and leaves, *Metam.* vi. 456 f.

5643 ff. Ovid compares her state after the deed was done to that of a lamb hurt by a wolf and still trembling, or a dove which has escaped wounded from a bird of prey (527-530). Here, on the other hand, the idea is of being held fast, so that she cannot move or escape; while Chaucer, using the same similes as Ovid, applies the comparison less appropriately to her fear of the violence yet to come.

5651. Cp. *Metam.* vi. 531, 'Mox ubi mens rediit.'

5663 ff. ' si copia detur,
In populos veniam ; si silvis clausa tenebor,
Implebo silvas, et conscientia saxa movebo.' *Metam.* vi. 545 ff.

5670. I suspect the combination 'tale and ende' may have arisen from some such phrase as 'to sette tale on ende' (or 'an ende'), meaning to begin a speech: see *New Engl. Dict.* under 'ende.'

5676. *where is thi fere?* that is, 'where is thy fear of the gods?'

We must not take 'fere' in the sense of 'companion' or 'equal,' because in that case it could not properly rhyme with 'Ere.'

5690 f. 'comprensam forcipe lingua
Abstulit ense fero.' *Metam.* vi. 556 f.

Gower must be commended for omitting the tasteless lines which follow in Ovid about the severed tongue, and still more the shocking statement, which even Ovid accompanies with 'vix ausim credere,' of 561 f.

5709. *tyh*, preterite of 'ten,' from OE. '*tēon*', meaning 'draw,' and hence 'come.'

5724. The punctuation follows F, 'To hire' meaning 'in her case,' cp. l. 4182, vii. 4937. It would suit the sense better perhaps to set the comma after 'forsake,' and to take 'To hire' with what follows: cp. note on l. 3966, where it is shown that the punctuation of F is often wrong in such cases as this.

5726. *hir Sostres mynde*, 'her sister's memory.'

5730. *guile under the gore*, that is, deceit concealed, as it were, under a cloak: cp. l. 6680. The expression 'under gore' is common enough, meaning the same as 'under wede,' and this alliterative form looks like a proverbial expression.

5734-5768. All this is original.

5737. *so grete a wo*: cp. l. 6452, and see Introduction, p. cx.

5778. 'nec scit quid tradat in illis,' *Metam.* vi. 580.

5793. 'Non est lacrimis hic, inquit, agendum, Sed ferro,' *Metam.* vi. 611.

5802 ff. According to Ovid this was done under cover of a Bacchic festival (587 ff.).

5816-5860. This is all original.

5840. *to lytel of me let*: see note on l. 1004.

5891 ff. Gower does well in omitting the circumstances of this which Ovid gives (619-646), and in partially covering the horror of it by the excuse of madness, but there is one touch which ought to have been brought in, 'Ah, quam Es similis patri!' (621).

5910 ff. Ovid says that Philomela threw the gory head into the father's face, and that Tereus endeavoured to vomit up that which he had eaten. Our author has shown good taste in not following him.

5915 ff. This speech is not in Ovid.

5943-6029. Nearly all this is Gower's own. Ovid only says, 'Quarum petit altera silvas: Altera tecta subit' (668 f.). We have already observed upon our author's tendency to make additions of this symbolical kind to the stories which he takes from Ovid: see note on l. 2355.

6020. The reading 'here' is given both by S and F, but 'hire' ('*hir*'), supported by AJMXGCBz, BT, W, seems to be required by the sense. She informs them of the falseness of her husband, that they also may learn to beware of them, that is of husbands. The combination of 'here'

with the singular 'housebonde,' meaning 'their husbands,' would be very harsh.

6041 ff. 'Ille dolore suo, poenaeque cupidine velox,
Vertitur in volucrem, cui stant in vertice cristae,
Prominet immodicum pro longa cuspide rostrum.
Nomen Epopis volucri, facies armata videtur.'

Metam. vi. 671 ff.

The lapwing is identified with the hoopoe because of its crest. In the *Traité*, xii, where this story is shortly told, Tereus is changed into a 'hupe,'

'Dont dieus lui ad en hupe transformée,
En signe qu'il fuist fals et avoltier,'

while at the same time in the *Mirour*, 8869 ff., the 'hupe' is represented as the bird which tries to deceive those who search for its nest, a description which obviously belongs to the lapwing.

6047. Cp. Chaucer, *Parl. of Foules*, 347, 'The false lapwyng ful of trecherye.'

6053. *goddes forebode*: cp. Chaucer, *Leg. of Good Women*, 10,

'But goddes forbode but men schulde leve,'

where the second form of text has

'But god forbede but men shulde leve.'

We must take 'forebode' as a substantive.

6073. *auht*: modified to suit the rhyme: so 'awht,' i. 2770, and 'naght,' l. 3786, rhyming with 'stragh.' The regular forms for Gower are 'ought,' 'noght.'

6145 ff. This is from Ovid, *Metam.* ii. 569-588. Gower has judiciously kept it apart from the story of Coronis and the raven, told by him in the second book, with which it is combined in rather a confusing manner by Ovid. The story is somewhat expanded by Gower.

6150. *wif to Marte*: cp. 1214 f.

6169. *And caste*: cp. l. 4590, and see note on i. 1895.

6197. 'mota est pro virgine virgo, Auxiliumque tulit,' *Metam.* ii. 579f., but Ovid says nothing of any special prayer to Pallas for help, nor does he represent that Cornix was before in attendance upon that goddess.

6207 ff. This is original and characteristic of our author.

6225 ff. This story is from Ovid, *Metam.* ii. 409-507, but Gower evidently knew it from other sources also, for the name Calistona (or Callisto) is not given by Ovid, who calls her 'virgo Nonacrina' and 'Parrhasis.' Hyginus tells it in various forms, *Fab.* 177 and *Poet. Astr.* ii. 2.

6255. According to Ovid, Diana was quite ignorant of the fact, though the nymphs suspected it.

6258. *in a ragerie*, that is 'in sport': cp. Chaucer, *Cant. Tales*,

E 1847, and the use of the verb 'rage,' e.g. i. 1764 and *Cant. Tales*, A 257, 3273, 3958.

6275 ff. 'I procul hinc, dixit, nec sacros pollue fontes,' *Metam.* ii. 464.
6281. F has a stop after 'shame.'

6291 ff. This address is mostly original: cp. *Metam.* ii. 471 ff.

6334 ff. 'Arcuit omnipotens, pariterque ipsosque nefasque
Sustulit, et celeri raptos per inania vento
Imposuit caelo vicinaque sidera fecit.'

Metam. ii. 505 ff.

Latin Verses, x. The idea expressed is that though examples of virginity can only be produced through marriage, yet virginity is nobler than marriage, as the flower of a rose is nobler than the stock from which it springs. Marriage, in fact, replenishes the earth, but virginity heaven: cp. *Trait. ii.*

6359 ff. Cp. *Mirour*, 17119 ff., where the saying is attributed to Jerome, who says in fact that precedence was given in the streets to the Vestal Virgins by the highest magistrates, and even by victors riding in the triumphal car (*adv. Jovin.* ii. 41).

6372 ff. Cp. *Mirour*, 18301 ff. The anecdote is taken from Valerius Maximus, *Mem.* iv. 5, but the name in the original is 'Spurina,' and he does not thrust out his eyes, but merely destroys the beauty of his face. In the *Mirour* it is 'Coupé ses membres.'

6385 ff. 'So may I prove that, if a man will weigh the virtues, he will find that virginity is to be praised above all others.' The sentence is disordered for the sake of the rhymes: cp. ii. 709 ff.

6389. The quotation from the Apocalypse is given in the margin of SΔ and in *Mirour*, 17053 ff. The reference is to Rev. xiv. 4.

6398 ff. This also appears in *Mirour*, 17089 ff., and *Traité*, xvi. It may have been taken from the *Epistola Valerii ad Rufinum*.

6402. The margin makes him 'octogenarius,' and so it is also in the *Mirour* and *Traité*, as well as in the *Epistola Valerii*.

6435 ff. This shows more knowledge than could have been got from the *Roman de Troie*. The story is told by Hyginus, *Fab.* 121, but not exactly as we have it here. This 'Criseide doughter of Crisis' should be distinguished from the Criseide daughter of Calchas (Briseida in the *Roman de Troie*), who is associated with Troilus, if it is worth while making distinctions where so much confusion prevails.

6442. *dangerous*, that is, 'grudging' or 'reluctant': cp. Chaucer, *Cant. Tales*, D 1090, and see note on i. 2443.

6452. *So grete a lust*: cp. l. 5737 and Introduction, p. cx.

6498. *as a Pocok doth*. It is difficult to see the appropriateness of the comparison, for to 'stalke' is to go cautiously or secretly, and that is evidently the meaning here, so that any idea of display is out of the question. The peacock was supposed to be ashamed of its

6395* ff. Cp. *Mirour*, 17067 and note.

ugly feet, cp. *Mirour*, 23459, and in the *Secretum Secretorum* we actually have the expression ‘humilis et obediens ut pavo,’ translated by Lydgate (or Burgh) ‘Meeke as a peacock.’ Albertus Magnus says, ‘Cum aspicitur ad solem, decorum ostentat, et alio tempore occultat quantum poterit’ (*De Animalibus*, 23). There seems to have been a notion that it was liable to have its pride humbled and to slink away ashamed.

6526. *bile under the winge*, that is, concealed, as a bird’s head under its wing: apparently proverbial.

6541. *I mai remene... mene*. This is apparently the reading of the MSS. The meaning of ‘remene’ is properly to bring back. It is used earlier, i. 279, with reference to the application of the teaching about vices generally to the case of love, and here it seems to have much the same sense. ‘So that I may apply what has been said about this craft directly’ (‘Withouten help of eny mene’) to the case of lovers, they being very evidently offenders in this way.

6581. *hire it is*: but in l. 4470, ‘It schal ben hires.’

6608 ff. For the construction see note on i. 718.

6620. *Danger*: see note on i. 2443.

6634. *slyke*: cp. l. 7092*, ‘He can so wel hise wordes slyke.’ The word means properly to smoothe, hence to flatter: cp. the modern ‘sleek.’

6635. *Be him, &c.*, i.e. by his own resources or by the help of any other.

6636. *To whom*: see note on i. 771.

6654. *a nyht*, i.e. by night, also written ‘anyht,’ ii. 2857.

6672. *Protheis*, that is Proteus: cp. note on l. 3082.

6674. *in what liknesse*, ‘into any form whatsoever.’

6680. *under the palle*, ‘in secret,’ like ‘under the gore,’ l. 5730.

6713 ff. From Ovid, *Metam.* iv. 192–255, but with several changes. In the original story the Sun-god came to Leucothoe by night and in the form of her mother. Clytie (not Clymene) discovered the fact (without the aid of Venus) and told it to the father; and it was an incense plant which grew from the place where Leucothoe was buried.

6757. For the expression cp. iii. 2555, ‘Achastus, which with Venus was Hire priest.’

6779. This change into a flower which follows the sun is suggested by *Metam.* iv. 266 ff., where we are told that Clytie was changed into a heliotrope. Here it is a sun-flower apparently.

6807 ff. From Ovid, *Fasti*, ii. 305–358. The ‘mistress’ of whom Ovid speaks is Omphale, but Gower supposed it to be Iole. He gets ‘Thophis’ as the name of the cave from a misunderstanding of l. 317, and apparently he read ‘Saba’ for ‘Lyda’ in l. 356, out of which he has got his idea of a goddess Saba with attendant nymphs. This feature, though based on a mistake, is a decided improvement of the story, which is told by Gower in a spirited and humorous manner.

6848 ff. The reading of X in this passage is also that of GOAd2.

6899. The punctuation is that of F.

6932. *al a route*: so iv. 2145, cp. l. 6257, ‘al a compainie.’

7013. Cp. *Mirour*, 7181 ff.

7048. This is a nautical metaphor, 'so near the wind will they steer.' The verb 'love' is the modern 'luff,' meaning to bring a ship's head towards the wind. The substantive 'lof' (genit. 'loves') means in M.E. a rudder or some similar contrivance for turning the ship, and 'love' here seems to mean simply to steer. The rhyme with 'glove' makes 'love' from 'lufian' out of the question, even if it gave a satisfactory sense.

7140. *gon offre*. The ceremony of 'offering' after mass was one which involved a good deal of etiquette as regards precedence and so on, cp. Chaucer, *Cant. Tales*, A 449 ff., and ladies apparently were led up to the altar on these occasions by their cavaliers.

7179. 'If I might manage in any other way,' like the expression '(I cannot) away with,' &c.

7195 ff. The story comes no doubt from Benoît, *Rom. de Troie*, 2851-4916, where it is told at much greater length. Guido does not differ much as regards the incidents related by Gower, but by comparing the two texts in some particular places we can tell without much difficulty which was Gower's source. For example, in the speech of Hector Benoît has,

'Veez Europe que il ont,
La tierce partie del mont,
Où sont li meilleur chevalier.' 3791 ff.,

while Guido says, 'Nostis enim ... totam Africam et Europam hodie Grecis esse subiectam, quanta Greci multitudine militum sunt suffulti,' &c. See below, 7340 ff.

The story is told by Gower with good judgement, and he freely omits unnecessary details, as those of the mission of Antenor to Greece. The debate in Priam's parliament is shortened, and the speeches of Hector and Paris much improved.

7197 ff. Cp. 3303 ff.

7202. The sentence is broken off and resumed in a different form : see note on i. 98.

7015* ff. Cp. *Mirour*, 7156 ff.

7033*. *And that*, i. e. 'And provided that.'

7092*. See note on l. 6634.

7105* ff. The tale is told also in the *Mirour de l'Omme*, 7093-7128. It is to be found in the *Gesta Romanorum* (which however is not Gower's source), and in various other places. Cicero tells what is practically the same story of Dionysius of Syracuse (*De Nat. Deorum*, iii. 34), but the acts of sacrilege were committed by him in various places. The golden mantle was taken from the statue of Zeus at Olympia, and the beard from that of Aesculapius at Epidaurus, the justification in this latter case being that Apollo, the father of Aesculapius, was always represented without a beard. Those who repeated the anecdote in the Middle Ages naturally missed this point. We may note that Dyonis is the name given in the *Mirour*.

7213 ff. Cp. *Rom. de Troie*, 2779 ff.

7235 ff. *Rom. de Troie*, 3029 ff. Gower has judiciously cut short the architectural details.

7275. *Esionam*: see note on l. 6719.

7307. *in his yhte*, 'in his possession.' For the substance of these lines cp. *Rom. de Troie*, 2915-2950.

7372. *schape ye*, imperative, for *schapeth*; so 'Sey ye' in l. 7435.

7377. *Strong thing*, i. e. a hard thing to bear. This is apparently a translation of the French 'fort,' which was very commonly used in the sense of 'difficult': see the examples in Godefroy's Dictionary, e. g. 'forte chose est de çou croire,' 'fors choses est a toi guerroier ancontre moi.'

7390 ff. 'Ten men have been seen to deal with a hundred and to have had the better.'

7400. *Rom. de Troie*, 3842, 'L'autrier ès kalendes de Mai,' &c. The word 'ender' is an adjective meaning 'former,' originally perhaps an adverb. It is used only in the expressions 'ender day' and 'ender night.' The combination 'enderday' occurs in l. 98.

7420. *Rom. de Troie*, 3889 f.,

'Cascune conseilla à mei

Privéement et en segrei,' &c.

7451 ff. For Cassandra as the Sibyl cp. Godfrey of Viterbo, *Pantheon*, p. 214 (ed. 1584).

7497 f. 'Molt est isnele Renommée,
Savoir fist tost par la contrée,' &c.

Rom. de Troie, 4299 ff.

7555 ff. The further incidents of the embarkation and of the voyage home, *Rom. de Troie*, 4505-4832, are omitted.

7576 f. Cp. *Rom. de Troie*, 4867 ff.

7591 ff. This incident is related in the *Rom. de Troie*, 17457 ff. The occasion was an anniversary celebration at the tomb of Hector, and though the temple of Apollo is not actually named here by Benoît, it has been previously described at large as Hector's burial place.

7597 ff. The scene in Chaucer's *Troilus*, i. 155 ff., is well known. He took it from Boccaccio.

7612. In the treatment of Avarice Gower has departed entirely from the plan of fivefold division which he follows in the first three books, as throughout in the *Mirour*. In the sixth book he deliberately declines to deal with more than two of the branches of Gule (vi. 12 f.), and the treatment of Lechery is also irregular.

7651. *here tuo debat*, i. e. the strife of those two.

7716. the *Cote for the hod*: that is, he gets a return larger than the amount that he gave; a different form of the expression from that which we have in l. 4787.

7719. *hors*: probably plural in both cases.

7724. 'If a man will go by the safe way.'

7736 ff. This saying is not really quoted from Seneca, but from Caecilius Balbus, *Nug. Phil.* xi. It must have been in Chaucer's mind when he wrote 'Suffice unto thy good, though it be smal,' that is, 'Adapt thy life to thy worldly fortune.'

7830 f. I take this to mean, 'And suddenly to meet his flowers the summer appears and is rich.' For the meaning of 'hapneth' see the examples in the *New English Dictionary*.

7838. *be war*: written as one word in F and afterwards divided by a stroke.

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Latin Verses. i. 6. *ruit* seems to be transitive, 'casts down.'

i. 7. Rather involved in order: 'on the lips which Bacchus intoxicates and which are plunged in sleep.'

4. *mystimed*, 'unhappily produced.' In other places, as i. 220, iii. 2458, the word seems to mean to order or arrange wrongly. The OE. 'mistimian' means to happen amiss.

7. *dedly*, 'mortal,' i. e. subject to death.

34. *wext*, 'he waxeth': for the omission of the pronoun see note on i. 1895 and cp. ll. 149, 213, 367, below.

57. For the form of expression cp. i. 380, ii. 2437, and below, l. 106,

59. *sterete* is for 'stert,' pres. tense.

70. *in vers*, that is 'in order.' The word 'vers' is given in Godefroy's Dictionary with the sense 'state,' 'situation'; e. g. *Rom. de la Rose*, 9523 ff.,

'Malement est changies li vers,
Or li vient li gieus si divers,
Qu'el ne puet ne n'ose joer.'

71 f. Cp. *Mirour*, 8246 f.

84. *the jolif wo*: cp. i. 88, vii. 1910, and *Balades*, xii. 4, 'Si porte ades le jolif mal sanz cure.'

105. *of such a thew*, 'by such a habit' (i.e. of love), to be taken with 'dronkelew.'

144. *hovedance*, 'court dance': see *New Eng. Dictionary*.

145. *the newefot*: written thus as one word in S and F: it must be regarded as the name of some dance.

160. *it am noght I*: cp. Chaucer, *Leg. of G. Women*, 314, 'sir, hit am I,' *Cant. Tales*, A 1736, &c.

188. *holde forth the lusti route*: perhaps simply, 'continue to be with the merry company.' See 'forth' in the Glossary.

218. *vernage*: the same wine that is called 'gernache' or 'garnache' in the *Mirour de l'Omme*, 'vernaccia' in Italian, but whether a wine of Italy or Greece seems uncertain.

221. *at myn above*: see note on iv. 914.

239. *the blanchefievere*: cp. Chaucer, *Troilus*, i. 916, with Skeat's note.

249. Cp. Chaucer, *Troilus*, i. 420, 'For hete of cold, for cold of hete, I dye.'

253. *of such reles*: this seems to men 'of such strength,' and 'relais' perhaps has a somewhat similar sense in *Mirour*, 3021,

'C'est droit qu'il sente le relais
De la tempeste et de l'orage.'

As in the modern 'relay,' the idea of ceasing or of relaxation may be accompanied by the notion of fresh vigour taking the place of exhaustion, and so the word may stand simply for strength or freshness.

If this explanation is not admissible, we must suppose that 'reles' means here the power of relaxing or dissolving.

285 f. Cp. *Rom. de la Rose*, 4326 f.,

'C'est la soif qui tous jors est ivre,
Yvrece qui de soif s'enivre.'

290. *liste*: perhaps pret. subjunctive; so I. 606, and 'leste,' 357.

296. *be the bend*, i.e. 'by the band,' at his girdle.

311 f. 'This for the time alleviates the pain for him who has no other joy.' 'As for the time yit' means simply 'for the time,' cp. ll. 738, 893.

321. For 'men' with singular verb cp. ii. 659, v. 5510, 6045, vii. 1352, and Chaucer, *Cant. Tales*, A 149, &c.

330 ff. Cp. viii. 2252 ff. and *Tratté*, xv. 2. The poet referred to in the margin is perhaps Homer, who is quoted in the *Rom. de la Rose* as authority for an arrangement somewhat similar to that described here:

'Jupiter en toute saison
A sor le suel de sa maison,
Ce dit Omers, deus plains tonneaus ;
Si n'est viex hons ne garçonneaus,
N'il n'est dame ne damoisele,
Soit vielle ou jone, laide ou bele,
Qui vie en ce monde rejoive,
Qui de ces deus tonneaus ne boive.
C'est une taverne planière,
Dont Fortune la tavernière
Trait aluine et piment en coupes' &c. 6836 ff. (ed. Méon).

Gower has applied the idea especially to the subject of love, and has made Cupid the butler instead of Fortune. The basis in Homer is ll. xxiv. 527 ff.,

δοιοὶ γάρ τε πίθοι κατακείσαται ἐν Διὸς οὐδέτει, κ.τ.λ.

360. *trouble* is properly an adjective, cp. v. 4160. The corrupt reading 'chere' for 'cler' has hitherto obscured the sense.

399 ff. This story of Bacchus is told by Hyginus, *Poet. Astr.* ii, under the heading 'Aries.'

437. *a riche temple*. This was the temple of Jupiter Ammon.

439. 'To remind thirsty men' of the power of prayer.

485 ff. The story is from Ovid, *Metam.* xii. 210 ff.

502 f. *thilke tonne drouh, wheroft, &c.*, 'drew such wine for them'

that by it,' &c. See note on i. 771 and cp. ll. 618 and 1249 of this book.

537. I do not know what authority is referred to.

598. *unteid*, 'set free,' so 'wandering abroad.'

609. The name of this second branch of Gluttony has not been mentioned before.

632 f. 'so long as he has wealth by which he may be provided with the means.' For the use of 'founde' cp. v. 2690 and Chaucer, *Cant. Tales*, C 537, 'How gret labour and cost is thee to fynde!' (addressing the belly).

640. *for the point of his relief*, 'in order to please him,' so below 'he is noght relieved,' l. 678.

656. *toke*, subjunctive, 'how he should take it.'

662. After this line a couplet is inserted by Pauli from the Harleian MS. 7184 (Hs),

'To take metes and drinke newe,
For it shulde alwey eschewe.'

The lines are nonsense and have no metre. They come originally from K, the copyist of which apparently inserted them out of his own head, to fill up a space left by the accidental omission of two lines (645 f.) a little above in the same column. He was making his book correspond column for column with the copy, and therefore discovered his mistake when he reached the bottom, but did not care to draw attention to it by inserting what he had omitted.

663. 'Physique' is apparently meant for the Physics of Aristotle, and something very like this maxim is to be found there, but the quotation, 'Consuetudo est altera natura,' is actually taken from the *Secretum Secretorum* (ed. 1520, f. 21).

664. The transposition after this line of the passage ll. 665-964, which occurs in MSS. of the second recension, is not accidental, as we see by the arrangements made afterwards for fitting in the passage (l. 1146). The object apparently was to lay down the principle 'Delicie corporis militant aduersus animam,' illustrated by the parable of Dives and Lazarus, before proceeding to the discussion of 'Delicacie' in the case of love, and this is perhaps the more logical arrangement; but the alteration, as it is made, involves breaking off the discussion here of the ill effects of change, and resuming it after an interval of nearly two hundred lines.

674. *Avise hem wel*, i. e. 'let them take good heed.'

683. 'Without regard to her honour': cp. *Balades*, xxii. 4, 'Salvant toutdis l'estat de vostre honour.'

709. *abeched*, from the French 'abechier,' to feed, used properly of feeding young birds. The word 'refreched' is conformed to it in spelling.

728. The reading of Pauli, 'I say I am nought gilteles,' just reverses the sense. Berthelette has the text right here.

738. *for a time yit*: cp. 311, 'As for the time yit,' and 893, 'As for the while yit.'

770. 'Without wrinkle of any kind,' cp. *Mirour*, 10164, 'Car moult furont de noble grein'; or perhaps 'Without the smallest wrinkle,' 'grein' being taken to stand for the smallest quantity of a thing: cp. ii. 3310.

778. Cp. Chaucer, *Book of the Duchess*, 939 ff.

785. *schapthe*. For this form, which is given by S and F, cp. the word 'sseppē' meaning 'creature' or 'form,' which occurs repeatedly in the *Ayenbite of Invylt*.

800. 'And if it seemed so to all others.' The person spoken of throughout this passage as 'he,' 'him,' is the eye of the lover. This seems to itself to have sufficient sustenance by merely gazing on the beloved object, and if it seemed so to all others also, that is, to the other senses, the eye would never cease to feed upon the sight: but they, having other needs, compel it to turn away.

809. *as thogh he faste*: the verb seems to be pret. subjunctive, as 'syhe' down below.

817. *tireth*. This expresses the action of a falcon pulling at its prey: cp. Chaucer, *Troilus*, i. 787, 'Whos stomak foules tiren everemo.' The word is used in the same sense also in the *Mirour*, 7731.

845. *mi ladi goode*, 'my lady's goodness.'

857. Lombard cooks were celebrated, and there was a kind of pastry called 'pain lumbard,' *Mirour*, 7809.

879. The romance of Ydoine and Amadas is one of those mentioned at the beginning of the *Cursor Mundi*. It has been published in the 'Collection des poètes français du moyen âge' (ed. Hippreau, 1863). Amadas is the type of the lover who remains faithful through every kind of trial.

891. *a cherie feste*: cp. Prol. 454. It is an expression used for pleasures that last but a short time: cp. Audelay's Poems (Percy Soc. xiv) p. 22,

'Hit fallus and fadys forth so doth a chere fayre'

(speaking of the glory of this world).

893. Cp. 311, 738.

897. *he*, i. e. my ear.

908. *me lacketh*: the singular form is due perhaps to the use of the verb impersonally in many cases.

961. *excede*, subjunctive, 'so as to go beyond reason.'

986 ff. This story furnishes a favourable example of our author's style and versification. It is told simply and clearly, and the verse is not only smooth and easy, but carefully preserved from monotony by the breaking of the couplet very frequently at the pauses: see 986, 998, 1006, 1010, 1016, &c.

995. We have remarked already upon Gower's fatalism, iii. 1348, &c. Here we may refer also to ll. 1026, 1613, 1702, for further indications of the same tendency.

1059. *is overronne*, that is, 'has passed beyond.'

1110. *deservye*, apparently 'understand,' 'discern,' perhaps by that confusion with 'descry' which is noted in the *New Engl. Dictionary*.

1149 f. These two lines are omitted without authority by Pauli.

1176. That is, though they had rendered no services for which they ought to be so distinguished.

1180. *sojorned*: the word is used in French especially of a horse kept in stable at rack and manger and refreshed for work: see *Mirour, Glossary*.

1216. 'So that that pleasure should not escape him.'

1245. *out of feere*, 'without fear.'

1262. *unwar*, here 'unknown': cp. Chaufer, *Cant. Tales*, B 427, 'The unwar wo or harm that comth behinde.'

1295. Originally geomancy seems to have been performed, as suggested in this passage, by marks made in sand or earth, then by casual dots on paper: see the quotations under 'geomancy' in the *New Engl. Dictionary*. Gower here mentions the four recognized kinds of divination, by the elements of earth, water, fire, and air.

1306 ff. It is practically certain that Gower was acquainted with the treatise ascribed to Albertus Magnus, called *Speculum Astronomiae* or *De libris licitis et illicitis* (*Alberti Magni Opera*, v. 655 ff.), since he seems to follow it to a great extent not only here, but also in his list of early astronomers (vii. 1449 ff.). There are however some things here which he must have had from other sources; for there is no mention in the above-mentioned treatise of 'Spatula,' 'Babilla,' 'Cernes,' 'Honorius.'

1312. *comun rote*, that is, apparently, 'common custom.' The word 'rote' is used also below, l. 1457, where it appears to mean 'condition.' It must be the same as that which appears in the phrase 'by rote,' and it is difficult to believe that it can be the French 'route,' as is usually said. The rhyme here and in l. 1457, as well as those in Chaucer (with 'cote,' 'note'), show that the 'o' had an open sound, and this would be almost impossible from French 'ou.' The expression 'par routine' or 'par rotine' is given by Cotgrave as equivalent to the English 'by rote,' but I am not aware of any use of such an expression in French as early as the fourteenth century. Many of the examples of the phrase 'by rote' seem to have to do with singing or church services (cp. Chaucer, *Cant. Tales*, B 1712, *Piers Plowmans Crede*, 379), and Du Cange gives a quotation in which 'rotae' seems to mean 'chants' or 'hymns' ('rota,' 6). From such a sense as this the idea of a regular order of service, and thence of 'custom,' 'habit,' might without much difficulty arise.

1314 ff. The following passage from the *Spec. Astronomiae*, cap. 10, gives most of the names and terms which occur in these lines: 'Ex libris vero Toz Graeci est liber de stationibus ad cultum Veneris, qui sic incipit: *Commemoratio historiarum . . . Ex libris autem Salomonis est liber de quatuor anulis, quem intitulat nominibus quatuor discipulorum suorum, qui sic incipit: De arte eutonica et ideica, &c.* Et liber

de nouem candaris . . . Et alias parvus de sigillis ad daemoniacos, qui sic incipit: *Caput sigilli gendal et tanchil.*

1316. *Razel.* 'Est autem unus liber magnus Razielis, qui dicitur liber institutionum,' &c. In MS. Ashmole 1730 there is a letter to Dr. Richard Napier from his nephew at Oxford, speaking of a book of Solomon in the University Library called *Cephar Raziel*, that is, he explains, 'Angelus magnus secreti Creatoris,' of which he proposes to make a copy, having obtained means of entering the library at forbidden hours. Again, in MS. Ashmole 1790 there is a description of this book.

1320. 'cui adiungitur liber Beleni de horarum opere,' *Spec. Astron.* p. 661. The seal of Ghenbal is the 'sigillum gendal,' mentioned in the former citation.

1321 f. *thymage Of Thebeth.* Thebeth (or Thebit) stands for Thabet son of Corah, a distinguished Arabian mathematician, to whom were attributed certain works on astrology and magic that were current in Latin. Thus we find *Thebit de imaginibus* very commonly in MSS., and a *Liber Thebit ben Corat de tribus imaginibus magicis* was printed in 1559 at Frankfort. In this latter book the author says, 'Exercentur quoque hae imagines in amore vel odio, si fuerit actor earum prouidus et sapiens in motibus coeli ad hoc utilibus.' Thebeth is mentioned several times in the *Spec. Astronomiae*, e.g. p. 662, 'Super istis imaginibus reperitur unus liber Thebit eben Chorath,' &c. We must take 'therupon' in l. 1321 to mean 'moreover,' for it is not to be supposed that the image of Thebeth was upon the seal of Ghenbal.

1338. The 'Naturiens' are those who pursue the methods of astrology, as opposed to those who practise necromancy ('nigromance') or black magic.

1356. *He bede nevere:* see note on v. 4455.

1359. *red,* originally written 'rede' in F, but the final letter was afterwards erased. See Introduction, p. cxiv.

1371 f. The rhyme requires that 'become,' 'overcome' shall either be both present or both preterite (subjunctive), and 'wonne' seems to decide the matter for preterite. The only difficulty is 'have I' for 'hadde I' in l. 1370, the latter being required also by the sense (for the reference is to the former time of youth), but not given by the MSS. 'So that I wonne' means 'Provided that I won.'

1391 ff. This story is from the *Roman de Troie*, 28571-28666, 29629-30092. Guido does not differ as to the main points, but there are several details given by Gower from Benoît which are not found in Guido. In particular the ensign carried by Telegonus is mentioned by Guido only in telling of the dream of Ulysses. Some of the passages which tend to show that Benoît was our author's authority are noted below.

1408. *al the strengthe of herbes:* a poem *De Viribus Herbarum* passed in the Middle Ages under the name of Macer.

1422. The mention of 'nedle and ston' in this connexion is a rather daring anachronism, for which of course Gower is responsible.

1424. *Cilly.* Benoit says 'les isles d'Oloï,' and Guido 'in Eolidem insulam,' but Sicily has been mentioned shortly before.

1438 f. Cp. *Rom. de Troie*, 28594 ff. Guido does not mention it.

1441. 'S'el sot des arz, il en sot plus,' *Rom. de Troie*, 28641.

1445 ff. Benoît says nothing of this, but the story of the adventures of Ulysses was to some extent matter of common knowledge in the Middle Ages. Gower may have had it from Ovid, *Metam.* xiv. 277 ff. Guido says in a general way that Circe was in the habit of transforming those who resisted her power into beasts.

1457. *into such a rote,* that is, 'into such a habit' (or 'condition'): see note on l. 1312.

1467. *toswolle bothe sides,* 'with both her sides swollen': cp. *Rom. de Troie*, 28660 f.,

'Et si li lesse les costez
Toz pleins, ço quit, de vif enfant.'

1474. *understode:* subj., see note on Prol. 460.

1481. *on of al the beste,* see note on iv. 2606.

1513 f. *margin.* This quotation is not from Horace, but from Ovid, *Pont.* iv. 3. 35. Cp. *Mirour*, 10948, where the same quotation occurs and is attributed as here to 'Orace.'

1524. The form 'stature' is required by the metre here, and is given by the best MSS. of the second and third recensions. In Prol. 891, where 'statue' occurs, it is reduced to a monosyllable by elision, and so it is in Chaucer, *Cant. Tales*, A 975, 1955. The forms 'statura,' 'stature,' are found with this sense in the Latin and French of the time.

1541 ff. 'Et si me disoit : Hulixes
Saiches, ceste conjuncions,
Cist voloir, ceste asembloissons,
Que de moi et de toi desirres,
Ce sunt dolors et mortex ires.'

Rom. de Troie, 29670 ff.

The prediction, however, that one of the two would have his death by reason of their meeting comes later, 29699, whereas Guido combines the materials here much in the same way as Gower.

1552 ff. This idea of a pennon embroidered with a device is Gower's own conception, constructed from the not very clear or satisfactory account of the matter given by his authority here and later, 29819 ff. The fact is that Benoit did not understand the expression used in the Latin book (the so-called 'Dictys Cretensis') which he was here following, the passage being probably corrupt in his copy, and consequently failed to make it intelligible to his readers. The original statement (made with reference to the ensign carried afterwards by Telegonus) is, 'Ithacam venit gerens manibus quoddam hastile, cui summitas

marinae tururis osse armabatur, scilicet insigne insulae eius in qua genitus erat.' The meaning apparently is that his spearhead was made of a sea-turtle's shell. Benoît, in recounting the vision, says that the figure which appeared bore upon the steel head of his lance a crown worked of the bone of a sea-fish,

‘Portoit une coronne ovréée
D’os de poisson de mer salée.’ 29687 f.

Then afterwards, in telling of the departure of Telegonus to seek his father, he says that, to show of what country he was, he bore on the top of his lance the sign of a sea-fish worked like a tower,

‘En semblance de tor ovréée.’ 29822.

Guido apparently was not able to make much of this, and after saying, in the account of the dream, that at the top of the lance there appeared ‘quedam turricula tota ex piscibus artificiose composita’ (Bodl. MS. Laud 645, with variants ‘craticula,’ MS. Add. 365, ‘curricula,’ printed editions), he subsequently omitted mention of the recognition.

1561 f. *A signe it is . . . Of an Empire.* Benoît has,

‘Que c’iert d’ampire conoissance
Et si aperte demostrance
Que por ce seroient devis,’ &c. 29695 ff.,

which may perhaps mean, ‘that it was the cognisance of a kingdom and a sign that they should be divided.’ In Guido, however, it is ‘hoc est signum impie disiunctionis’ (MS. Laud 645 and printed text), or ‘hoc est signum impii et disiunctionis’ (MS. Add. 365).

1567 f. Cp. 2296 ff.

1603 ff. For the order of the clauses here cp. ii. 709, iv. 3520 ff.

1622 ff. *That, for ‘Til that’;* cp. iv. 3273, v. 3422.

1636. ‘And he made himself ready forthwith.’ For the omission of the pronoun even where the subject is changed cp. v. 3291, 4590.

1637 ff. Cp. *Rom. de Troie*, 29824 ff. Guido says nothing about it.

1643. *That is, ‘to avoid espial and wrong suspicions.’*

1656. *Rom. de Troie*, 29801 f.,

‘A Hulyxes, qui fut ses druz,
Mande par lui v. c. saluz.’

Guido says nothing about this.

1660. *Nachaie*, a mistake for ‘Acaie,’

‘Tant qu’il vint droit en Acaie’;

and this again seems to be from ‘Ithaca.’

1685. *and welnyh ded*: cp. *Rom. de Troie*, 29906 f. Guido says only ‘et ab illis est grauiter vulneratus.’

1689. Gower has judiciously reduced the number from fifteen (*Rom. de Troie*, 29902).

1696. *for wroth*, that is, ‘by reason that he was wroth’: see note on iv. 1330. We can hardly take ‘wroth’ as a substantive.

1701. 'Se il ne fust un poi guenchiz,' *Rom. de Troie*, 29939.

1707. *With al the signe*, 'together with the signe,' like the French 'ove tout'; cp. *Mirour 4* (note).

1745 f. *Rom. de Troie*, 30022 ff. Guido omits this.

1769 ff. For this repetition cp. 2095 ff.

1785. The 'Cronique imperial' is evidently the story itself, and not any particular book in which it is to be found.

1789 ff. The authority which is mainly followed by our author for this story is the Anglo-Norman *Roman de toute Chevalerie*, by Eustace (or Thomas) of Kent. The beginning of this, including all that we have to do with here, has been printed by M. Paul Meyer in his book on the Alexander romances, 'Bibliothèque française du moyen âge' vol. iv. pp. 195-216. Gower was acquainted, however, also with the Latin *Historia Alexandri de Prelis*, and has made use of this in certain places, as (1) in the account of Philip's vision (2129-2170) where he probably found the French unintelligible, and (2) in the story of the death of Nectanabus (2289 ff.), of which the Latin authority certainly gives the more satisfactory account.

The following are some of the points in which Gower agrees with the *Roman de toute Chevalerie* against the two Latin versions of the story, viz. the *Historia de Prelis* and the *Res Gestae Alexandri* of Valerius: (1) the celebration by Olympias of the festival of her nativity, when she rides out on a white mule and is first seen by Nectanabus, ll. 1823-1880; (2) the omission of the sealing of the queen's womb by Nectanabus, this being introduced only in Philip's vision; (3) the question of the queen as to how she shall procure further interviews with the god, and the answer of Nectanabus, ll. 2109 ff.; (4) the circumstances connected with the egg from which the serpent was hatched, ll. 2219 ff. The English metrical Romance of Alexander, printed by Weber, is also taken from the *Roman de toute Chevalerie*, and consequently the details of it are for the most part the same as those in Gower. It is certain, however, that Gower does not follow this. It would be quite contrary to his practice to follow an English authority, and apart from this there are many small matters here in which he agrees with the French as against the English, e.g. the name Nectanabus, which is Neptanabus in the English (*Anectanabus* in the *Hist. de Prelis*), the mention of the *nativity* of Olympias as the occasion of her festival, 'Grant feste tint la dame de sa nativité,' the use of the word 'artemage,' l. 1957, the incident of the dragon being changed into an eagle, l. 2200; and such points of correspondence as may seem to suggest a connexion between the two English writers, as in ll. 1844 f., 2231 f., are also to be found in the French. The English alliterative Romance of Alexander follows the *Hist. de Prelis*, and consequently it agrees with Gower in the two passages which have been referred to above.

1798. The sentence is broken off and finished in a different manner. See note on i. 98, and cp. vii. 3632.

1811. *Thre yomen, &c.* This is an addition by Gower. According to



the original story Nectanabus was alone, and this would evidently be the better for his purpose.

1828. *list*. This may be present tense, 'it pleases.' Loss of the final *e* in the preterite would hardly occur except before a vowel: see Introduction, p. cxv. The French original lays stress here on the extravagant desire that women have to display themselves.

1831. *At after*, i.e. 'After,' used especially of meals, cp. l. 1181, and Chaucer, *Cant. Tales*, B 1445, F 918 'at after dinner,' E 1921 'At after mete,' F 302, 1219 'At after soper,' for which references, as for many others elsewhere, I am indebted to Prof. Skeat's very useful Glossary.

1844f. The French has

'E tymbres e tabours ont e leur corns corné,' 130,

and later

'Plus de mil damoisels ount le jur karolé,' 140.

The English version of the second line,

'There was maidenes carolyng,'

comes very near to Gower.

1924. *Bot if I sihe*, 'unless I should see,' pret. subj.

1943 ff. This promise is not in the French.

1959 ff. The astrological terms in these lines are due to Gower. The original says that Nectanabus laid the image in a bed with candles lighted round it, bathed it in the juice of certain herbs, and said his charms over it.

1997. *such thing . . . Whero*: cp. ll. 502, 2398.

2005 f. 'Nectanabus idunc ses karectes fina.'

2062. *putte him*. We should rather read 'put him' with S and F: see Introduction, p. cxvi. The French romance here grotesquely represents Nectanabus as making up a disguise for himself with a ram's head and a dragon's tail, which he joins together with wax, 'e puis dedens se mist.' The Latin *Hist. de Prelis* says simply that he changed himself into a dragon.

2074 ff. The French has,

'Une pel de moton ouvec les cornes prist,

Une coroune d'or sur les cornes assist.'

The punctuation after 'tok' is that of F, but I suspect that 'in signe of his noblesse' belongs really in sense to 2076 f., and refers rather to the crown than to the horns, in which case we ought to set a full stop after 'bar.'

2113. *seth hire grone*, that is, in child-bed.

2128 ff. The French romance, following Valerius in the main, gives a rather confused account of Philip's dream. Gower has turned from it to the *Historia de Prelis*.

2160. *Amphion*. The name apparently is got from 'Antifon,' which occurs below in connexion with the incident of the pheasant's egg.

2182. *rampende*. The French has ‘mult fierement rampant.’

2199 ff. The transformation into an eagle is found in Valerius and the French romance, and not in the *Hist. de Prelis*. It may be noted, however, that the picturesque description which we have here of the eagle pruning himself and then shaking his feathers, so that the hall was moved as by an earthquake, is Gower’s own.

2219 ff. The Latin accounts say that a bird, according to Valerius a hen, came and laid an egg in Philip’s lap as he sat in his hall. The *Rom. de toute Chevalerie* makes the incident take place out in the fields, and the bird, as here, is a pheasant. The expression used, ‘Un oef laissat chair sur les curs Phelippun,’ seems to mean that the egg was laid in Philip’s lap. There is nothing about the heat of the sun in the Latin versions.

2250 ff. These lines refer to the precautions taken by Nectanabus to secure that the child shall be born precisely at the right astrological moment: cp. *Rom. de toute Chevalerie*, 401–425. Gower has chosen to omit the details.

2274. *Calistre*, i. e. Callisthenes, who was reputed to be the author of the history of Alexander which Valerius translated.

2299 ff. The question of Alexander and the answer of Nectanabus is given as here in the *Hist. de Prelis*. In Valerius and the French romance Alexander throws Nectanabus down merely in order to surprise him, and the suggestion that Nectanabus knew that he should die by the hands of his son is not made till afterwards.

2368. *Zorastes*. The statement here about the laughter of Zoroaster at his birth is ultimately derived from Pliny, *Hist. Nat.* vii. 15. It is repeated by Augustine, with the addition ‘nec ei boni aliquid monstruosus risus ille portendit. Nam magicarum artium fuisse perhibetur inventor; quae quidem illi nec ad praesentis vitae vanam felicitatem contra suos inimicos prodesse potuerunt; a Nino quippe rege Assyriorum, cum esset ipse Bactrianorum, bello superatus est’ (*De Civ. Dei*, xxi. 14).

2381. ‘Like wool which is ill spun’: cp. i. 10.

2387. *Phitonesse*, cp. iv. 1937.

2411. *betawht To Aristotle*, ‘delivered over to Aristotle’: ‘betawht’ is the past partic. of ‘beteche,’ which occurs afterwards, vii. 4234, and in Chaucer, *Cant. Tales*, B 2114, ‘Now such a rym the devel I beteche.’

2418. *Yit for a time*: to be taken as one phrase; cp. ‘for a while yit,’ &c., ll. 311, 738, 893.

LIB. VII.

The account given in the earlier part of this book of the parts of Philosophy, that is, of the objects of human knowledge, represents in its essentials the Aristotelian system. The division into ‘Theorique,’

'Rethorique,' and 'Practique' is in effect the same as Aristotle's classification of knowledge as Theoretical, Poetical, and Practical, and the further division of 'Theorique' into Theology, Physics, and Mathematics, and of 'Practique' into Ethics, Economics, and Politics, is that which is made by Aristotle. The statement of Pauli and others that this part of Gower's work is 'very likely borrowed' from the *Secretum Secretorum* is absolutely unfounded. This treatise is not in any sense an exposition of the Aristotelian philosophy, indeed it is largely made up of rules for diet and regimen with medical prescriptions. Gower is indebted to it only in a slight degree, and principally in two places, vii. 2014-2057, the discussion of Liberality in a king, and 3207*-3360*, the tale of the Jew and the Pagan.

The most important authority, however, for the earlier part of the seventh book has hitherto been overlooked. It is the *Trésor* of Brunetto Latini. This book is very largely based upon Aristotle, with whose works Latini was exceptionally well acquainted, and it is from this that Gower takes his classification of the sciences, though in regard to the place of Rhetoric he does not quite agree with Latini, who brings it in under the head of 'Politique,' making Logic the third main branch of philosophy. Gower takes from the *Trésor* also many of his physical and geographical statements and his reference to the debate on the conspiracy of Catiline. On the other hand his astronomy is for the most part independent of the *Trésor*, and so also is his method of dealing with the principles of Government, under the five points of Policy. Brunetto Latini does not treat of politics generally so much as of the practical rules to be observed by the Podestà of an Italian republic. It may be observed that Gower has drawn on the *Trésor* also in the sketch of general history given in the Prologue (ll. 727-820). I refer to pages of the edition of Chabaille, 1863.

26 ff. 'As to which Aristotle . . . declares the "intelligences" under three heads especially.' The meaning of 'intelligences' here and in l. 176, and of 'intelligencias' in the margin, l. 149, seems to be nearly the same as 'sciences,' that is to say, divisions or provinces of knowledge.

155. *Algorisme*. This stands properly for the decimal system of numeration, but the use of the word in the plural, l. 158, shows that Gower did not use it in this sense only. The association of the word 'Algorismes' below with the letters *a*, *b*, *c* ('Abece') seems to suggest some kind of algebraical expression, but this is perhaps due to a misunderstanding by Gower of the word 'abaque' (or 'abake') in the *Trésor*, p. 6: 'Et de ce sont li enseignement de l'abaque et de l'augorisme.'

183 ff. 'Ce est la science par laquelle li vii sage s'esforcierent par soutillece de geometrie de trover la grandeur dou ciel et de la terre, et la hautesce entre l'un et l'autre.' *Trésor*, pp. 6, 7.

207 ff. Cp. *Trésor*, p. 15, 'Cele matiere de quoi ces choses furent formées les desvance de naissance, non mie de tens, autressi comme li

sons est devant le chant, . . . et neporquant andui sont ensemble.' Cp. pp. 104, 105.

216. *Ylem*, this is 'hyle' (Gr. ὄλη), the Aristotelian term for matter. For what follows cp. *Trésor*, p. 105.

245. This comparison of the movement of water within the earth to the circulation of blood in the veins, is taken from the *Trésor*, p. 115: 'autressi comme li sangs de l'ome qui s'espant par ses vaines, si que il encherche tout le cors amont et aval.'

256 ff. Cp. *Trésor*, p. 117.

265 ff. This which follows about the Air seems to be partly independent of the *Trésor*, and the word 'periferie' is not there used. Aristotle divides the atmosphere into two regions only, that of *ἀτμής* or moist vapour, corresponding to the first and second peripheries here, and that of exhalation (*ἀνθεψίας*) or fiery vapour, corresponding to the third, *Meteor.* i. 3.

283 f. 'According to the condition under which they take their form.' I suppose the word 'intersticion' to be taken from 'interstitium,' as used with a technical sense in astrology. Albumasar, for example, says, 'Quicquid in hoc mundo nascitur et occidit ex quatuor elementis est compositum; tribus interstitiis educatum, scilicet principio, medio et fine, quae tria in illa quatuor ducta duodecim producunt.' This is the cause, he says, why there are twelve signs of the zodiac, 'Praesunt siquidem haec signa quatuor elementis eorumque tribus interstitiis.' He then explains that the first 'interstitium' of each element is that condition of it which is favourable to production, growth and vigour, the second that which is stationary, and the third that which tends to decay and corruption, so that the word is almost equivalent to condition or quality. (Vincent of Beauvais, *Spec. Nat.* xv. 36.)

302. Cp. *Trésor*, p. 119, 'mais li fors deboutementz dou vent la destraint et chace si roidement que ele fent et passe les nues et fait toner et espartir.'

307 ff. Cp. *Trésor*, p. 120.

323 ff. *Trésor*, p. 120, 'dont aucunes gens cuident que ce soit li dragons ou que ce soit une estele qui chiet.' What follows about 'exhalations' is not from the *Trésor*.

334. *Assub*. This word is used in Latin translations of Aristotle as an equivalent of 'stella cadens.'

339. *exulacion*. This stands for fiery vapour only, originally a translation of Aristotle's *ἀνθεψίας*.

351 ff. The names 'Eges' and 'Daaly' (l. 361), must be taken originally from Aristotle's expression δάλοι καὶ αἴγες, which he says are names given by some people to various forms of fire in the sky, *Meteor.* i. 4. Our author simply repeated the terms after his authorities and without understanding them. In fact, 'Eges' stands for the same as the 'Capra saliens' of the preceding lines.

389. The idea of the four complexions of man, corresponding to the

four elements, is not due to Aristotle, but we find it in the *Trésor*. The application to matters of love in ll. 393-440 is presumably Gower's own.

405 f. Aristotle says on the contrary, *οἱ μελαγχολικοὶ οἱ πλεῖστοι λάγνοι εἰσίν*, *Probl.* 30.

437. *To thenke.* For this use of 'may' with the gerund cp. ii. 510, 'I myhte noght To soffre.'

510. 'While the flesh has power to act,' that is during the life of the body.

521 ff. For the geography which follows cp. *Trésor*, pp. 151-153.

534. *the hevene cope*: cp. l. 1579, 'under the coupe of hevene,' where the spelling suggests the Latin 'cupa,' rather than 'capa,' as the origin of the word in this common phrase. The quality of the 'o' in Europe is perhaps doubtful.

536. *Begripeth*: used here as plural, cp. l. 1107: 'calleth' in l. 561 with 'men' (indef.) as the subject is not a case of the same kind.

545. *who that rede*: subj., cp. Prol. 460.

559. That is, presumably, double as much as either of the other two: cp. *Trésor*, p. 152, 'car Asie tient bien l'une moitié de toute la terre.'

566. *Canahim*: a mistake for 'Tanaïm' (or 'Tanain'), see *Trésor*, p. 152, where the extent of Asia is said to be from the mouths of the Nile and the 'Tanain' (i.e. the Don) as far as the Ocean and the terrestrial Paradise.

593 ff. Cp. *Trésor*, p. 115.

597. Latini says that this is the explanation given by some people of the tides, but he adds that the astronomers do not agree with them (*Trésor*, p. 172).

611. Aristotle does in fact make of *aiθίρ* a fifth element, of which the heaven and the heavenly bodies consist, but Gower takes this account of it and the name *Orbis* from the *Trésor*, p. 110, where also we find the comparison to the shell of an egg.

652 ff. 'Sapiens dominabitur astris,' an opinion which is developed in the *Vox Clamantis*, ii. 217 ff.

694. *Bot thizonte*, 'beyond the horizon': so perhaps in the first text of v. 3306, 'But of his lond' stood for 'Out of his lond.' However, this use of 'but' is not clearly established in Southern ME. and perhaps the reading of the second recension, 'Be thizonte,' may be right. As regards sense, one is much the same as the other: neither is very intelligible, unless 'thizonte' means the ecliptic.

699. *thei*, that is the planets, not the signs.

725 ff. Cp. *Trésor*, p. 141.

831. *is that on*, i.e. 'is one,' or 'is the first.'

853. The sun's horses are named by Fulgentius, *Mythol.* ii, in the same order as we have here, 'Erythreus, Actæon, Lampos, Philogeus.' They are said there to represent four divisions of the day, Erythreus, for example, having his name from the red light of morning, and Philogeus from the inclination of the sun towards the earth at evening. Ovid gives a different set of names.

944. 'In whatever degree he shall exercise his powers.'

978. *as it appendeth*, 'as it is fitting,' lit. 'as it belongs': cp. 'appent,' *Mir.* 1535.

979. *natholes*. This word is frequently used by Gower with no sense of opposition, meaning 'moreover' or something similar: cp. i. 21, vii. 3877, &c.

983. It may be observed that (in spite of this reference and that in l. 1043) our author's statements about the number and arrangement of stars in the constellations of the zodiac do not at all correspond with those in the *Almagest*.

983 (margin). *produxit ad esse*, 'brought forth into existence': the infinitive is often used as a substantive in Gower's Latin: e.g. *Prol. Lat. Verses*, iv. 4, v. 6.

989. *hot and drye*. According to the astrologers, Aries, Leo, and Sagittarius preside over the element of fire, and are hot and dry by nature; Taurus, Virgo, Capricornus over that of earth, being dry and cold; Gemini, Libra, Aquarius preside over air, and are hot and moist; while Cancer, Scorpio, and Pisces are moist and cold, having dominion over water (*Albumasar*, cited by Vincent of Beauvais, *Spec. Nat.* xv. 36).

991 f. Aries and Scorpio are the 'houses' or 'mansions' of Mars, Taurus and Libra of Venus, Gemini and Virgo of Mercury, Cancer of the Moon, Leo of the Sun, Sagittarius and Pisces of Jupiter, Capricornus and Aquarius of Saturn.

1021. *somdiel discordant*: the hot and moist Libra is more in accordance with her nature: see 1111 ff.

1036 f. This statement and the others like it below, 1073, 1089, 1127, 1147, 1198, 1222, may be taken to indicate that the division of the signs was very uncertain in our author's mind. It may be observed that the usual representation of Taurus in star-maps is with his head, not his tail, towards Gemini.

1085. *the risinge*: that is to say, Virgo is the 'exaltation' of Mercury, as well as one of his houses.

1100. For the sense of 'applied' cp. v. 913.

1115 f. Libra is the exaltation of Saturn.

1135. That is to say, Scorpio is the 'fall' of Venus, being the sign opposite to one of her houses, namely Taurus.

1155 f. Sagittarius is a house of Jupiter, and it is opposite to Gemini, which is one of the houses of Mercury.

1162. *The Plowed Oxe*, i.e. the ox that has ploughed the land.

1166. Then the swine are killed and the larder, or bacon-tub, comes into use.

1175. Capricorn is the 'fall' of the Moon, being opposite to her house, Cancer, as the next sign Aquarius is that of the Sun, see l. 1190.

1216. 'Piscis' is the reading of the MSS. here in text and margin, but 'Pisces' in l. 1253.

1229 ff. That is, Pisces is a house of Jupiter and the exaltation of Venus.

1239 ff. The reference is apparently to the *Introductorium* of Albusmar, but the printed editions of this give an abbreviated text which does not help us here. A fuller translation of the original may be found in manuscript, e.g. MS. Digby 194, where something more or less corresponding to this may be found on f. 55, but the Arabic names of places make it difficult to follow.

1281 ff. This account of the fifteen stars with their herbs and stones is taken by Gower from a treatise called 'Liber Hermetis de xv stellis et de xv lapidibus et de xv herbis, xv figuris,' &c., which may be found in several manuscripts, e.g. MSS. Ashmole 341 (f. 123) and 1471 (f. 120 v^o): cp. l. 1437, where Hermes is mentioned as the authority. Some information as to the names of the stars here mentioned may be found in Ideeler's *Untersuchungen über den Ursprung und die Bedeutung der Sternnamen*, 1809.

1292 ff. 'Et scias quod stelle fixe habent fortunia et infortunia quemadmodum et planete' (*Liber Herm.*).

1317. 'anabulla seu titimallum.'

1329. *Algol*, or *Caput Algol*, the Arabic 'Ras el-ghûl' (devil's head), in Perseus.

1338. *Alhaiot*, probably for 'Alhaioc' that is Capella, from the Arabic 'El-aïjûk.'

1343. 'prassium seu marrubium.'

1345. *Canis maior*, 'Alhabor,' i.e. Sirius.

1356. *Canis minor*, 'Algomeiza,' i.e. Procyon.

1362. *Primerole*: in the *Liber Hermetis* we have here 'solsecium, quam elitropiam vocant.'

1364. *Arial*, apparently 'Cor Leonis,' i.e. Regulus.

1367. *Gorgonza*: 'gregonza' in MS. Ash. 341.

1375. 'lappacium maius.'

1378. *gret riote*: 'color huius niger est, faciens hominem iratum, animosum et audacem et mala cogitantem et maledicentem . . . et faciens fugere demones et congregare.'

1379 ff. 'Nona stella dicitur Atimet Alaazel, . . . et est ex natura Veneris et Mercurii, et dicitur stella pulchritudinis et racionis,' &c. The name 'Atimet Alaazel' is from the Arabic 'El-simâk el-a'zal,' that is the star which we call Spica.

1385. *Salge*, Lat. 'salvia.'

1387. 'Decima vero stella Atimet Alrameth, et dicitur saltator, et est ex natura Martis et Iouis.' This is the Arabic 'El-simâk el-râmih,' which we call Arcturus.

1393. *Venenas*: 'Vndecima stella dicitur Benenais et est postrema de ii stellis que sunt in cauda urse maioris.' In Arabic 'Banat Na'sh.'

1401. *Alpheta*, 'Elfetah,' from the Arabic 'El-fak'ah' (the beggar's dish), meaning the constellation which we call the Northern Crown. Here the name stands for the principal star of that constellation, Gemma.

1419. *Botercudent*. The Latin says 'Vultur cadens,' that is perhaps

Vega; but 'Botercadent' would probably be a different star, namely that called in Arabic 'Bathn-Kaitos' or Whale's belly.

1426. *Tail of Scorpio*: in the Latin 'Cauda Capricorni.'

1449 ff. These names of the chief authors of the science of astronomy seem to be partly taken from the treatise called *Speculum Astronomiae* or *De libris licitis et illicitis*, cap. ii. (*Alberti Magni Opera*, v. 657): cp. note on vi. 1311 ff. The passage is as follows, under the heading 'De libris astronomicis antiquorum': 'Ex libris ergo qui post libros geometricos et arithmeticos inueniuntur apud nos scripti super his, primus tempore compositionis est liber quem edidit Nembroth gigas ad Iohathanem discipulum suum, qui sic incipit: *Sphaera caeli* &c., in quo est parum profici et falsitates nonnullae, sed nihil est ibi contra fidem quod sciam. Sed quod de hac scientia utilius inuenitur, est liber Ptolemaei Pheludensis, qui dicitur Graece Megasti, Arabice Almagesti, ... quod tamen in eo diligentiae causa dictum est prolix, commode restringitur ab Azarchele Hispano, qui dictus est Albategni in libro suo. ... Voluitque Alpetragius corrigere principia et suppositiones Ptolemaei,' &c.

It would seem that, either owing to corruption of his text or to misunderstanding, our author separated the name 'Megasti' from its connexion with Ptolemy and the Almagest, and made of it a book called 'Megaster,' which he attributes to Nembrot.

1461. Alfraganus was author of a book called in Latin *Rudimenta Astronomica*.

1576 f. *out of herre . . . entriketh*, that is, 'involves (this world) in perplexity, so that it is disordered.'

1579. *coupe of hevene*, see note on l. 534.

1595 ff. The discussion in the Roman Senate on the fate of the accomplices of Catiline is here taken as a model of rhetorical treatment. The idea is a happy one, but it is borrowed from the *Trésor*, where Latini, after laying down the rules of rhetoric, illustrates them (pp. 505-517) by a report and analysis of the speeches in this debate, as they are given by Sallust. The 'Cillenus' mentioned below is D. Junius Silanus, who as consul-designate gave his opinion first. It is tolerably evident in this passage, as it is obvious in iv. 2647 ff., that Gower did not identify Tullius with Cicero, though Latini actually says, 'Marcus Tullius Cicero, cils meismes qui enseigne l'art de rectorique, estoit adonques consul de Rome.'

1615 ff. Cp. *Trésor*, p. 509, 'mais Jules Cesar, qui autre chose pensoit, se torna as couvertures et as moz dorez, porce que sa matiere estoit contraire,' &c.

1628. *after the lawe*. It may be observed as a matter of fact that the law was on the side of Caesar, and that this was his chief argument against the death penalty.

1706. *Fyf pointz*. The *Secretum Secretorum* recommends to rulers the virtues of Liberality, Wisdom, Chastity, Mercy, Truth, and afterwards of Justice, but there is no very systematic arrangement there,

nor in general does the treatment of the subject, except partly as regards Liberality, resemble Gower's. It has been already observed that the treatment of Politics in the *Trésor* is altogether different from that which we have here.

1783 ff. This story comes originally from 3 Esdras, ch. iii, iv. The names, however, of Arpaghes and Manachaz are not found in the text of that book, and the story of Alcestis, which Zorobabel tells, is of course a later addition, made no doubt by our author.

1809. 'Having his mind so disposed.'

1856. *behelde*, an archaic form, used here for the rhyme.

1884 ff. 3 Esdr. iv. 29, 'Videbam tamen Apemen filiam Bezacis, mirifici concubinam regis, sedentem iuxta regem ad dexteram,' &c.

1961 f. 'He that is true shall never rue,' or some such jingle. Cp. Shaksp. *K. John*, v. 7, 'Nought shall make us rue,
If England to herself do rest but true.'

2000. *laste*, pret. 'lasted': cp. Prol. 672, iv. 2315.

2017 ff. This seems to be suggested by a passage in the *Secretum Secretorum*. 'Reges sunt quattuor. Rex largus subditis et largus sibi, Rex avarus subditis et avarus sibi, Rex avarus sibi et largus subditis, Rex largus sibi et avarus subditis.' This *last* is pronounced to be the worst, as the first is the best.

2031 ff. This refers to a passage in the *Secretum Secretorum* (ed. 1520, f. 8), which runs thus in the printed edition: 'Que fuit causa destructionis regni calculorum: vnde quia superfluitas expensarum superat redditus ciuitatum, et sic deficientibus redditibus et expensis reges extenderunt manus suas ad res et redditus aliorum. Subdit ergo propter iniuriam clamauerunt ad deum excelsum gloriosum, qui immittens ventum calidum afflxit eos vehementer, et insurrexit populus contra eos et nomina eorum penitus de terra deleuerunt.'

This is obviously corrupt, and it is evident that 'calculorum' stands for a proper name, which Gower read 'Caldeorum,' as it is in MS. Laud 708. Other Bodleian MSS. to which I have referred give 'Saldeorum' (Bodley 181), 'cangulorum' (Add. C. 12), 'singulorum' (Laud 645), 'Anglorum' (Digby 170). 'Nonne' is the reading of the MSS. for 'vnde,' and it seems that 'Que fuit' &c. is also a question.

2039. So in the *Secretum Secretorum* (shortly before the passage quoted above), 'Debes igitur dona dare iuxta posse tuum cum mensura, hominibus indigentibus atque dignis.'

2050. *of ken*, here apparently 'of quality.'

2061 ff. The basis of this story is to be found in Seneca, *De Beneficiis*, v. 24, 'Causam dicebat apud divum Iulium ex veteranis quidam,' &c., but there is no question there of an advocate; the veteran simply gains his case by recalling his personal services. The story appears in a form more like that of Gower in the *Gesta Romanorum*, 87 (ed. Oesterley), but the name Julius is not there mentioned, only 'Quidam imperator.' It may be observed also in general, that

though many stories are common to the *Gesta Romanorum* and the *Confessio Amantis*, there is no instance in which Gower can be proved to have used the *Gesta Romanorum* as his authority. Indeed the tales are there so meagrely and badly told for the most part, that there would be little temptation to turn to it if any other book were available.

Such references as ‘dicitur in gestis Romanorum’ are not to this book but to Roman History.

Hoccleve tells this story much as we have it here, in his *Regement of Princes*, 3270 ff., e.g.

‘Han ye forgote how scharp it with yow ferde,
Whan ye were in the werres of Asie?
Maffeith, your lif stood there in jupartie;
And advocat ne sente I non to yow,
But myself put in prees and for yow fught,’ &c.

2115 ff. This anecdote is perhaps taken from the *Tresor*, where it occurs more appropriately as an example of hypocritical excuses for not giving, ‘Li Maistres dit : Après te garde de malicieus engin de escondire, si comme fist le rois Antigonus, qui dist à un menestrier qui li demandoit un besant, que il demandoit plus que à lui n'aferoit ; et quant il li demanda un denier, il dist que rois ne devoit pas si povrement doner. Ci ot malicieus escondit ; car il li pooit bien doner un besant, porce que il estoit rois, ou un denier, porce que il estoit menestrel. Mais Alixandres le fist mieulx ; car quant il dona une cité à un home, cil li dist que il estoit de trop bas afaire à avoir cité ; Alixandres li respondit : Je ne pren pas garde quel chose tu dois avoir, mais quel chose je doi doner’ (p. 412). This may serve as a rather favourable example of Latini’s style.

2132. *is in manere* : cp. l. 4344. It seems to mean that the virtue of giving depends on the measure with which it is done : cp. *Praise of Peace*, 53.

2139. *To helpe with* : cp. i. 452, 2172, ii. 283, &c.

2194. *holden up his oil* : cp. l. 2584, ‘To bere up oil.’ The only other instance which I can quote of this expression is from Trevisa’s translation of the *Polychronicon* (Rolls’ Series, vol. iii. p. 447), a reference which I owe to Dr. Murray), ‘There Alisaundre gan to boste . . . and a greet deal of hem that were at the feste hilde up the kynges oyl.’ (In the Latin, ‘magna convivantium parte assentiente.’) In all these cases it is used of flatterers, and ‘oil’ seems to stand in this phrase for ‘pride’ or ‘vainglory.’ I am disposed to think it is simply the French ‘oil,’ meaning ‘eye,’ and getting its present sense from such Biblical expressions as ‘oculi sublimum deprimentur,’ ‘oculos superbiorum humiliabis,’ ‘oculos sublimes, linguam mendacem’; but I can quote no examples of this meaning in French.

2217 ff. This story is based originally on an anecdote told by Valerius Maximus : ‘Idem Syracusis, cum holera ei lavanti Aristippus dixisset, Si Dionysium adulari velles, ista non esses, Immo, inquit, si tu ista

esse velles, non adulare Dionysium' (*Mem.* iv. 3). It has been repeated often in a short form.

2268. *the worldes crok*, that is, the crooked way of the world. See the quotations in the *New Engl. Dictionary* under 'crook,' 12.

2279. *joutes*: see Godefroy's Dictionary, where an instance is quoted of the use of this word in a French version of this very story.

2302. F punctuates after 'pyke,' and no doubt rightly so. The word 'trewely' corresponds to the Latin 'certe' in the margin above.

2355 ff. The Roman Triumph as here related was a commonplace of preachers and moralists, cp. Bromyard, *Summa Praedicantium*, T. v. 36, 'Triumphus enim secundum Isidorum dicitur a tribus: quia triumphator Romanus cum victoria versus civitatem veniens tres honores habere debuit,' &c. So l. 2366, 'Of treble honour he was certain.' It is also in the *Gesta Romanorum*, 30 (ed. Oesterley), but from neither of these could Gower have got his 'Notheos' (for Γνῶθι σεαυτὸν).

2416 ff. This custom is spoken of in Hoccleve's *Regement of Princes* with a marginal reference to the *Vita Iohannis Eleemosynarii*, where it is in fact mentioned (Migne, *Patrol.* vol. 73, p. 354).

2527 ff. From 1 Kings xxii. It will be seen that the story is told rather freely as regards order of events, as if from memory.

2531 (margin). *organizate*, used in a musical sense.

2553. *Godelie*: the person meant is Athaliah.

2584. *bere up oil*: see note on l. 2194.

2660. *astrayed*. See *New Engl. Dict.* under 'astray,' *verb* and *adv.*

2698 (margin). No manuscript here gives the reading 'regiminis,' so far as I know; but it is required by the sense, and the reading 'regis' might easily arise from the abbreviation of 'regiminis,' as we find it in some MSS. at l. 3106 (margin). Note that S is defective here, and J, Ad, K omit the Latin margin. Δ attempts an emendation.

2726 f. *lete Of wrong to don*, i. e. 'abstain from doing wrong.'

2765 ff. From Godfrey of Viterbo (in *Monum. Germ. Hist.* xxii. p. 169), 'Quando voluit rectores dare provinciis . . . nomina eorum examinabat in populo, dicens: Si quis habet crimen contra eos, dicat et probet,' &c. This passage is not contained in the earlier redactions of the *Pantheon*, and consequently we may conclude that Gower's copy was one which contained the later additions: cp. notes on 4181 ff. and viii. 271 ff.

2771. *his name*, that is, his reputation: cp. 2774.

2780. *stod . . . upon*, 'rested upon,' 'was guided by.'

2783 ff. The saying by which this story is characterized, 'malle locupletibus imperare quam ipsum fieri locupletem,' is more properly attributed to M'. Curius Dentatus (*Valerius Maximus*, *Mem.* iv. 3. 5): but Fabricius also rejected gifts sent him by the Samnites.

2810. *bothe*: apparently both the men and their possessions.

2833 ff. This is probably Conrad II, of whom Godfrey of Viterbo says 'nulli violatori pacis parcebatur.'

2845 ff. Originally taken from *Valerius Maximus*, who tells it,

however, with reference to Charondas, the supposed legislator of Thurii (*Mem.* vi. 5).

2864. *sete*: apparently a strong past participle formed from 'sette' by confusion with 'sitte': cp. 'upsete' rhyming with 'misgete,' viii. 244.

2883. *of dawe*: equivalent to 'of this lif,' iv. 3414.

2889 ff. This is a story which we find very often repeated (originally from Herodotus), e.g. Valerius Maximus, *Mem.* vi. 3, *Gesta Romanorum*, 29 (without mention of Cambyses by name), Hoccleve's *Regement of Princes*, &c. In Δ we find added to the marginal Latin.

'vnde versus,
Sede sedens ista iudex inflexibilis sta,
Sit tibi lucerna lux, lex, pellisque paterna,
Qua resides natus pro patre sponte datus.
A manibus reuoces munus, ab aure preces.'

It would seem that the last line should stand as the second.

2902. *Avise him*, 'Let him consider.'

flitte, 'turn aside,' cp. iv. 214; but also intransitive, v. 7076.

2917 ff. Another often repeated story. The *Gesta Romanorum* has it (169) with a reference to Trogus Pompeius (that is Justin, *Epit.* iii. 3). Gower makes the city Athens instead of Sparta (cp. 3089), and the god Mercury instead of Apollo.

3054 ff. This list of legislators is from the *Tresor*, p. 24, but the text which our author used seems to have been corrupt. The passage runs thus in the printed edition: 'Moyses fu li premiers qui bailla la loi as Hebreus; et li rois Foroneus fu li premiers qui la bailla as Grezois; Mercures as Egypciens, et Solon à cels de Athenes; Ligurgus as Troyens; Numa Pompilius, qui regna après Romulus en Rome, et puis ses filz, bailla et fist lois as Romains premierement,' &c. If we suppose 'Solon' to have been omitted in the MS., the passage might read (with changes of punctuation) nearly as we have it in Gower.

3092. *on the beste Above alle other*: cp. iv. 2606, &c.

3137 ff. Cp. *Mirour de l'Omme*, 13921, and see also ii. 3204 ff. (margin).

3144. *Troian*: so given in all MSS. for 'Trajan.' So also in the *Mirour*, 22168, and in Godfrey of Viterbo, *Spec. Reg.* ii. 14 (*Mon. Germ. Hist.* xxii. p. 74).

3181 ff. Valerius Maximus, *Mem.* v. 6: but he does not mention the Dorians as the enemy against whom Codrus fought. However, the story was a common one: cp. *Gesta Romanorum*, 41.

3201. *lemes*: cp. Chaucer, *Cant. Tales*, A 3886.

3149* f. The reference is to the Epistle of St. James ii. 13, 'Iudicium enim sine misericordia illi qui non fecit misericordiam.'

3157*. That is, 'Blessed are the merciful, for they shall obtain mercy.'

3161* f. Cp. *Mirour de l'Omme*, 13918 ff., where the same is quoted.

3163* ff. Quoted also in the *Mirour*, 13925 ff., and there also attributed to Tullius, but I cannot give the reference.

3210. *drawe*: the change to subjunctive marks this sentence as really conditional.

3215 ff. Valerius Maximus, *Mem.* v. 1. 9.

3217. *in jeupartie*, i. e. equally balanced, the result uncertain.

3267 ff. Justinian II is described by Gibbon as a cruel tyrant, whose deposition by Leontius was fully deserved, and who, when restored by the help of Terbelis, took a ferocious vengeance on his opponents: ‘during the six years of his new reign, he considered the axe, the cord, and the rack as the only instruments of royalty.’ Nothing apparently could be less appropriate than the epithet ‘pietous,’ which Gower bestows upon him.

3295 ff. This again was a very common story: cp. *Gesta Romanorum*, 48 (ed. Oesterley). Hoccleve tells it with a reference to Orosius, *Rege-ment of Princes*, 3004 ff. Gower probably had it from Godfrey of Viterbo, *Pantheon*, p. 181 (ed. 1584), where Berillus is given for Perillus, as in our text. He takes ‘Phalaris Siculus’ as the tyrant’s name, and shortens it to Siculus.

3302. I take the preceding three lines as a parenthesis, and this as following l. 3298.

3341. ‘Dionys’ is a mistake for Diomede, or rather Diomedes is confused with the tyrant Dionysius.

3355 ff. Cp. Ovid, *Metam.* i. 221 ff.

3359. *With othre men*, i. e. ‘by other men’: cp. viii. 2553.

3387 ff. This characteristic of the lion is mentioned by Brunetto Latini, *Tresor*, p. 224.

3417 ff. This story is told much as it appears in Justin, *Epit.* i. 8, and Orosius, *Hist.* ii. 7, but the name Spartachus (Spartacus) is apparently from Peter Comestor (Migne, *Patrol.* vol. 198, p. 1471), who gives this as the name of Cyrus in his boyhood. The same

3207* ff. The tale of the Jew and the Pagan is from the *Secretum Secretorum*, where it is told as a warning against trusting those who are not of our faith. The differences are mainly as follows. No names of places are mentioned in the original; the ‘pagan’ is called ‘magus orientalis,’ and he rides a mule: the Jew is without provisions, and the Magian feeds him as well as allowing him to ride: the Jew is found not dead but thrown from the mule, with a broken leg and other injuries—there is no mention of a lion except in the entreaties of the Magian, ‘noli me derelinquere in deserto, ne forte interficiar a leonibus.’ The Magian is about to leave him to die, but the Jew pleads that he has acted only in accordance with his own law, and again appeals to the Magian to show him the mercy which his religion enjoins. Finally the Magian carries him away and delivers him safely to his own people. Probably our author thought that this form of the story unduly sacrificed justice to mercy, and therefore he killed his Jew outright.

3342* ff. Note the subjunctive after ‘who (that)’ here and in ll. 3349, 3355 : see note on Prol. 460.

authority may have supplied the name 'Marsagete,' for the histories named above call Thamyris only 'queen of the Scythians'; but Comestor omits the details of the story.

3418. The name 'Spertachus' is given in full by F in the Latin summary, l. 3426 (margin). In the English text the first syllable is abbreviated in most copies, but A has 'Spartachus' and H^a 'Spertachus.'

3539. *Pite feigned*: cp. l. 3835.

3581. The reference should be to Juvenal, *Sat.* viii. 269 ff.,

'Malo pater tibi sit Thersites, dummodo tu sis

Aeacidae similis, Vulcaniaque arma capessas,

Quam te Thersitae similem genuisset Achilles.'

Gower has here taken the point out of the quotation to a great extent, but it occurs in the *Mirour*, 23371 ff., in its proper form, though with the same false reference.

3627 ff. From the Book of Judges, ch. vii.

3632. For the anacoluthon cp. iv. 3201, vi. 1798, and note on i. 98.

3639. The reading of the second recension, 'hem,' seems clearly to be right here: 'against those who would assail them.'

3640 ff. The meaning apparently is that each single division of the three which the enemy had was twice as large as Gideon's whole army. The original text says nothing of the kind.

3752. *per compagnie*, 'together.'

3820 ff. I Samuel xv.

3860 ff. I Kings ii.

3877. *nathenes*, 'moreover': cp. 4242 and note on Prol. 39.

3884. *that*, for 'to that': cp. Prol. 122.

3891 ff. I Kings iii.

4011. *propre*, i.e. 'in himself.'

4027 ff. I Kings xii.

4144. *can . . . mai*, used in their original senses, the one implying knowledge and the other active power.

4181 ff. The person meant is Antoninus Pius, of whom his biographer Capitolinus says that he loved peace 'eousque ut Scipionis sententiam frequentarit, qua ille dicebat, malle se unum civem servare quam mille hostes occidere' (*Hist. August.* ed. 1620, p. 20). Godfrey of Viterbo, in the text given by Waitz (*Mon. Germ. Hist.* xxii, pp. 75, 163), regularly calls him Antonius, and probably Gower had the saying from this source. It is one of the later additions to the *Pantheon*: cp. note on 2765 ff.

4195. *is due To Pite*. This seems to mean 'is bound by duty' to show mercy.

4228. *His trouthe plight*, 'the engagement of his faith.' Here we have the word 'plight' from O.E. 'pliht,' to be distinguished from 'plit.'

4242. *nathenes*: cp. l. 3877.

4245. *hihe*: note the definite form after the possessive genitive, as after a possessive pronoun.

4284. 'And even if it should chance that he obtained any friendliness from her.' For the use of 'compainie' cp. v. 4558.

4335. *Barbarus*: more properly Arbaces, but 'Barbatus' in the *Pantheon* (p. 165, ed. 1584).

4361 ff. Cp. Justin, *Eptl.* i. 7, where however the expedient is said to have been used (as related by Herodotus) after Cyrus had put down a revolt. 4406 ff. Numbers **xxxv**.

4408. *Amalech*: Balak is meant.

4464 ff. This means apparently that the later time of life will be as a dark night which is not illuminated by any sunshine of dawn; but it is not very clearly expressed.

4469 ff. 1 Kings xi.

4515. That is, 'Ahijah the Shilonite,' called 'Ahias Silonites' in the Latin version.

4559 ff. (margin). The quotation is from the *Secretum Secretorum*: 'O summe rex, studeas modis omnibus custodire et retinere calorem naturalem' (ed. 1520, f. 25 v^o).

4574 f. Caracalla, son of Severus, is here meant. His name was Aurelius Antoninus, and he is called Aurelius Antonius in the *Pantheon* (*Mon. Germ. Hist.* xxii. p. 166). Caracalla is called by Orosius 'omnibus hominibus libidine intemperantior, qui etiam novercam suam Iuliam uxorem duxerit' (*Hist.* vii. 18), and this character of him is repeated in the *Pantheon*.

4593 ff. This story is from Ovid, *Fasti*, ii. 687-720. Gower's rendering of it is remarkable for ease and simplicity of style: see especially ll. 4667-4685, 4701-4717.

4598. Neither Aruns nor Sextus is mentioned by name in Ovid, who speaks only of 'Tarquinius iuvenis.' Gower gives to Aruns the place of Sextus throughout this and the following story.

4623. *schette*, intransitive, equivalent to 'were shut': cp. iii. 1453.

4701 ff. The sacrifice at which this portent occurred is here brought into connexion with the capture of Gabii, a construction which is not unnaturally suggested by Ovid's abrupt transition, l. 711.

4718 ff. 'Consultur Phoebus. Sors est ita redditia: Matri

Qui dederit princeps oscula, victor erit.' *Fasti*, ii. 713 f.

Ovid means that a message was sent to Delphi; but our author understands it differently.

4739 f. 'Creditus offenso procubuisse pede' (720).

4754 ff. This again is from Ovid, where it occurs as a continuation of the last story, *Fasti*, 721-852. Chaucer, who tells this story in the *Legend of G. Women*, 1680 ff., also follows Ovid, and more closely than Gower, e.g. 1761 ff., 1805 ff., 1830 f.

4757. *unskilfully*, that is, 'unjustly,' without due 'skile' or reason.

4778 ff. 'Non opus est verbis, credite rebus, ait' (734).

4805 f. This is derived from a misunderstanding of *Fasti*, ii. 785,

'Accipit aerata iuvenem Collatia porta.'

Cp. l. 4911 below. Both Chaucer and Gower make the tragedy occur at Rome, though Chaucer professes to have Livy before him.

4902. 'audentes forsve deusve iuvat.'

4937. *To hire*: cp. v. 5724. It means here much the same as 'by her.'

5062. *sche myhte it noght*, 'sche could not help it.'

5088 ff. 'Illa iacens ad verba oculos sine lumine mouit,

Visaque concussa dicta probare coma.' *Fasti*, ii. 845 f.

5093 ff. This latter part is added from other sources, perhaps from Livy.

5131 ff. Chaucer tells the story of Virginia as the Tale of the Doctor of Physic, professing to follow Livy, but actually taking his materials chiefly from the *Roman de la Rose*, 5613 ff., from which he transcribes also the reference to 'Titus Livius.' His story differs from that of Livy in many respects, and the changes are not at all for the better. For example, Chaucer does not mention the absence of Virginius in the camp, and he makes him kill his daughter at home and carry her head to Appius. Gower follows Livy, or some account drawn from Livy, without material alteration. It may be observed that Chaucer (following the *Rom. de la Rose*) uses the name 'Apicus' alone for the judge, and 'Claudius' for the dependent, while Gower names them more correctly 'Apicus Claudius' and 'Marchus Claudius.' On the subject generally reference may be made to Rumbaur's dissertation, *Geschichte von Appius und Virginia in der engl. Litteratur*, Breslau, 1890.

5136. *Livius Virginius*, a mistake for 'Lucius Virginius.'

5151. *Ilicius*, that is, Icilius.

5209. *til that he come*, 'till he should come,' the verb being pret. subjunctive.

5254 ff. The sentence is irregular in construction, but intelligible and vigorous: 'but as to that command, like the hunted wild boar, who when he feels the hounds hard upon him, throws them off on both sides and goes his way, so (we may say) this knight,' &c. The simile is due to Gower.

5261. *kepte*, 'waited for.'

5307 ff. From the Book of Tobit, ch. vi-viii. The moral of the story is given by vi. 17, where Raphael says to Tobias, 'Hi namque qui coniugium ita suscipiunt, ut Deum a se et a sua mente excludant, et suae libidini ita vacent sicut equus et mulus, quibus non est intellectus, habet potestatem daemonium super eos.' This, however, is absent from the English version (which follows the LXX), as are also the precepts which follow, about nights to be spent in prayer by the newly married couple. The same is the case with the five precepts given to Sara by her parents, which are mentioned in the *Mirour*, 17701 ff.

5390. This line, written in F as follows,

'Hov trewe · hou large · hou ioust · hov chaste,'

is enough to show that *v* and *u* are used indifferently in this kind of position: cp. *movþe* : *couþe*, 5285 f.

5408. *Do wey*, 'Have done': see *New English Dictionary*, 'do,' 52.

LIB. VIII.

We may suppose that our author had some embarrassment as regards the subject of his eighth book. It should properly have dealt with the seventh Deadly Sin and its various branches, that is, as the *Mirour de l'Omme* gives them, 'Fornicacioun,' 'Stupre,' 'Avolterie,' 'Incest,' 'Foldelit.' Nearly all of these subjects, however, have already been treated of more or less fully, either in the fifth book, where branches of Avarice are spoken of with reference to the case of love, or in the seventh, under the head of Chastity as a point of Policy. Even the author's commendation of Virginity, which might well have been reserved for this place, and which would have been rather less incongruous at the end than in the middle of the shrift, has already been set forth in the fifth book. There remained only Incest, and of this unpromising subject he has made the best he could, first tracing out the gradual development of the moral (or rather the ecclesiastical) law with regard to it, and then making it an excuse for the Tale of Apollonius (or Appolinus) of Tyre, which extends over the larger half of the book. The last thousand lines or so are occupied with the conclusion of the whole poem.

36. *upon his grace*, that is, free for him to bestow on whom he would.

44. Raphael is not named in Genesis.

48. *Metodre*, that is, Methodius, in whose *Revelationes* it is written, 'Sciendum namque est, exentes Adam et Ewan de Paradiso virginis fuisse,' so that 'Into the world' in l. 53 must mean from Paradise into the outer world.

62 ff. This is not found in Genesis, only 'genuitque filios et filias,' but Methodius says that the sisters of Cain and Abel were Calmana and Debora.

110. For the hiatus cp. *Mirour*, 12241,

'De Isaäk auci je lis.'

158. *ne yit religion*. The seduction of one who was a professed member of a religious order was usually accounted to be incest: cp. *Mirour*, 9085 ff. and l. 175 below.

170. 'I keep no such booth (or stall) at the fair;' that is, 'I do no such trade.'

244. *upsete*: see Introduction, p. cxix, and cp. vii. 2864.

271 ff. Gower tells us here that he finds the story in the *Pantheon*. That is true, no doubt: it is told there in the peculiar kind of verse with which Godfrey of Viterbo diversified his chronicle, and a most useful text of this particular story, showing the differences of three redactions, is given by S. Singer in his *Apollonius von Tyrus*, Halle, 1895, pp. 153-177. There is ample evidence that Gower was acquainted with the *Pantheon*, but it is not the case that he followed it in this story, as has been too readily assumed. Godfrey tells the

tale in a much abbreviated form, and Gower unquestionably followed mainly the Latin prose narrative which was commonly current, though he thought the *Pantheon*, as a grave historical authority, more fit to be cited. The very first sentence, with its reference, 'as seith the bok,' is enough to indicate this, but a few more points may be mentioned here in which the story of the *Panthcon* differs from Gower and from the prose *Historia Apollonii Tyrii*. (1) Godfrey of Viterbo does not say what was the problem proposed by Antiochus, nor does he mention the period of thirty days. (2) He gives no details of the flight of Apollonius or of the mourning of his people, and he does not mention the incident of Taliart (or Thaliarchus). (3) The name Pentapolim is not introduced. (4) There is no mention in the *Pantheon* of the wooing of the daughter of Archistrates by three princes (or nobles) or of the bills which they wrote. (5) There is no mention of the nurse Lichorida being taken with Apollonius and his wife on shipboard, of the master of the ship insisting that the corpse should be thrown into the sea, or of the name of the physician, Cerimon. (6) The *Pantheon* says nothing of the vow of Apollonius in ll. 1301-1306. (7) The name Theophilus is not given. (8) There is no mention of the tomb of Thaise (or Tharsia) being shown to Apollonius. (9) In the *Pantheon* the punishment of Strangulio and Dionysia precedes the visit to Ephesus, and there is no mention of the dream which caused Apollonius to sail to Ephesus.

There are indeed some points in which Gower agrees with the *Pantheon* against the *Historia*, for example in making the princess ask for Apollonius as her teacher on the very night of the banquet instead of the next morning, and in representing that Apollonius went to his kingdom after leaving his daughter at Tharsis (cp. E. Klebs, *Die Erzählung von Apollonius aus Tyrus*, Berlin, 1899). Perhaps however the most marked correspondence is where Gower makes the wife of Apollonius 'Abbesse' of Diana's temple (l. 1849), which is evidently from Godfrey's line, 'Sic apud Ephesios velut abbatissa moratur': cp. also l. 1194 'warmed ofte.' These are both among the later additions to the *Pantheon*, and apparently were overlooked by Singer and Klebs when they pronounced that Gower probably knew only the earlier redaction: cp. notes on vii. 2765, 4181.

The Latin prose narrative has been printed in *Welseri Opera*, ed. 1682, pp. 681-704, and also in the Teubner series (ed. Riese, 1871, 1893). It is a translation from a Greek original, as is sufficiently indicated by the Greek words that occur in it, and by the Greek customs which it refers to or presupposes. Gower agrees with it pretty closely, but the story is not improved in his hands. It loses, of course, the Greek characteristics of which we have spoken, and several of the incidents are related by Gower in a less effective manner than in the original. For example, in the scene near the beginning between Antiochus and Apollonius, the king asks, 'Nosti nuptiarum conditionem?' and the young man replies, 'Novi et ad portam vidi,' to which there is nothing corresponding in Gower.

Again, at a later stage of the story, when the three young nobles send in their proposals to the daughter of Archistrates, the original story makes her reply in a note which declares that she will marry only 'the ship-wrecked man.' The king innocently inquires of the three young men which of them has suffered shipwreck, and finally hands the note to Apollonius to see if he can make anything of it. This is much better managed than by Gower. On the other hand our author has done well in dispensing with the rudeness and boastfulness of Apollonius on the occasion when the king's daughter plays the harp at the feast, and also in modifying the scenes at the brothel and excluding Athenagoras from taking part in them. The quotations given in the following notes are made from the Bodleian MS. Laud 247, a good copy of the twelfth century, which has a form of text more nearly corresponding to that which Gower used than that of any of the printed editions, and by means of which we can account for the names Thaise and Philotenue.

It can hardly be necessary to observe that the play of *Pericles, Prince of Tyre*, had another source besides Gower, and especially as regards its fourth and fifth acts. Marina is waylaid while going to visit the tomb of her old nurse, as in the original story, the scene of the pirates agrees more nearly with the original than with Gower, Lysimachus plays a part very like that which Gower took away from Athenagoras, and the scene between Cleon and Dionyza (iv. 4) seems to be suggested by the original. The story was current in English prose, as is well known.

386. *And seileth*: cp. v. 3291 and note.

395. *he moste*, 'that he might,' 'at sibi liceret,' a common use of the word in older English (see examples in Bosworth and Toller's Dictionary).

405 ff. (margin). The riddle as given in the Laud MS. is, 'Scelere uehor. Materna carne uescor. Quero patrem meum matris mee uirum uxoris mee filiam, nec inuenio.' Most copies have 'fratrem meum' for 'patrem meum,' but Gower agrees with the Laud MS. I do not attempt a solution of it beyond that of Apollonius, which is, 'Quod dixisti scelere uehor, non es mentitus, ad te ipsum respice. Et quod dixisti materna carne uescor, filiam tuam intuere.'

484. *the Stwes*. For the spelling cp. 'Jwes,' v. 1713, 1808.

536. This is by no means in accordance with the original. Antiochus exclaims on hearing of the flight of Apollonius, 'Fugere modo quidem potest, effugere autem quandoque me minime poterit,' and at once issues an edict, 'Quicunque mihi Apollonium contemptorem regni mei uiuum adduxerit, quinquaqinta talenta auri a me dabuntur ei: qui uero caput eius mihi optulerit, talentorum c. receptor erit' (f. 205 v^o), and he causes search to be made after him both by land and sea. The change made by Gower is not a happy one, for it takes away the motive for the flight from Tarsus, where Apollonius heard of this proscription.

542 ff. In the original Apollonius meets 'Hellanicus' at once on landing, and is informed by him of the proscription. He makes an offer to Strangulio to sell his wheat at cost price to the citizens, if they will conceal his presence among them. The money which he receives as the price of the wheat is expended by him in public benefits to the state, and the citizens set up a statue of him standing in a two-horse chariot (*biga*), his right hand holding forth corn and his left foot resting upon a bushel measure.

603. *ferketh*, 'conveys,' from O.E. 'fercian': cp. Anglo-Saxon Chron. 1009, *Hī fercodon ȝa scipo eft to Lundenne* (quoted in Bosworth and Toller's Dictionary).

624. 'But with cable and cord broken asunder... the ship' &c., past participle absolute, as ii. 791, viii. 1830.

640. *forto mote To gete ayein*. Apparently this means 'to wish to get again,' a meaning derived from the phrase 'so mot I,' &c., expressing a wish. The infinitive is very unusual. For the gerund with 'to' which follows it cp. ii. 510, vii. 437, where we have this construction with 'mai,' 'mihte.'

679. The account in the original story is here considerably different. Gower did not understand the Greek customs. 'Et dum cogitaret unde uite peteret auxilium, uidit puerum nudum per plateam currentem, oleo unctum, precinctum sabana, ferentem ludos iuueniles ad gymnasium pertinentes, maxima uoce dicentem: Audite ciues, audite peregrini, liberi et ingenui, gymnasium patet. Apollonius hoc auditio exuens se tribunario ingreditur lauacrum, utitur liquore palladio; et dum exercentes singulos intueretur, parem sibi querit et non inuenit. Subito Arcestrates rex totius illius regionis cum turba famulorum ingressus est: dumque cum suis ad pile lusum exerceretur, uolente deo miscuit se Apollonius regi, et dum currenti sustulit pilam, subtili uelocitate percussam ludenti regi remisit' &c. (f. 207 v^o).

The story proceeds to say that the king, pleased with the skill of Apollonius in the game of ball, accepted his services at the bath, and was rubbed down by him in a very pleasing manner. The result was an invitation to supper.

Gower agrees here with the *Pantheon* in making the king a spectator only.

691. *Ariestrathes*. The name is Arcestrates in the Laud MS.

706. *lefte it noght*, 'did not neglect it.'

720 f. 'Ingressus Apollonius in triclinium, contra regem adsignato loco discubuit.' Gower apparently sets him at the head of the second table. For 'beginne' cp. *Cant. Tales*, Prol. 52, with Skeat's note.

767 ff. In the original all applaud the performance of the king's daughter except Apollonius, who being asked by the king why he alone kept silence, replied, 'Bone rex, si permittis, dicam quod sentio: filia enim tua in artem musicam incidit, nam non didicit. Denique iube mihi tradi liram, et scies quod nescit' (f. 208 v^o). Gower has toned this down to courtesy.



782. 'ita stetit ut omnes discumbentes una cum rege non Apolloniu[m] sed Apollinem estimarent.'

866 ff. In the original this incident takes place when the king is in company with Apollonius. The king replies that his daughter has fallen ill from too much study, but he bids them each write his name and the sum of money which he is prepared to offer as dowry, and he sends the bills at once to the princess by the hand of Apollonius. She reads them, and then asks whether he is not sorry that she is going to be married. He says, 'Immo gratulor,' and she replies, 'Si amares, doleres.' Then she writes a note, saying that she wishes to have 'the shipwrecked man' as her husband, adding 'Si miraris, pater, quod pudica virgo tam imprudenter scriperim, scitote quia quod pudore indicare non potui, per ceram mandaui, que ruborem non habet.' The king having read the note asks the young men which of them has been shipwrecked. One claims the distinction, but is promptly exposed by his companions, and the king hands the note to Apollonius, saying that he can make nothing of it. Apollonius reads and blushes, and the king asks, 'Inuenisti naufragum?' To which he replies discreetly, 'Bone rex, si permittis, inueni.' The king at last understood, and dismissed the three young men, promising to send for them when they were wanted.

901 ff. 'cui si me non tradideris, amittis filiam tuam,' but this is afterwards, in a personal interview.

930 ff. There is no mention of the queen in the original. The king calls his friends together and announces the marriage. The description of the wedding, &c., ll. 952-974, is due to Gower.

1003 ff. In the original story it is here announced to Apollonius that he has been elected king in succession to Antiochus; but this was regarded by our author as an unnecessary complication.

1037 ff. The details of the description are due to our author.

1054 ff. So far as the original can be understood, it seems to say that the birth of the child was brought about by the storm and that the appearance of death in the mother took place afterwards, owing to a coagulation of the blood caused by the return of fair weather.

1059-1083. This is all Gower, except 1076 f.

1089 ff. Apparently the meaning is that the sea will necessarily cast a dead body up on the shore, and therefore they must throw it out of the ship, otherwise the ship itself will be cast ashore with it. The Latin says only, 'nauis mortuum non suffert: iube ergo corpus in pelago mitti' (f. 211 v^o).

1101. The punctuation is that of F.

1128. *tak in his mynde*, 'let him take thought': cp. v. 3573, and l. 1420 below.

1165. *the wisest*: cp. Introduction, p. cxi.

1184 ff. In the original it is not Cerimon himself, but a young disciple of his, who discovers the signs of life and takes measures for restoring her. She has already been laid upon the pyre, and he by

carefully lighting the four corners of it (cp. l. 1192) succeeds in liquefying the coagulated blood. Then he takes her in and warms her with wool steeped in hot oil.

1195. 'began' is singular, and the verbs 'hete,' 'flacke,' 'bete' are used intransitively: 'to flacke' means to flutter.

1219. 'In short, they speak of nothing': 'as for an ende' seems to mean the same as 'for end' or 'for an end' in later English: cp. *New English Dictionary*, 'end.'

1248. This daughter is apparently an invention of Gower's, who perhaps misread the original, 'adhibitis amicis filiam sibi adoptauit,' that is, he adopted her as his daughter.

1285. *his In*, 'his lodging,' in this case the house of Strangulio. Note the distinction made here by the capital letter between the substantive and the adverb: see Introduction, p. clix.

1293. *whiche*: note the plural, referring to Strangulio and his wife.

1295. The name here in the original is 'Tharsia,' given to her by her father's suggestion from the name of the city, Tharsus, where she was left; but the Laud MS. afterwards regularly calls her Thasia.

1311 ff. This is not in accordance with the Latin prose story. He is there represented as telling Strangulio that he does not care, now that he has lost his wife, either to accept the offered kingdom or to return to his father-in-law, but intends to lead the life of a merchant. Here the expression is 'ignotas et longinquas petens Egypti regiones.' On the other hand the *Pantheon* makes him proceed to his kingdom, apparently Antioch.

1337. *Philotenne*: the name in the Laud MS. is 'Philothemia,' but it is not distinguishable in writing from Philothenna. There is much variation as to this name in other copies.

1349 ff. Much is made in the original story of the death of this nurse and of the revelation which she made to Tharsia of her real parentage. Up to this time she had supposed herself to be the daughter of Strangulio. The nurse suspected some evil, and advised Tharsia, if her supposed parents dealt ill with her, to go and take hold of the statue of her father in the market-place and appeal to the citizens for help. After her death Tharsia visited her tomb by the sea-shore every day, 'et ibi manes parentum suorum inuocabat.' Here Theophilus lay in wait for her by order of Dionysiades.

1374. *cherles*. This is the reading of the best copies of each recension: cp. 'lyves' for 'livish' i.e. living, 'worldes' for 'worldly,' 'dethes' for 'dedly,' iii. 2657, iv. 382, &c.

1376. *what sche scholde*, that is, what should become of her.

1391. *Scomerfare*. The first part of this word must be the French 'escumerie,' meaning piracy: see Du Cange under 'escumator,' e.g. 'des compagnons du pays de Bretagne, qui étaient venuz d'Escumerie.'

1393. *and he to go*, that is, 'and he proceeded to go,' a kind of historic infinitive: cp. Chaucer, *Troilus*, ii. 1108, 'And she to laughe,'

Leg. of Good Women, 653 'And al his folk to go.' (In *Piers Plowman*, A. Prol. 33, 'And somme murthes to make,' quoted by Mätzner, it is more probable that 'to make' is dependent on 'chosen.') In addition to these instances we have the repeated use of 'to ga' in Barbour's *Bruce*, e.g. viii. 251, ix. 263, which is much more probably to be explained in this way than as a compound verb. Cp. Skeat's *Chaucer*, vol. vi. p. 403, with C. Stoffel's note on *Troilus*, ii. 1108, which is there quoted.

1410. The Laud MS. has 'leno leoninus nomine,' but many copies give no name.

1420. *Lei doun*, 'let him lay down': cp. l. 1128.

1423. There is an interesting touch in the original here which would not be intelligible to Gower. When Tharsia is led into the house, the character of which she does not know, she is bidden to do reverence to a statue of Priapus which stands in the entrance hall. She asks her master whether he is a native of Lampsacus, and he explains to her that his interest in this matter is not local but professional.

1424 ff. There is much in the original about the visit of Athenagoras and of other persons, who are successively so far overcome by the tears and entreaties of Tarsia, as not only to spare her but to give her large sums of money, while at the same time they make a jest both of themselves and of one another for doing so.

1451 f. The rhyme is saved from being an identical one by the adverbial use of 'weie' in the second line, 'mi weie' being equivalent to 'aweie.'

1513. In the original she is reproached by her husband for the deed, and this is the case in the play of *Pericles* also.

1518. *of record*, 'of good repute.'

1534 f. Cp. *Pericles*, iv. 4, 'The fairest, sweetest, best lies here,' but the rest of the epitaph compares unfavourably with Gower's.

1567 ff. Here we have a curious lapse on the part of our author. He represents that the king had no sooner held his parliament and celebrated the sacrifice in memory of his wife, than he began to prepare for his voyage to Tharsis. The story requires however that at least fourteen years should elapse, and this, according to the original narrative, has been spent by Apollonius in travelling about as a merchant, a matter of which Gower says nothing. Probably the *Pantheon*, which is not very clear on the matter, is responsible for the oversight.

1587. 'For she is continually changing with regard to him.'

1617. *besihe*, 'attended to.' The use of this verb was not very common in Gower's time except in the participle 'beseie,' 'besein.' The verb means (1) look, see, (2) look to, attend to, (3) provide, arrange: hence the participle is quite naturally used in the sense of 'furnished,' 'provided,' and we have 'unbesein of,' l. 153, for 'unprovided with.' It is usually explained by reference to its first sense, as having regard necessarily to appearance. 'Appearing in respect of

dress, &c., 'Appearing as to accomplishments, furnished' (so *New English Dictionary*), but it is more natural to take these meanings of the participle as from senses (2) (3) of the verb. It is doubtful whether even the phrase 'well besein' used of personal appearance means anything but 'well furnished.'

1636. *fordrive*, 'driven about' by storms, actually and metaphorically.

1670 ff. Her song is given in the original; it is rather pretty, but very much corrupted in the manuscripts. It begins thus,

‘Per sordes gradior, sed sordis conscientia non sum,
Ut rosa in spinis nescit mucrone perire,’ &c.

1681 ff. Several of her riddles are given in the original story and he succeeds in answering them all at once. One is this,

‘Longa feror uelox formose filia silue,
Innumeris pariter comitum stipata cateruis :
Curro uias multas, uestigia nulla relinquens.’

The answer is ‘Nauis.’

She finally falls on his neck and embraces him, upon which he kicks her severely. She begins to lament, and incidentally lets him know her story. The suggestion contained in ll. 1702 ff., of the mysterious influence of kinship, is Gower's own, and we find the same idea in the tale of Constance, ii. 1381 f.,

‘This child he loveth kindly,
And yit he wot no cause why.’

1830. ‘And all other business having been left’: cp. ii. 791.

1890. *With topseilcole*: cp. v. 3119,

‘Bot evene topseilcole it blew.’

The word 'topseilcole' (written as one word in the best copies of each recension) does not seem to occur except in these two passages. It is evidently a technical term of the sea, and in both these passages it is used in connexion with a favourable wind. Morley quotes from Godefroy a use of the word 'cole' in French in a nautical sense, 'Se mistrent en barges et alerent aux salandres, et en prisrent les xvii, et l'une eschapa, qui estoit a la cole.' Unfortunately, however, it is uncertain what this means. The vessels in question were in port when they were attacked, and therefore 'a la cole' might reasonably mean with sails (or topsails) set, and so ready to start. A topsail breeze would be one which was fairly strong, but not too strong to allow of sailing under topsails, and this is rather the idea suggested by the two passages in Gower.

It should be noted that in F and in some other MSS. there is a stop after the word 'topseilcole.'

1948. *forto honge and drawe*: the verbs are transitive, 'that men should hang and draw them' (i.e. pluck out their bowels).

Panthea

1983. This must mean apparently 'They had no need to take in a reef.' The use of 'slake' with this meaning does not seem quite appropriate, but a sail or part of a sail is slackened in a certain sense when it is taken in, seeing that it is no longer subject to the pressure of the wind.

2055. *leng the lasse* : cp. iii. 71, 'the leng the ferre.' This form of the comparative is usual in such phrases, as Chaucer, *Cant. Tales*, A 3872, 'That ilke fruit is ever leng the wers,' and perhaps also E 687, F 404, *Compl. unto Pite*, 95, where the MSS. gives 'lenger.' The form 'leng' is the original comparative adverb of 'long.'

2077. *toward Venus* : cp. v. 6757. Here it means 'on the side of Venus.'

2095. *sett*, imperative, like 'set case,' i.e. 'suppose that.' The reading 'sith' is certainly wrong.

2118. *his oghne dom*. The word 'dom' is used here in special reference to 'kingdom' in the line above. 'Every man has a royal rule to exercise, that is the rule over himself.'

2124 f. 'When he has not kept possession for himself of his own heart.'

2165. *And felt it* : we have here the elision-apocope in the case of a preterite subjunctive.

2194. *hath nothing set therby*, 'accounted it as nothing.'

2198. *withholde*, 'kept' (in service).

2212 f. Cp. iii. 298, *Vox Clam.* ii. 1.

2217 ff. This 'Supplication' is a finished and successful composition in its way, and it may make us desire that our author had written more of the same kind. The poem *In Praise of Peace*, which is written in the same metre and stanza, is too much on a political subject to give scope for poetical fancy. The nearest parallel in style is to be found in some of the author's French *Balades*.

2245. *Whom nedeth help*, 'He to whom help is needful': cp. Prol. 800, i. 2446.

2253 ff. Cp. vi. 330 ff.

2259 ff. Cp. *Balades*, xx.

2265. *Danger* : see note on i. 2443.

2288. Cp. i. 143 ff.

2312. *a Mile* : cp. iv. 689. It means apparently the time that it takes to go a mile : cp. Chaucer, *Astrol.* i. 16, 'five of these degres maken a milewey and thre mileweie maken an hour.'

2319. *a game*, for 'agame' : cp. Chaucer, *Troilus*, iii. 636, 648. More usually 'in game,' as l. 2871.

2341. *fulofte hath pleyng* : as for example in the *Planctus Naturae* of Alanus de Insulis.

2365. 'And I will consider the matter': practically equivalent to a refusal of the petition, as in the form 'Le Roy s'aviser.'

2367. *is noght to sieke*, 'is not wanting': cp. i. 924, ii. 44, &c.

2378. 'In no security, but as men draw the chances of Ragman.'

To understand this it is necessary to refer to compositions such as we find in the Bodleian MSS., Fairfax 16, and Bodley 638, under the name of 'Ragman (or Ragmans) Rolle.' The particular specimen contained in these MSS. begins thus:

'My ladyes and my maistresses echone,
Lyke hit unto your humble wommanhede,
Resave in gre of my sympill persone
This rolle, which withouten any drede
Kynge Ragman me bad [me] sowe in brede,
And cristyned yt the merour of your chaunce.
Drawith a stryne and that shal streight yow lede
Unto the verry path of your governaunce.'

After two more stanzas about the uncertainty of Fortune and the chances of drawing well or ill, there follows a disconnected series of twenty-two more, each giving a description of the personal appearance and character of a woman, in some cases complimentary and in others very much the reverse, usually in the form of an address to the lady herself, e.g.

'A smal conceyt may ryght enogh suffyse
Of your beaute discripcion for to make ;
For at on word ther kan no wyght devyse
Oon that therof hath lasse, I undertake,' &c.

Apparently these stanzas are to be drawn for and then read out in order as they come, for the game ends with the last,

'And sythen ye be so jocunde and so good,
And in the rolle last as in wrytyng,
I rede that this game ende in your hood.'

Evidently the same kind of game might be played by men with a view to their mistresses. It is much the same thing as the 'Chances of the Dyse,' where each stanza is connected with a certain throw made with three dice: cp. note on iv. 2792. The name 'Ragman Rolle' seems to be due to the disconnected character of the composition.

2407. *olde grisel*: cp. Chaucer, *To Scogan*, 35: 'grisel' means grey horse.

2415. *upon the fet*, that is, when the time comes for action. The rhyme with 'retret' shows that this is not the plural of 'fot': moreover, that is elsewhere regularly spelt 'feet' by Gower.

2428. *sittē* for 'sit': cp. Introduction, p. cxiv.

2435. *torned into was*: the verb used as a substantive, cp. vi. 923.

2450 ff. The situation here has some resemblance to that in the Prologue of the *Legend of Good Women*, where the author has a vision of the god of Love coming to him in a meadow, as he lies worshipping the daisy, accompanied by queen Alcestis, and followed first by the nineteen ladies of the Legend, and then by a vast multitude of other

women who had been true in love. The differences, however, are considerable. Here we have Venus and Cupid, the latter armed with a bow and blind (whereas Chaucer gives him two fiery darts and his eyesight), with two companies of lovers, both men and women, marshalled by Youth and Eld as leaders; and the colloquy with the poet has for its result to dismiss him with wounds healed from Love's service, as one who has earned his discharge, while in the case of Chaucer it is a question of imposing penance for transgressions in the past and of enlisting him for the future as the servant of Love. The conception of the god of Love appearing with a company of true lovers in attendance may be regarded as the common property of the poets of the time, and so also was the controversy between the flower and the leaf (l. 2468), which Chaucer introduces as a thing familiar already to his readers. If our author had any particular model before him, it may quite as well have been the description in Froissart's *Paradys d'Amours* (ed. Scheler, i. 29 f.):

‘ Lors regardai en une lande,
Si vi une compagne grande
De dames et de damoiselles
Friches et jolies et belles,
Et grant foison de damoiseaus
Jolis et amoureus et beaus.

‘ ‘ Dame,’ di je, ‘ puis je sçavoir
Qui sont ceuls que puis là vеoir ?’
“ Oil,” dit ma dame de pris ;
“ Troillus y est et Paris,
Qui furent fil au roi Prian,
Et cesti que tu vois riant,
C'est Laiscelos tout pour certain,” &c.

and she proceeds to enumerate the rest, including Tristram and Yseult, Percival, Galehaus, Meliador and Gawain, Helen, Hero, Polyxena, and Medea with Jason.

I do not doubt that Gower may have seen the *Legend of Good Women*, but it was not much his practice to borrow from contemporary poets of his own country, however free he might make with the literature of former times or of foreign lands.

2461. *who was who*: cp. vii. 2001.

2468. Cp. Chaucer, *Leg. of G. Women*, 72, 188, &c.

2470. *the newe guise of Beauyme*, that is, the new fashions of dress, &c., introduced from Bohemia by the marriage of Richard II in 1382.

2500 f. *which was believed With bele Ysolde*, ‘ who was accepted as a lover by Belle Isolde.’ Apparently ‘believed’ is here used in the primary sense of the verb, from which we have ‘lief.’ For the use of ‘with’ cp. l. 2553. We may note here that the spelling ‘believe’ is regular in Gower, ‘ie’ representing ‘ē.’

2502. *Galahot*, i. e. Galahalt, called by Mallory 'the haut prince.'

2504 ff. It may be noted that several of the lovers in the company of Youth are impenitent in their former faithlessness, as Jason, Hercules and Theseus, while Medea, Deianira and Ariadne are left to complain by themselves. Troilus has recovered Cressida, if only for a time. It is hard to say why Pyramus failed of Thisbe's company, unless indeed she were unable to pardon his lateness (cp. 2582).

2515 ff. Cp. v. 7213 ff.

2553. *with Enee*: cp. vii. 3359 and l. 2501.

2573 ff. It is likely enough that this idea of Cleopatra's death may have been a reminiscence of the *Legend of Good Women*, 696 ff. Chaucer apparently got it from some such account as that quoted by Vincent of Beauvais from Hugh of Fleury, 'in mausoleum odoribus refertum iuxta suum se collocavit Antonium. Deinde admotis sibi serpentibus morte sopita est.' From this to the idea of a grave full of serpents would not be a difficult step.

2582. *Wo worthe*: cp. l. 1334.

2663. I take 'lay' to mean 'law,' i. e. the arrangement of his company.

2687. Cp. iv. 2314.

2705 ff. An allusion to some such story as we have in the 'Lay d'Aristote' (Méon et Barbazan, iii. p. 96).

2713. The punctuation follows F.

2714 ff. This refers to the well-known story of Virgil and the daughter of the Emperor, who left him suspended in a box from her window.

2718. *Sortes*. It is impossible that this can be for 'Socrates,' with whose name Gower was quite well acquainted. Perhaps it stands for the well-known 'Sortes Sanctorum' (Virgilianae, &c.), personified here as a magician, and even figuring, in company with Virgil and the rest, as an elderly lover.

2799. Cp. i. 143 ff.

2823. *syhe*, subj., 'should see.'

2828. *deface*: apparently intransitive, 'suffer defacement': cp. iv. 2844.

2833. *Outwith*, 'outwardly': so 'inwith' often for 'within,' 'inwardly.' Dr. Murray refers me to *Orm.* i. 165, 'utenn wiþ'; and Hampole, *Prick of Conscience*, 6669, 'outwith.' The best MSS. have a stop after 'Outwith.'

2904. *A Peire of Bedes*: the usual expression for a rosary: cp. *Cant. Tales*, Prol. 158 f.,

'Of smal coral aboute hire arm she bar
A peire of bedes gauded al with grene.'

2926 f. That is the *Speculum Hominis* and the *Vox Clamantis*.

2931. *pernable*. The best MSS. have this, and it is obviously suitable to the sense: 'Do not pursue when the game cannot be caught.' From 'prendre' Gower uses 'pernons,' 'pernetz,' &c., in the *Mirour*.



2938. At this point begins a new hand in F, and for the rest of this leaf (f. 184) the text is written over an erasure (ll. 2938-2966). A note is written opposite l. 2938 for the guidance of the scribe, 'now haue &c.' It may be noted that l. 2940 has a coloured initial A as for the beginning of a paragraph, and this apparently belongs to the original writing, whereas in the first recension MSS. the paragraph begins at l. 2941. The next leaf (f. 185) is a substituted one, and the text is written still in the same hand.

The orthography of the new hand, in which ll. 2938-3146 are written, differs in some respects from the standard spelling which we have in the rest of the manuscript. The chief points of difference are as follows:

(1) -id (-yd) termination almost always in the past participle, as *enclosid*, *turnyd*, *bewhapid*, *blessid* (but *sterred*), *ib* frequently in the 3rd pers. sing. of verbs, *belongib*, *seruib*, *causib* (but *sechib*, *sueib*), and -in (-yn) in 3rd pers. pl., as *takyn*, *sechin*, *hierin*, *schuldyn* (also to *lokyn*). (2) -is (-ys) in the genit. sing. and in the plural of substantives, as *londis*, *mannys*, *bedis*, *lawis*, *wordis* (but *pinges*, *myghtes*). (3) -ir (-yr) termination, as *afir*, *ouyr*, *wondir* (but *siker*). (4) *y* for *i* (*I*) in many cases, especially as the pronoun of the first person (once *I*), also *ys* (sometimes), *hym*, *wipynne*. (5) *gh* for *h* in such words as *sigh*, *sichte*, *myghte*, *knyghthode*. (6) *ou* for *o* in *nought*, *brought*, *boughte*, &c. (7) consonants doubled in *vppon* and vowels in *maad* (also *mad*), *book*, *goon*. (8) separation of words, as *in to*, *un to*, *hym self*, *per fore*, *per vpon*, *wher of*, *wiþ outen*.

It may be observed that something of the same tendency is observable at this point in the Stafford MS., but the differences appear in a much less marked manner, and chiefly in the terminations -id, -ib, -is, -ir. S does not give *y* for *I*, *ys* for *is*, nor *myghte*, *sigh*, *nought*, *oughte*, *vppon*, *per fore*, &c.

2974 (margin). *orat pro statu regni*. This marks exactly the stage reached in the second of the three versions which we have of Gower's account of his own works (p. 480.) 'vbi pro statu regni compositor deuocius exorat.' The first completely excuses and the third utterly condemns the king, but the second makes no mention of him either

2955 *. *his testament of love*. There is no reason to suppose that this is a reference to any particular work which Gower may have known that Chaucer had in hand. It may be a general suggestion that Chaucer should before his death compose some further work on love, which should serve as his last testimony (or last will and testament) on the subject, as the shrift of the present poem was our author's leave-taking. To assume that the poem referred to must be the *Legend of Good Women*, and to argue from this that the *Confessio Amantis* was written before the *Legend* was given to the public, would be very rash. It is not likely that Usk's *Testament of Love* was known to Gower when he wrote this.

for praise or blame, and that is the line taken in this form of the epilogue.

3012. *maintenue*, that is, 'maintenance' of quarrels by the lords on behalf of their followers: cp. *Mirour*, 23732 ff., where the same subject is dealt with.

3081. *beth*: see Introd. p. cxiv: but it is the reading of F only.

3114. *curiosite*, 'artful workmanship': cp. Chaucer, *Complainte of Venus*, 81.

3147. Here, at the beginning of f. 186, the hand in F changes again and the rest of the manuscript, including the *Traité*, the Latin poems and the author's account of his books, is written in the hand which we have in the first leaf of the Prologue.

EXPLICIT, 5 f. The following copies of the first recension contain these last two lines, XERB₂Cath. Of the rest MH₁YGODAr.Ash. are imperfect at the end, N₂ omits the Explicit altogether, and I have no note as regards this point about Ad₂PiQ. Of the seven which I note as having the 'Explicit' in four lines only, three are of the revised and four of the unrevised group. All copies of the second and third recensions have the last two lines, except of course those that are imperfect here.

QUAM CINXERE FRETA, &c. The 'philosopher' who was the author of this epistle is no doubt responsible also for the lines 'Eneidos, Bucolis,' &c. (printed in the Roxb. ed. of the *Vox Clamantis*, p. 427), in which our author is compared to Virgil, the chief difference being that whereas Virgil had achieved fame in one language only, Gower had distinguished himself in three. The writer in that case also is 'quidam philosophus' (not 'quidam Philippus,' as he is called in the printed

2991*. This quality of mercy, for which Richard is especially praised, seems to have been precisely the point in which he was afterwards most found wanting by our author, so that he finally earns the title of 'crudelissimus rex.' Matters had not gone so far as this when the second form of epilogue was substituted, in which these praises were simply omitted. Gower was then (in the fourteenth year of the reign) in a state of suspended judgement, expressed by the 'orat pro statu regni' of 2974 (margin). The subsequent events, and especially the treatment of the duke of Gloucester and his friends, finally decided his opinions and his allegiance, as we may see in the *Cronica Tripertita*.

3054* ff. See Prol. 83* ff.

3102*. *no contretaille*, 'no retribution' afterwards: cp. *Traité*, vii. 3, 'De son mesfait porta le contretaille.'

3104*. That is, it tends rather to set us free from evil consequences than to bring them upon us.

copy), and I suspect that he was the 'philosophical Strode' who is coupled with Gower in the dedication of *Troilus*.

3. 'tibi' belongs to the next line, 'siue satirus Poeta' being taken together.

QUIA VNUSQUISQUE, &c. The form here given is found in no manuscript of the *Confessio Amantis* except F and H₂ (copied from F), though some other third recension copies, as W and K, may probably have contained it. We have it, however, also in two manuscripts of the *Vox Clamantis*, the All Souls copy and that in the Hunterian Library at Glasgow.

It should be noted that whereas the first recension manuscripts regularly contain the Latin account of the author's three books in immediate connexion with the *Confessio Amantis*, in the second recension it is made to follow the *Traité*, and S_A, which do not contain the *Traité*, omit this also, while in F it comes later still, following the Latin *Carmen de multiplici viciorum pestilencia*. Thus the form which we have in F must be regarded as later than the accompanying text of the *Confessio Amantis*, from which it is separated in the MS. both by position and handwriting, and the words 'ab alto corruens in foueam quam fecit finaliter proiectus est' seem to indicate that it was written after the deposition of Richard II.

11f. 'Speculum hominis' in all copies of the first recension. 'Speculum meditantis' over an erasure in the Glasgow MS. of the *Vox Clamantis*.

25 ff. Note the omission here (of nine words which are necessary to the sense) in every first recension copy except J. Similarly below all except J have 'finem' for 'sentencie,' obviously from a mistaken reading of a contraction ('ſie'). These must be original errors, only removed by later revision, the first no doubt due to dropping a line.

IN PRAISE OF PEACE.

The text of this poem is taken from the manuscript at Trentham Hall belonging to the Duke of Sutherland, which contains also the *Cinkante Balades*. Of this book a full description has been given in the Introduction to Gower's French Works, pp. lxxix ff. The present poem is the first piece in the book (ff. 5-10 v^o), and is written in the same hand as the *Balades* and *Traité*, a hand which resembles that which appears in ff. 184, 185 of the Fairfax MS., though I should hesitate to say positively that it is the same. Evidently, however, the manuscript is contemporary with the author, and it gives us an excellent text of the poem. The date of its composition is doubtless the first year of king Henry IV, for the manuscript which contains it ends with some Latin lines (added in a different hand), in which the author

speaks of himself as having become blind in the first year of king Henry IV and having entirely ceased to write in consequence of this.

As a composition it is not without some merit. The style is dignified, and the author handles his verse in a craftsmanlike manner, combining a straightforward simplicity of language with a smooth flow of metre and a well-balanced stanza, the verse being preserved from monotony by variety of pause and caesura. Some stanzas are really impressive, as those which begin with ll. 99, 127, 148. The divisions of the poem, indicated in the MS. by larger coloured initials, have hitherto escaped the notice of editors.

The poem was printed first in the collected edition of *Chaucer's Works*, 1532, commonly called Thynne's edition (ff. 375 v°-378), and reprinted from this in the succeeding folio editions of Chaucer (e.g. 1561, f. 330 v°, 1598, f. 330 v°, 1602, f. 314). There was no attempt made in any of these to ascribe its authorship to Chaucer, Gower's name being always given as the author. It has been published also by J. Wright in his *Political Poems and Songs* (Rolls' Series), the text being taken from the Trentham MS., and it has been included by Prof. Skeat in his interesting collection of poems which have been printed with Chaucer's works (*Chaucerian and other Pieces*, pp. 205-216).

Thynne followed a manuscript which gave a fair text, but one much inferior to that of the Trentham copy, both in material correctness and in spelling, e. g.

'Kyng Salomon whiche had at his askyng
Of god | what thyng him was leuest craue
He chase wysedom vnto gouernyng
Of goddes folke | the whiche he wolde sauie
And as he chase it fyl him for to haue
For through his wytte while y^t his reigne last
He gate him peace and rest in to his last'

All the material variations of Thynne are given in the critical notes, but not his differences of spelling. Wright's text is not to be trusted as a reproduction of the Trentham MS. He made several serious mistakes in copying from or collating it, and he has a good many trifling inaccuracies of spelling. The following are his worst errors:

l. 3 om. this	16 the for thi	71 To stere peace (following Thynne)	
108 om. doth	tofalle for to falle	136 than for that	
173 But aftirwards	202 om. worthi	211 any for a	246 [good] seeming to imply that it is not in the MS.
278 reserved for deserved	289 man for king	292 [up]	306 deleated for debated
begete for be gete	356 Restained for Resceived	363 deleated for see.	In addition to these rather gross blunders, he has about a hundred smaller deviations from the manuscript which he professes to follow, as, for example,
forto (and so afterwards)	16 him self for himself (and so afterwards)	7 for to for	

19 But 27 reqwest for reqweste 39 might for myht 56 shal
 for schal 83 lefte for left 84 not for noght 90 charitie for
 charite 98 Both for Bothe 102 gone for goon nygth for
 nyght 110 dothe 112 I 120 Crists 155 fulfilled 172
 wille 194 destruied 219 made 254 First chirche her silf
 260 sick 280 life 287 made an end 319 found 355 Which
 382 meschiese and a good many more. He also omits in a very
 misleading manner the last lines of the rubric which follows the poem,
 'Et nunc sequitur epistola' &c., as well as the 'epistle' itself, 'Rex celi
 deus'; and he makes it appear that the lines 'Henrici quarti' &c.
 follow at once, whereas they are at the end of the MS. and in
 a different hand.

I think it worth while to specify these instances because Wright's edition has been accepted by Prof. Skeat as an accurate reproduction of a manuscript which is not generally accessible, and if no notice were taken here of the readings given by Wright, it would still remain in doubt whether he or I represented the text more correctly. Especially in the cases where Wright has bracketed a word as not occurring in the manuscript, it might be supposed that his positive testimony was to be preferred.

Prof. Skeat has based his text on Thynne, making such alterations of spelling as seemed to him suitable, and giving the variants of Wright's edition as those of the Trentham MS. Misled by Wright, he has accepted in his text the readings 'reserved' in l. 278, and 'ceſe' in l. 382.

The text given by the Trentham MS. is apparently quite free from material error, except as regards the word erased in l. 71, and the points of spelling which require correction are very few in number. The orthography is not quite in accordance with the standard spelling of the Fairfax and Staford MSS., and in some respects resembles that of the third hand of F, on which we have commented in the note on *Confessio Amantis*, viii. 2938. Here however there is only a slight tendency to use *i* for *e* in weak terminations. We have *distourbid* 153, *vndefendid*: *amendid* 223f., *handlid* 321, *soeffrin* 222, *folwib* 23, *goddis* 32, 84, *mannys* 237, but elsewhere almost always the usual forms, as *affirmed*, *cared*, *gouerned*, *aken*, *ledeb*, *londes*, *mannes*. On the other hand the *-ir* termination is used almost regularly, as *vndir*, *wondir*, *aſtir*, *modir* (but *vnder* 286), and there is a tendency also to substitute *i* for *e* in other places also, as *first*, *chirche* (also *ferſt*, *cherche*), *wirche*, *dide* (348), *propriete*, but *here* for *hire* 108, 329, cp. 254. For *I* (pers. pronoun) we have regularly *y*; *gh* usually for *h* in such words as *right*, *myghti*, *knyght*, *light*, *highe*, *stigh*, but also *riht*, *rihtwisnesse*, *knyht*; *uppon* for *upon*, *schulde* but also *scholde*. In addition to these points we may note the dropping of *-e* several times in *euer*, *neuer*, which hardly ever occurs in the Fairfax MS., and also in *heuen* 79, but we have also *euere*, *neuere*, *heuene*. The *-e* of the weak preterite form is dropped before a vowel in *myht* 39, *beheight* 41,

had 42, mad 103, 345 : -e is inserted in some imperatives, as Leie 122, sette 124, Lete 129, putte 130, þenke 162, Beholde 276 (but let 158, Kep 367, 384, draugh 384). As regards the use of þ and þ the Trentham MS. agrees with F.

There is no title in the manuscript, and Prof. Skeat calls the poem 'The Praise of Peace,' a title suggested by Mr. E. W. B. Nicholson. I have adopted a modification of this, 'To King Henry the Fourth in Praise of Peace,' expressing also the substance of that given by Thynne.

8 ff. The threefold claim of Henry IV is given in this stanza, as in Chaucer's well-known Envoy, but the 'conquest' is here represented as a divine sanction.

50. *a place, 'into place': cp. Conf. Amantis, v. 735, 'Hou suche goddes come aplace.'*

53. *in manere, 'in due measure': cp. Conf. Amantis, vii. 2132, 4344.*

55. *what afterward betide, 'whatever may happen afterwards.'*

71. The first word of the line is erased in the manuscript, only the initial S being left, with a space for five or six letters after it. The word which is suggested in the text is perhaps as likely as any other: for the form of it cp. 'Maintene,' l. 385. Thynne's reading, 'To stere peace,' looks like a lame attempt on the part of a copyist to fill the gap.

78 ff. *Conf. Amantis, iii. 2265 ff.*

89. I write regularly 'evere' 'nevere' in accordance with Gower's practice: so 126, 127, 148, 241, 301, 350, 365.

90. *alle charite.* The MS. has 'al charite,' but the metre and the grammatical usage both require 'alle,' as in l. 293 and elsewhere.

94. *wisemennes: cp. 'wisemen, Conf. Amantis, vii. 1792.*

106 ff. Cp. *Conf. Amantis, iii. 2273 ff.*

113. *Conf. Amantis, iii. 2294 f.*

115. Cp. *Conf. Amantis, Prol. 444.*

121. 'Whose faith thou hast partly to guide.'

122. I correct the imperative form 'Leie,' and also 'sette' 124, 'Lete' 129, 'putte' 130, 'thenke' 162, 'Beholde' 276, as contrary to Gower's practice and in several cases disturbing the metre.

150. Strictly speaking, we ought to have the subjunctive, 'undirstode,' but the rhyme will not allow.

155. So *Prol. 88 f.*,

'The hyhe god him hath proclaimed
Ful of knyghtode, and alle grace.'

157 f. 'Peace with honour' was a favourite thought of Gower's, 'pax et honor' in the *Vox Clamantis*, vii. 1415.

174. 'on earth peace, goodwill towards men.'

177 ff. 'Peace I leave with you, my peace I give unto you.'

204. *waited, 'attended to.'*

235. *devised, 'divided': cp. Conf. Amantis, ii. 3264.*

236 ff. 'nevertheless the law stands so reasonably established by man's wit, that they can stand firm without that' (i.e. without the help of the Church).

266. Cp. Prol. 795, 'The comun ryht hath no felawe,' that is, none to take its part.

278 f. *deserved To him.* The reading is right. It means 'earned by service rendered to him': cp. *Conf. Amantis*, iv. 3577, 'Thogh I no deth to the deserve.'

281 ff. For the nine worthies see Caxton's Preface to Mallory's *Morte d'Arthur*.

295 f. The question of winning a 'chase' at tennis is not one which is decided at once by the stroke that is made, but depends on later developments.

330 f. Cp. *Conf. Amantis*, vii. 3161*.

337 ff. *Conf. Amantis*, ii. 3187 ff.

345. *at al.* 'altogether.'

354. *the lieve of lothe*, 'they who were now loved but had before been hated' (by God).

356. I read 'weren' for the metre. However the case may be with Chaucer, there is no instance elsewhere in Gower of elision prevented by caesura. The cases that have been quoted are all founded on misreadings.

365 f. Cp. *Conf. Amantis*, viii. 2988*.

379. *of pes*, 'with regard to peace.'

382. *see the werre*, that is, 'look to the war': cp. ll. 137, 144, 281 ff. The reading 'sese' was invented by Wright.

REX CELI DEUS, &c. This piece is to a great extent an adaptation of the original version of *Vox Clamantis*, vi. cap. 18, as it stands in the Digby MS. The first eight lines are identically the same. Then follows in the *Vox Clamantis*,

'Ipse meum iuuenum conseruet supplico Regem,' &c.

Of the remainder, as we have it here, ll. 25 f., 31-33, 36-39, 41 f., 45-48 correspond with slight variations to lines in the *Vox Clamantis* version, but the arrangement of them is different.

10. *Te que tuum regnum*, 'Thee and thy kingdom,' a quite common position of 'que' in Gower's Latin. So below, ll. 49, 50, 53, and often elsewhere.

35. So also *Conf. Amantis*, vii, after l. 1984.

GLOSSARY AND INDEX OF PROPER NAMES

THE general resemblance between Gower and Chaucer in the matter of language makes a comparison of their English vocabularies almost a matter of course. Chaucer's word-list is naturally much more extensive than Gower's, not only on account of the superior genius of the writer, but also because of the greater extent and variety of his work, Gower's English work being less than half of Chaucer's in amount, and consisting of verse only, while nearly a fourth part of Chaucer's is prose. We find, however, that Gower has more than six hundred words which are not used by Chaucer. Most of these are comparatively new formations from French or Latin, but there is also among them a fair sprinkling of old-established English words, some of which no doubt were falling into disuse. Such words are, for example : adryh, aghte, anele, arecche, areche, arere *v.*, beȝete, bysne, eldemoder, enderday, ferke, forȝifte, forlie, forworȝe, frede, ȝeme, gladschipe, goodschipe, grede (gradde), griþ, heveneriche, kingesriche, lere (= loss), lich (= corpse), metrede, miele, mone (ȝ), mull, orf, orped, rowe *v.* (= dawn), sawht, skiere, spire *v.*, spousebreche, þarmes, tome *s.*, tote, tyh (*pret.*), tyt *adv.*, wow, yhte.

Of the rest the following (among others) are words for which no authority earlier than Gower is cited in the *New English Dictionary* (A—I): those for which Gower is the sole authority are printed in italics.

abeche, *ablaste*, abord, abroche *adv.*, accidence, *agrope*, altemetrie, *apostazied*, apparantie, approbacion, artificier, aspirement, assignement, *assobre*, assote *v.*, astraied, attempte *v.*, *attiled*, avant *adv.*, *avantance*, babe, baldemoine, balke *v.*, baske, bass *adj.* ('base'), bedawe, bederke, befole ('befool'), belwinge, *bethrowe*, *bewympled*, bienvenue, bombard, brothell, brygantaille, calculacion, *caliphe*, carte (= writing), chacable, chace (at tennis), chance *v.*, chevance, circumference, client, *coise*, cokard, cokerie ('cookery'), compense, conclave, concordable, congelacion, congruite, contempt, contourbe, courbe *s.* and *adj.*, decas, deisfacion, delaientment, delate (= dilate), depos *s.*, *desclos adj.*, desclose *v.*, desobeie, desobeissance, dispers, distillacion, *doubtif*, drunkeschipe, *duistre*, effeminat *adj.*, eloquent, enbrouderie ('embroidery'), enclin, encluyed, encountered, enfile, enheritance, *ensamplerie*, entendable, entendance, entendant, epitaphe, esmaie, espeir, espleit ('exploit'), exalacion, excessif, excitacioun, *excusement*, expectant, faie *adj.*, fierous, fixacioun, flacke, folhaste, folhastif, forcacche, forge *s.*, *forstormed*, forsueie, forthrere (= furtherer), froise, gaignage, gamme, genitalis, godward, gule, hepe (= hook), heraldie, hovedance, injustice, interruption, intersticion, inthronize.

Of these nearly half are used in the English of the present day.

For the remainder of the alphabet I content myself with calling attention to the following, without venturing on any statement about their earlier use :

justificacion, liberal, liberalite, lien (= bond), lugge, mathematique, matrone, mechanique, mecherie, menable, mineral, moevement, multitude, oblivion, obstinacie, occupacion, original, passible, perjurie, philliberd (= filbert), pieteles, pilage, pleintif *adj.*, pointure, porte (= porthole), preparacion, presage, preserve, proclame, prophetesse, providence, purefie, raile *s.*, recepcion, recreacion, relacion, renounce, reptil, ressemblance, restauratif, revelen, riff (= reef of a sail), sale, salvage, scharnebud, scisme, sculpture, seintefie, solucion, specifie, sprantlen, spume. stacion, studious, substitucion, supplante, supporte, temprure, tenetz (= tennis), terremote, tonsure, transpose, trompette.

In matters of vocabulary my obligations are first and principally to the *New English Dictionary*, then to Prof. Skeat's Chaucer Glossary, to Stratmann's *Middle Engl. Dictionary* (ed. Bradley), and to Halliwell's *Dictionary of Archaisms*. With reference especially to Gower I may mention the dissertation by G. Tietz (Breslau, 1889).

The following Glossary is meant to include all the words used in Gower's English Works, with their various forms of spelling and (where necessary) of inflexion, accompanied with such references as are required for verification of the forms given and for illustration of the different uses and meanings of the words. As a rule, when a word occurs more than once, at least two references are given, but this statement does not apply to inflectional forms. If a word presents any difficulty or is used in a variety of meanings, the number of references is proportionally increased. A complete set of references is given for proper names.

The *Confessio Amantis* is referred to by P., i, ii, iii, &c., P. standing for the Prologue, and the Roman numerals for the successive books. PP. stands for the poem *In Praise of Peace*. Word-forms which are not found in the Fairfax MS., or only in the latter part of it, which is written by a different hand, are sometimes enclosed in parentheses. These are also used occasionally to indicate variation of spelling : thus *dissenciou(-on)* means that the word is spelt either with '-oun' or '-on' termination, wher(e) indicates that 'wher' and 'where' are alternative forms. In all cases where 'y' is used to represent 'ȝ', that fact is indicated by '(ȝ)' placed after the word when it occurs in its place, as *beyete(ȝ)*

The grammatical abbreviations are, *s.* substantive, *a.* adjective, *v.* verb, *v. a.* verb active, *v. n.* verb neuter, *v. a. n.* verb active and neuter, *3 s. pres.* 3rd person singular present tense, *pret.* past tense, *pp.* past participle, *def.* definite form of adjective, &c.

In many cases an explanation is given of the meaning of words for the convenience of readers, but no discussion as to their meaning or origin is admitted in the Glossary.

A.

- a, interj.* iv. 3622, *see ha.*
a, an, indef. art. P. 18, 350, (=one) ii. 1169, 1261.
a (=Fr. à), *in a dieu, a fin, see adieu, afyn.*
a, in a day, a doun, a ferr, a game,
a goddeshalf, a morwe, a nyht, a place,
a swounne, see dai, doun, ferr, &c.
Aaron, P. 437, ii. 3047.
abaissh, abaysht, pp. iv. 1330, vi. 2329.
abak, adv. iii. 481, vii. 4363, back.
abandone, abandoune, v. a. P. 766, ii. 1596, 2772, v. 5378, viii. 1834, let go,
give up, devote.
abate, v. a. ii. 3171, vi. 2354, vii. 1639 ;
v. n. tabate, ii. 809.

- Abbategnyh*, vii. 1458.
abbesse, s. viii. 1849.
abbot, s. ii. 3056.
abece, vii. 158, a, b, c.
abeche, v. a. vi. 709, feed.
abedde, adv. P. 602, i. 1781, 2599.
abegge, v. a. iii. 1828, v. 7522, pay for :
cp. aby.
abeie, see aby.
Abel, viii. 61, 72.
abesse, v. a. i. 2063, abase.
abominable, a. ii. 3107, vii. 3337.
abide, abyde(n), v. n. i. 859, 1535, 1599,
2909, 3201, ii. 1501, PP. 285, wait, re-
main ; v. a. ii. 2594, 2626, iii. 1616, viii.
900, wait for, endure : 3 s. pres. abit,
abitt, iii. 201, 1658, pret. abod, i. 151,

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- imperat.* abyd, iv. 1777, *pp.* abide, vii. 2860.
abie, see abyde.
ablaste, *v. a. pret.* v. 3712, blew upon.
able, *a. ii.* 98, 3258, iv. 267, 2561.
Abner, ii. 3087.
abord, *adv.* ii. 1138, alongside (of a ship).
aboute, *adv.* P. 367, i. 403, ii. 1227,
 abouten, i. 2529, aboutes, vii. 2280,
 viii. 2460, round, round about; come
 aboute, bringe *a.*, i. 2629, ii. 1531,
 2282, iv. 61, 259: *prep.* iv. 1356.
above, *adv.* P. 891, i. 467, 1610, 1860,
 2491, iv. 1595, aloft, at advantage, before
 this; hier above, i. 1377; from above,
 i. 3278: *prep.* i. 810, aboven, P. 971, i.
 2833: as subst. iv. 914, v. 2542, 7293,
 vi. 221, advantage.
abregge, *v. a. vii.* 1990, cut short.
abreid, *s. iv.* 588, start.
abreide, *v. a. vii.* 2882, upbraid.
abreide, *v. n. pret.* i. 155, 2851, ii. 3241,
 started.
abroche, *adv.* v. 1677, abroach.
abrod, *adv.* iv. 3102, v. 6891, abroad.
absence, *s. ii.* 1321, 1647.
absent, *a. iv.* 1797, vii. 5181.
Absolon, ii. 3093, viii. 217.
absolucioun (-on), *s. ii.* 1317, iii. 596,
 viii. 2892.
abstinence, *s. P.* 327, vi. 634.
abydinge, *s. vii.* 502.
abyde, abyde, *v. a. ii.* 3022, iii. 221, v. 5541,
 abeie, iii. 306, *s. pres.* abyth, v. 5516,
 abeith, vi. 1378, *pret.* aboghte, ii. 2153,
 viii. 217, *pp.* aboght, i. 381, 2614; pay
 for: *cp.* abegge.
acale, *adv.* viii. 638, 847, acold.
accept, *a. v.* 6394, acceptable.
acceptable, *a. vii.* 4727, viii. 3035*.
accidence, *s. ii.* 3210, v. 763, see notes.
accidie, *s. iv.* 539, sloth.
accioun, *s. ii.* 388.
acompte, accord, see *acompte*, acord.
accuse, *v. a. P.* 487, iii. 2377.
accusement, *s. ii.* 1703.
Achab, vii. 2529 ff., genit. **Achabbes**, vii.
 2552.
Achaie, *v.* 1907.
Achastus, iii. 2555.
achates, vii. 1362, agate.
Achelons, iv. 2068.
Acheron, *v.* 1110.
Achias, vii. 4515 ff.
achieve, *v. a. P.* 92, i. 103, 700, 1257, ii.
 1311, v. 1276, finish, attain to; to ben
 achieved (=to succeed), ii. 2360, *cp.* ii.
 3091: *v. n. ii.* 372, v. 2043, succeed.
Achilles, ii. 2454, iii. 2642 ff., iv. 1694,
 1800, 1970 ff., 2161, v. 2963 ff., 7591,
 viii. 2545, 2569, *acc.* **Achillem**, vii. 3583.
Achilo, iii. 2566.
Achitofell, ii. 3090.
Acis, ii. 131 ff.
acold, *adv.* iv. 247, vi. 1007.
acompte, *s. ii.* 1715, iv. 292, 1653, *acompte*,
 iv. 1062, 2243.
acompte, *v. a. iii.* 1104, 2281, v. 2014;
v. n. vii. 2226, *tacompte*, i. 650.
acord, *s. P.* 1034, i. 849, 1789, accord,
 P. 85, iv. 2069; in *acord*, i. 1115; of
 thin *acord*, &c., i. 849, ii. 2536; in on
acord, i. 2250.
acordable, *a. v.* 2930, in accord.
acordable, *a. i.* 455, 2436, iv. 1244: *adv.*
 iv. 498, v. 142, viii. 2371.
acorde, *v. n.* P. 358, 878, i. 388, ii. 105;
 thei been acorded, ii. 630, thus acorded
 (*pp. absol.*), i. 826; *refl.* i. 3386, vii.
 3241: *2 s. pret.* acordest, iii. 2058, *pres.*
 part. acordende, ii. 1612, iii. 603: agree.
acordement, *s. vii.* 168.
acquite, see *aquite*.
acroche, *v. a. iii.* 1047, v. 5624, take
 hold of, gain.
acte, *s. P.* 405.
Acteon, i. 336 ff.
Acteos, vii. 855.
adaies, *adv.* iii. 828, at this time; now
 adaies, nou adayes, &c., P. 171, iv.
 1228, *cp.* 'on daies nou,' iv. 1731: see
 also *aday*.
Adam, i. 3304, iv. 2224, v. 1707 ff., 6964,
 vi. 5, viii. 26 ff.
adamant, *s. vii.* 833, 1397.
aday, *adv.* v. 2463, now (nou) aday, i.
 655, iv. 2616, viii. 151, *cp.* a day, vii.
 438, now a day, ii. 444: *cp.* *adaies*.
adred, see *eddre*.
adieu, viii. 2940, a dieu, ii. 2739, v. 3662.
adoted, *pp. vi.* 79, infatuated.
adoun, *adv.* i. 3280, a doun, iv. 2710, v.
 385.
adrad, *a. i.* 157, 2748, ii. 479, 3489.
adresce, *v. a. i.* 1722, 2725, v. 1480, (*refl.*)
 v. 5021, adresse, iii. 2336, arrange,
 prepare.
Adriagne, Adriane, *v.* 5332 ff., viii.
 2556.
Adrian (1), P. 745.
Adrian (2), *v.* 4938 ff., genit. **Adrianes**,
v. 5155.

- adryh, *adv.* iv. 1330, aside.
 adverse, *a.* iv. 3403.
 adverse, *v. a.* ii. 1792, oppose.
 adversite, *s. v.* 2232, vii. 3340*.
 advocat, *s. vii.* 2067.
 aeremance, *s. vi.* 1301, divination by air.
 afaitte, *see* affaite.
 afer, *adv.* v. 318, *see* ferr.
 afered, *a. i.* 2124, iv. 600, a feard, *v.* 7150*.
 affaite, *v. a.* ii. 464, 2851, iv. 3337, afaite, iv. 1157, v. 6852, *pp.* affaited, *i.* 1259, 1671, afaited, *v.* 2000: prepare, train.
 affeccioun (-on), *s. i.* 2858, vi. 1350, thaffeccioun, P. 366, inclination.
 afferme, *v. a.* P. 189, ii. 2928, iv. 3421, v. 783, confirm, establish; *v. n. v.* 857, 2596, declare, affirm.
 affiche, *v. a.* v. 2520.
 affile, *v. a.* i. 678, iii. 516, iv. 3332, sharpen, prepare.
 afflyhte, afflihte, aflihte, *v. n. pret.* i. 2185, ii. 766, iv. 1438, 1556, was disturbed (with grief, joy or fear), was afflicted; *v. a.* iii. 1422, *pp.* affliht, aflyht, ii. 1518, v. 5438.
 affraie, *v. a.* *pp.* affraied, iii. 57, iv. 3400, viii. 2859, startle, frighten.
 affray, *s. iv.* 3068, fright.
 afire, *adv.* *see* afyre.
 afore, *prep.* iii. 2547, v. 822; *adv.* i. 973, aforn, vi. 927.
 afote, *adv.* iv. 2095.
 after, *prep.* P. 11, 54, 637, i. 809, iv. 1327, v. 1605, (aftir, viii. 2979 ff.), after, according to: at after mete, &c., vi. 1181, 1831: after that, after, (= according as) P. 544, 708, ii. 1586, iii. 1074; *adv.* P. 634, i. 999, (aftir, viii. 3073), ther after, v. 7030.
 aftercast, *s. iv.* 904, late throw (of the dice).
 afterward, *adv.* P. 74, i. 757, iv. 865, (aftirward, PP. 55).
 afyn, *adv.* v. 2349, a fin, iv. 60, finally.
 afyre, ii. 149, 2292, v. 1485, afire, i. 1662.
 Agag, vii. 3823 ff.
 Agamenon, ii. 2452, iii. 1892 ff., 2186, v. 3101, 6435 ff., viii. 2546.
 agaste, *v. a. pret.* vii. 3716, *pp.* agast, iii. 420, iv. 2760, terrified.
 agayn, again, *adv.* v. 3790, 4413, back: *cp.* ayein.
 age, *s. i.* 488, 779, 2229, iii. 1237, iv. 604, v. 901, of age, iii. 1943, v. 1259.
 aghte, *s. viii.* 747, possession.
 ago, *adv.* iv. 943, *cp.* agon, ago, *pp.* agon, *pp.* P. 875, ii. 1218, 2696, ago, P. 31, iv. 2918, 2960, gone, past.
 aggregge, *v. n. v.* 7624, grow heavy.
 agrise, *v. a.* iii. 2160, *pp.* agrise, P. 598, v. 5908, terrify.
 agrope, *v. a.* and *n. ii.* 1356, 2814, v. 2858, examine, discover.
 agulte, *v. n. vii.* 3932, do wrong.
 ai, *see* ay.
 air, *see* eir (1).
 aise, *see* ese.
 aisshe, *s. viii.* 2101, ashes.
 ake, *v. n.* PP. 260, ache.
 akielie, *v. n. iv.* 2671, grow cool.
 al, all, alle, *a.*, sing: al the, al this, al his, &c., P. 95, 104, 135, &c., all his, i. 2291, all the, viii. 784, the Cite all, ii. 3473; alle grace, alle thing, alle untrowthe, alle haste, alle wise, &c., P. 89, 433, i. 301, 747, 925 f., ii. 624, 1259, but al honour, i. 879, al untrowthe, ii. 1684, al Erthe, i. 2825, al Envie, ii. 168; pl. all my, al the, all these, &c., iii. 123, iv. 2377, 3165, v. 2685, &c., alle, P. 146, i. 992, 1481, 1930, 2877, alle othre, P. 734, i. 666, al othre, iv. 1532: as subst. al, i. 2247, ii. 704, 1027, pl. alle, P. 826, i. 1443, upon alle, P. 125, ii. 117, on all occasions, for al that, iv. 1348, 2278, cp. vii. 2677, at al, PP. 345, altogether.
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besprede, v. a. vii. 1150, *pret.* **bespradde**, viii. 2655, *pp.* **bespred**, v. 6917.
best, a. i. 1525, **the beste**, i. 768, *pl.* iii. 500; as *subst.* for **the beste**, to **the beste**, i. 997, 1748, 2488, **thi beste**, i. 1603: *adv.* **best**, P. 337, ii. 2676.
bestad, pp. i. 1049, 2584, ii. 69, 922, 1149, iii. 77, vii. 3228*, **situated**, engaged, troubled.
bestaile, s. v. 331, 1022, cattle.
beste, s. P. 909, i. 976, 2828, beast.
bestere, v. refl. ii. 3196, viii. 609.
bestial, a. i. 2913.
bestly, a. i. 3025.
bestowe, v. a. iv. 2472.
beswike, v. a. i. 498, 760, **deceive**.
beswinke, v. a. v. 6085, *pp.* **beswunke**, i. 2646, labour for.
besyde, see **beside**.
bet, a. v. 4715: *adv.* i. 1976, 2514, iii. 349, 2239; for **bet** for **wers**, iv. 673: *cp.* **betre**.
betake, v. a. iv. 1431, 3 *s. pres.* **betakth**, iii. 1978, *pret.* **betok**, iv. 3327, *imperat.* **betaketh**, ii. 1036, *pp.* **betaken(n)**, P. 309, i. 80, vii. 1335, viii. 2960; give, deliver, commend: **betaken (pp.)**, v. 743, taken.
bete, v. a. n. P. 428, i. 1155, ii. 2356, *pret.* **bet**, iii. 997, vii. 4615, *pp.* **bete(n)**, iii. 974, v. 1960, vii. 4635, beat.
beteche, v. a. vii. 4234, *pret.* **betawhte**, **betauhte**, **betaghte**, iii. 1940, v. 3575, viii. 748, *pp.* **betawht**, vi. 2411, viii. 120, deliver.
bethenke, v. a. n. PP. 101, *pret.* **bethoghte**, vi. 1165, *pp.* **bethoght**, iv. 142, think of, remember; *refl.* he him **bethoghte**, i. 798, *cp.* i. 2116, **bethoughte** hire, v. 3423; I am **bethoght**, i. 1267, this I am **bethoght**, iii. 1250, **bethoght**, ii. 2906.
Bethincia, v. 1141.
bethrowe, pp. vi. 114.
betide, betyde, v. n. i. 149, 2265, iv. 1024, 1779, 3 *s. pres.* **betitt**, ii. 1997, *pret.* **betidde**, **betydde**, ii. 2463, vi. 1607, **betidd**, vii. 4381, *pp.* **betid**, P. 182, v. 2101, **betidd**, iii. 473, v. 6254, happen, come to pass.
betokne, v. a. P. 594, 628, i. 2888, ii. 731, vii. 1757 ff.; *v. n.* ii. 1804, vii. 4518.
betraie, v. a. i. 1079, ii. 1181, viii. 1923.
betrappe, v. a. iii. 1358, vii. 4915.
betre, bettre, a. P. 352, i. 1556, 2424, iv. 37; *subst.* **the betre**, *v.* 7393: *adv.* P. 543, i. 720, **the betre**, i. 1543: *cp.* **bet**.
between, betwen, *prep.* P. 18, i. 2164, ii. 411, 653, v. 5025, 5718, **hem betwene** (**betwene**), P. 790, 1000, v. 3062: *adv.* **betwene**, ii. 942.
betyde, see **betide**.
bewake, v. a. v. 3498, 6611, **watch**, watch through.
bewar, v. imperat. (= **be war**), ii. 571, iii. 1496, 1738, v. 6048.
beware, v. a. P. 394, ii. 3066, 3359, iii. 2219, vii. 2518, **spend**, employ.
beweile, v. refl. i. 972, iv. 2958.
bewelde, v. refl. iii. 990, vii. 510, viii. 3041*, have power over (oneself).
bewepe, v. a. iv. 1565, vii. 2888.
bewhape, v. a. vi. 80, vii. 4267, viii. 2219, (*pp.* **bewhapid**, viii. 2955), **bewilder**, amaze.
bewounde, v. a. *pp.* v. 5008, viii. 1178.
bewrie, v. a. ii. 1530, v. 701, 2940, viii. 454, *pp.* **bewreid**, v. 6785, reveal, expose.
bewympled, pp. v. 6913.
beyelpe (3), v. refl. vii. 2096, boast (one-self).
beyende (3), prep. i. 424.
beyete (3), s. P. 304, 784, i. 1194, 2684, ii. 2355, iv. 1709, gain, property, possession.
bible, s. P. 354, i. 2788, iv. 1960, 2655, v. 7025, vii. 2527, 3624, viii. 224.
bidde, v. a. n. P. 458, i. 884, 934, 1556, **bidde his bede**, v. 6985, 3 *s. pres.* **bit**, i. 1310, iv. 1161, **bidt**, iv. 1162, 2802, *pret.* **bad**, P. 45*, i. 157, 1535, 2902, ii. 1140, **badd**, vi. 1735, *pl.* **bede**, i. 2048, iii. 750, **biede**, viii. 1507, *pret. subj.* **bede**, iv. 2905, vi. 1356, *imperat.* **bidd**, iv.

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- 1434, v. 7588, *pp.* bede, i. 813, 841, iii. 1557, beden, i. 2520; bid, command, invite, ask for, pray: *cp.* bide, *with which bidde has been confused.*
- biddinge, s. i. 2552.
- bide, *v. n.*, *pret.* bod, viii. 519, 2310, stay.
- biede, *v. a. v.* 4455, *pp.* bode, P. 244, i. 2865, command, demand: *cp.* bidde.
- bienfait, *s. iii.* 758, bienfet, vii. 3029.
- bienvenue, *s. ii.* 1503.
- bile, *s. iv.* 2710, 3108, v. 6526.
- bilieve, *see* believe, *s.*
- bille, *s. viii.* 875, 889, 2324, writing.
- bime, *see* byme.
- binde, bynde, *v. a. n. i.* 1623, v. 3606, viii. 2811, 3 s. *p.* bint, vi. 72, *pret.* s. bond, *v.* 853, 5056, *pl.* bounden, v. 151, *pp.* bounde(n), i. 2538, ii. 540, iii. 2095.
- bischadewe, *v. a.* viii. 3008*.
- bisinesse, *see* besinesse.
- bisschop, bisshop, *v.* 904, 936.
- bisschopriches, *s. pl.* P. 208.
- bisse, *s. vi.* 990, fine linen.
- bite, *v. n.* iii. 119, *pret.* bot, vi. 5.
- Biten, *v.* 1402.
- biter, *a. vi.* 250, *def.* biter, vi. 371, bitter, viii. 2256; the bitre (*as subst.*), i. 1708.
- biternesse, *s. vi.* 344.
- bitterswete, *s. viii.* 191: *cp.* vi. 250.
- blad, bladd, *s. iii.* 252, iv. 927.
- blak, *a. iv.* 1343, v. 4045, blake, *def.* i. 1167, *voc.* iv. 2842, *pl.* iv. 2494.
- blame, *s. i.* 630, 1017, 2074, 3056; *as a. i.* 2405.
- blame(n), *v. a. P. 60**, i. 3053, to blame(n), P. 538, i. 3054, v. 5210.
- blameles, *a. vii.* 3816.
- blaminge, *s. v.* 1455.
- blanche, *a. (fem.) vi.* 239.
- blase, *v. n. ii.* 2949.
- blase, *s. v.* 3510, 4089, viii. 2444.
- blast, *s. i.* 1069, 2411, iii. 419.
- bleche, *a. v.* 2477, wan.
- blede, *v. n. ii.* 840, vi. 1746.
- blenchinge, *s. vi.* 205, 1867.
- blende, *v. a. 3 s. pres.* blent, v. 2492, *pret.* blente, v. 3467, *pp.* blent, i. 1126, v. 2165, blind, conceal.
- blesse, *v. a. i.* 3418, v. 1238, (*pp.* blessid, viii. 3104); *v. n. i.* 620, v. 5022, cross oneself.
- blessed, *a. vii.* 3260.
- blessinge, *s. ii.* 3317, v. 1281.
- blew, *a. as subst.* iv. 1317, vii. 2188, blue.
- blind, blynd, *a. i.* 47, ii. 355, 759, v. 980, blinde, P. 139, *def.* i. 621, 2490, ii. 1822, *pl.* i. 228, 927, iii. 1465, v. 2959; the blinde (blynde), *as subst.* P. 536, i. 2952, v. 536, *cp.* vii. 2470: blind, deceitful.
- blindly, *adv.* viii. 2385.
- blisse, *s. i.* 1771, v. 544, viii. 33.
- blithe, blythe, *a. ii.* 18, 657, v. 6140, viii. 929.
- blockes, *s. pl.* iii. 1033.
- blod, *s. i.* 2235, 3170, vi. 840, vii. 4132, blood, vii. 423.
- blodi, *a. P.* 757, iii. 1400, blody, ii. 861.
- blowe, *v. a. n. P.* 923, i. 1065, 2133, 2411, ii. 1122, 2134, v. 1818, *pret.* blew, bleu, i. 2143, iii. 1025, v. 5409, blewh, ii. 2892, *pl.* blewe, vi. 2263, *pp.* blowe, i. 2298, iv. 735, vii. 3041.
- blowinge, *s. iv.* 2484.
- blythe, *see* blithe.
- blyve, blive, *adv.* iii. 1044, viii. 515, quickly; als (as) blyve, iv. 1854, v. 3318, *cp.* vi. 1430: forthwith.
- boe, *see* boke.
- bode, *v. a. i.* 3282, proclaim.
- bodi, body, *s. P.* 474, 995, ii. 977, *pl.* bodies, iv. 1320, 2463.
- boldili, bodily, bodely, *a. ii.* 3256, v. 193, 1775, *boldiliche*, ii. 3344, vi. 397: *adv.* bodily, ii. 2969 (=in person), iii. 767, bodely, iv. 975.
- boiste, *see* buiste.
- boke, *s. P.* 18, iii. 868 (book, viii. 3108), boe, vii. 480, in boke, iv. 978, *pl.* bokes, P. 2, i. 2458.
- boke, *v. P.* 51*, iv. 2664, viii. 1328, record, write books, teach with books.
- bold, *a. ii.* 1690, iii. 1846, iv. 2192, *pl.* bolde, vii. 4355.
- bole, *s. iv.* 2112, vii. 1017, 3313, bull.
- bombard, *s. viii.* 2482, (a musical instrument).
- bon, *s. i.* 1531, ii. 2291, iii. 463, *pl.* bones, ii. 2302, vi. 2309.
- bond, *s. ii.* 2112, iv. 894, *pl.* bondes, P. 502, ii. 3027, iv. 2105.
- bonde, *a. vi.* 74, bond (slave).
- bondeman, *s. viii.* 1358.
- bone, *s. ii.* 768, 1430, vii. 3899, petition, boon.
- Boneface, Bonefas, ii. 2940, 2950 ff.
- bor, *s. vii.* 5255, boar.
- bord, *s. i.* 2111, ii. 689, iv. 400, viii. 720, *pl.* bordes, i. 2529, ii. 1426, iv. 3018, board, table; iv. 1741, side (of a ship), schipes bord, v. 3922, viii. 987, over bord, viii. 1140.

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- borde**, *s. iii.* 741, *pl. bordes*, *vii.* 4799,
viii. 1676, jest.
- bordel**, *s. v.* 1054, *viii.* 1411 ff., brothel.
- bordeller**, *s. viii.* 1415.
- borwe**, *v. a. n. iv.* 10, *v.* 6640, 7665.
- borwe**, *s.* to borwe, *iv.* 774, 960, *v.* 3416.
- bost**, *s. iii.* 2083, *v.* 2142, *vii.* 3482, boast.
- bot**, *s. P.* 44*, *i.* 1960, *ii.* 1108, be bote,
P. 40*, to bote, *v.* 3731; boat.
- bot**, *prep.* *vii.* 694, beyond: *conj.* *P.* 12,
 56, 73 &c., but, *P.* 63* f., 168, bot
 (= only), *P.* 454, *i.* 675, (= unless) *P.*
 144, *i.* 1543, *ii.* 374, *v.* 473, ne . . . bot,
i. 264, noght . . . bot, *ii.* 1587, bot if,
P. 345, *i.* 441, 1546, bote (except), *ii.*
 2392, (but) *v.* 2015.
- bote**, *s. i.* 28, 2232, *ii.* 2051, *iv.* 133, do
 bote, *ii.* 2274, *iii.* 2272: remedy, help.
- boteler**, *s. i.* 2593, *vi.* 295 ff.
- Botercadent**, *vii.* 1419.
- bothe**, *s. viii.* 170, booth.
- bothe**, *a. pl.* *P.* 159, *i.* 317, bothe tuo, *P.*
 1068, *i.* 851, bothen, *i.* 1829, *vii.* 2469,
 oure herte bothe, *iii.* 1473, bothe also,
iii. 1471; as *adv.* *i.* 1106, *iv.* 1874.
- botme**, *s. i.* 1961, bottom.
- bouele**, *s. v.* 4137.
- boun**, *a. viii.* 1407, *PP.* 17, ready.
- bounde**, *s. iv.* 2506, *vi.* 634.
- bounde**, *v. a. ii.* 1754, *vii.* 560.
- bounde**, *s. v.* 2595, goodness.
- bowe**, *s. i.* 1907, *ii.* 151, 2234, 2956, *iv.*
 2983, bow.
- bowe**, *v. n.* *P.* 153, *i.* 718, 1238, 1248,
 1284, *ii.* 3225, *iv.* 1130, bow, bend, turn
 aside, submit.
- bowh**, *s. iv.* 856, 1331, *pl. bowes*, *i.* 2824,
 2902, bough.
- Bragmans**, *pl. v.* 1453.
- braie**, *v. n. i.* 3027.
- brain**, *s. i.* 2568, *iv.* 107, brayn, *v.* 1463.
- branche**, *s. P.* 346, *iv.* 3688, *v.* 1965,
 braunche, *i.* 2311.
- Branchus**, *i.* 1428, 1456.
- Brangwein**, *vi.* 473.
- bras**, *s. P.* 610, *i.* 1087, *iv.* 236, 2472.
- breche**, *s. v.* 332.
- bred**, *s. ii.* 1856, *iii.* 446.
- brede**, *s. iii.* 1963, *v.* 5661, breadth.
- brede**, *v. a. i.* 542, *iii.* 1322, *v.* 7700.
- breide**, *v. a. vii.* 4332, braid.
- breide**, *v. a., pret.* *iii.* 1429, *viii.* 1377,
 drew.
- bregge**, *s. v.* 2205, *vii.* 2242, bridge.
- breke**, *v. a. P.* 148, *i.* 1303, 1334, 1512;
v. n. i. 1248, 1700, *ii.* 3008: *pret.* brak,
- ii.* 3008, *iv.* 847, *v.* 1710, *pp.* broke, *P.*
 653, *ii.* 3394.
- brenne**, *v. a. n.* *P.* 329, *i.* 323, *ii.* 5, 23,
 iv. 820, 3 *s. pret.* brende, *ii.* 2302, *v.*
 1100, brente, *v.* 1667, 3 *pl.* brenden, *i.*
 1184, *pp.* brent, *i.* 2006, *def.* brente, *v.*
 7210, burn.
- brennynge**, *s. vi.* 2232.
- brere**, *s. P.* 409, 413, briar.
- brest**, *s. P.* 607, *i.* 662, 1327, *iii.* 2011,
v. 1384, briest, *viii.* 2175, breast, heart.
- Bretaigne**, *vii.* 752.
- breth**, *s. i.* 1119, 2127, *ii.* 530, *iii.* 289, *iv.*
 2758.
- brewe**, *v. a. ii.* 246, *iii.* 1626.
- Brexeida**, *ii.* 2455.
- brid**, *s. i.* 101, 2703, bridd, *i.* 2088, *pl.*
 briddes, *i.* 111, 1728.
- bridel**, *s. i.* 1697, *ii.* 3009, *iii.* 1629, *iv.*
 1203, brydel, *iv.* 1434.
- bridlen**, *v. a. i.* 2037, *viii.* 2707.
- brith**, *bryht*, bright, *a. v.* 3110, *vii.* 734,
def. bryhte, *v.* 3169, brighte, *v.* 2783,
pl. brihte, *iv.* 988, bryghte, *iii.* 1039.
- brilte**, *bryhte*, *adv.* *v.* 36, 3732, bryht,
vii. 1857, *compar.* bryhtere, brihtere,
iv. 1322*, *vi.* 1525.
- brimme**, *s. v.* 4968.
- bringe**, *v. a. P.* 348, *i.* 1318, 1447, 3 *s.*
pres. bringth, *P.* 1082, *pret.* broghe,
P. 760, *ii.* 1246, *iv.* 2951, broughte, *v.*
 3934, *pp.* broghe, *P.* 623, *i.* 788, brought,
iii. 604, *imperat.* bring, *vi.* 1728;
 bringen forth, *iv.* 3119, forth broghe,
ii. 1246, broghe aboute, *iv.* 2352.
- bringere**, *s. v.* 345.
- brinke**, *s. i.* 2310, 2980, *iii.* 1408.
- brocage**, *s. v.* 341, 4426, 4590, *viii.* 3033.
- broche**, *s. v.* 6173, brooch.
- brocour**, *s. v.* 4387 ff., 4573.
- brod**, *brood*, *s. ii.* 383, *v.* 4375, brood.
- brod**, *a. iv.* 3164, *v.* 6792, *pl.* brode, *i.*
 1729, 1749, *v.* 1266, broad: *adv.* *v.*
 1086, (broode, *PP.* 201).
- brond**, *s. v.* 1485, 4089.
- brothell**, *s. vii.* 2595, worthless fellow.
- brother**, *s. P.* 1050, *i.* 2071, *PP.* 266,
genit. *i.* 2139, *ii.* 1197, *iv.* 2944, *pl.*
 brethren, *v.* 799, *vi.* 1077.
- browe**, *s. i.* 1589, 1678, *vii.* 4418.
- brustle**, *v. n. iv.* 2732.
- Brut**, *P.* 38*.
- brutel**, *s. P.* 877, brittle.
- Brutus**, *vii.* 4735 ff.
- bryd**, *s. i.* 1788, bride.
- brygantaille**, *s. P.* 213, irregular troops..

bryht, *see briht.*

buck, *s. iv.* 1300, 1978.

buille, bulle, *v. n.* iii. 431, v. 1487, 4121, *pres. p.* buillende, *v.* 2221.

buissh, *s. i.* 359, 2984, ii. 2356, bussh, *i.* 2044.

buisshelles, *s. pl.* *v.* 2204.

buisshement, *s. iii.* 2089.

buiste, boiste, *s. v.* 3594, viii. 507, 2814, box.

Bulgarie, *vii.* 3291.

bulle, *s. ii.* 2825, 2978, PP. 208, (pope's) bull.

burel, *a. P.* 52, simple.

burgeis, *s. v.* 7255, viii. 543, citizen.

burgh, *s. P.* 794, *v.* 3125, vii. 1690.

Burgoigne, *vii.* 770.

burned, *a. i.* 2540, *v.* 3110, 4339, polished.

buxom, *a. P.* 153, *v.* 2807, obedient.

buxomly, *adv.* iii. 546, *v.* 3030.

buxomnesse, *s. i.* 1355.

by, *adv.* i. 1802, iv. 1172, *v.* 4517, vii. 4955, *bi.* iv. 397, by and by (in order),

iii. 557, *v.* 5503, 7280, faste by, *v.* 298 : *cp. be, prep.*

byme, bime (=by me), ii. 2016, iii. 892 (against me), 2702 (for me), iv. 1182, 1423 (to me), 3369, *v.* 4484.

bysne, *a. ii.* 771, blind.

C

ca, *v. 60.*

caban, *s. viii.* 1051, 1601.

cable, *s. i.* 1068, *v.* 443, viii. 624.

cacche, *v. a. iv.* 3283, *pret. cawhte, ii.* 1349, 1441, *iii.* 1461, cauhte, *v.* 3924, *pp. cawht,* *i.* 1654, 2277, caught, *ii.* 1746; *v. n. ii.* 3192.

cadence, *s. iv.* 2414.

Cadme, Cadmus, *i.* 339, *iv.* 2401, *v.* 4273.

cage, *s. iv.* 1191.

caitif, *s. i.* 161, *v.* 2801.

cake, *s. vii.* 3705 ff.

Calcas, *i.* 1085.

calcedoine, *s. vii.* 1431.

calcinacion, *s. iv.* 2518.

calculacion (-oun), *s. v.* 3085, 6459, 7163*.

Caldee (country), *P.* 666, 717, *v.* 750, 781, 1592, Chaldee, *vii.* 2031; Caldee (language), *iv.* 2627.

Caldeus, *pl. v.* 787.

caldron, caldroun, *s. v.* 4117, 4141.

Caleph, *v.* 1687.

Calidoyne, *iv.* 2047.

Caligula, *viii.* 202.

caliphe, *s. (1), ii.* 2549, caliph.

caliphe, *s. (2), v.* 3915, (a kind of vessel).

Calipsa, Calipse, *vi.* 1427, *viii.* 2599.

Calistona, *v.* 6228 ff.

Calistre, *vi.* 2274, *vii.* 20.

calle, *v. a. n.* P. 126, *i.* 2459, 3146, *ii.* 937, *iii.* 1436.

calm, *a. vii.* 4113.

Calmana, *viii.* 65, 71.

Calvus, *P.* 775.

Cam, *see Cham.*

Cambises, *P.* 680, *vii.* 2893.

camelion, *s. i.* 2698.

camused, *a. v.* 2479, flat-nosed.

can, *see conne.*

Canace, *iii.* 147 ff., *viii.* 2587.

Canahim, *vii.* 566.

Cancer, *vii.* 1051 ff., 1249, in *Cancro*, *iv.* 3242.

Candace, *v.* 1571, 1575, 2543.

Candalus, *v.* 1574.

candarie, *vi.* 1317.

canele, *s. i.* 1704, cinnamon.

Canis maior, *vii.* 1345.

Canis minor, *vii.* 1356.

canonized, *pp. ii.* 2821, *viii.* 144, installed, appointed by canon.

Capadoce, *ii.* 1332.

Capaneüs, *i.* 1980.

capitein, capitain, *s. i.* 1428, *iii.* 2421, *vii.* 5210, *fem. capiteine, v.* 1972.

capoun, *s. v.* 2408.

Capra saliens, *vii.* 347.

Capricorn, Capricornus, *iv.* 3222, *vii.* 1170, 1199, 1252.

carbuncle, *s. i.* 466, *v.* 7121*, carbunculum, *vii.* 1316.

cardinal, *s. ii.* 636, 2811, 2832.

care, *s. i.* 2516, *iii.* 1794, *pl. cares, iii.* 299.

care, *v. n.* *ii.* 226, *iv.* 1774, PP. 18, feel trouble, be distressed.

careete, *s. i.* 470, *v.* 3588, *vi.* 2006, kareete, *vii.* 1571, charm, conjuration.

carie, *v. a. ii.* 2648, *iv.* 3292, *v.* 1197.

Carmente, *iv.* 2637.

Carmidotoire, *vii.* 2848.

carole, *s. i.* 2730, *v.* 3146, karole, *iv.* 251, carolles, *pl. i.* 2708.

carole, *v. n.* *iv.* 2779, *vi.* 868, 1845.

carolinge, *s. iv.* 1530, *vi.* 144.

carpe, *v. n.* *vii.* 3277*, converse; *v. a.* *viii.* 1488, utter.

Cartage, *iv.* 81, *v.* 2048 ff., *vii.* 2221, 2235.

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- carte, *s. (1)* P. 444, ii. 1974, iv. 987, 3233, vii. 816 ff., (*cart*, PP. 115), the *carte wele*, iii. 2074; *car*, chariot.
 carte, *s. (2)* vii. 1359, writing.
 cas, *s. P.* 438, 746, i. 646, 2600, *per cas*, iv. 39, 1239, in *cas* that, iv. 1917.
 Cassandra, Cassandre, Cassaundre, v. 7441, 7451, 7569.
 Cassodre, vii. 3161*, PP. 330.
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- fille, felle, *s.* iii. 2609, v. 255, 1680, fill.
- fille, felle, *v. a.* iii. 3448, v. 2205, vi. 590, viii. 34, fill.
- fin, *a.* P. 606, vi. 1891, *pl.* fine, v. 1548, fyne, iv. 2554.
- fin, iv. 60, at last: *cp.* afyn.
- final, *a.* P. 982, i. 1647, iii. 1816, (final, viii. 3088*), in final, viii. 3106.
- finali, finaly, *adv.* i. 1956, ii. 1050, iii. 75, v. 595.
- finde, fynde, *v. a.* P. 94, 572, iii. 2056, 3 s. pres. fint, fynt, ii. 394, 2129, iv. 3403, pret. fond, i. 113, 2337, v. 2690, vii. 3300, *pl.* founde(n), P. 812, i. 1109, *pp.* founde(n), i. 2299, v. 6814, vi. 633; find, invent, provide.
- finger, *s.* iv. 653, v. 7118*, finger ende, vi. 1064, *pl.* fingres, iv. 1177.
- fire, *v. see* fyre.
- firmament, *s.* P. 959, iv. 1032.
- fyri, *see* fyri.
- fissh, fissh, *s.* vi. 1264, *pl.* fisshes, i. 491, ii. 3456, iii. 957.
- fisshere, *s.* iii. 956, viii. 646.
- five, *see* fyeve.
- fixacion (-oun), *s.* iv. 2520, 2574.
- flacke, *v. n.* viii. 1196, flutter.
- flamme, *s.* P. 345, v. 3508.
- flaterende, *pres. p. as a.* vii. 2652.
- flaterie, *s.* viii. 2168 ff., 2515 ff.
- flatour, *s.* viii. 2179 ff., 2330*.
- fle, flen (1), *v. a. n.* P. 203, i. 1223, 1701, iii. 600, iv. 1990, flee, ii. 3161, vii. 3528, pret. fledde, i. 2636, ii. 152, *pp.* flied, vii. 3570; escape, flee, avoid.
- fle (2), *v. n.* iv. 1050, vi. 2225, 3 s. pres. fletch, i. 1727, ii. 151, iii. 2430, fletch, i. 2673, pret. flyh, flih, iii. 2108, v. 6206, subj. flyhe, viii. 358, *pp.* flowe(n), v. 3750, 6129; fly.
- fle (3), *v. a.* v. 4692, flay.
- flees, *s.* v. 46, 3272.
- Flegeton, *v.* 1109.
- fleisschly, fleisschly (-li), fleysshly, a. vii. 4211, 4237, 4348, 4395, flesshly, v. 6402*.
- fleissch, *s.* i. 2235, v. 1940, fleisch, i. 1531, flesch, v. 6395* ff.
- flete, *s.* ii. 1134, iii. 1036, fleet.
- flete, *v. n.* iii. 1628, vi. 335, flietende, iv. 3083, float.
- fleume, *s.* vii. 414, 451.
- fihte, *see* flyhte.
- flint, *s.* v. 4692.
- flitte, *v. a. n.* v. 7076, vii. 2902, flitt, iv. 214, move, turn aside.
- flock, *s.* P. 391, 421.
- flood, *s.* i. 364, ii. 719, v. 1605, viii. 79, *pl.* flodes, P. 1013.

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- flor**, *s.* iv. 2785, v. 4148, viii. 1855, floor, ground.
- Florent**, *i.* 1411 ff.
- florin**, *s. v.* 335, 2410, vii. 2095.
- flour**, *s. i.* 3261, *v.* 278, *pl.* floures, *P.* 937, viii. 2943*.
- floure**, *v. n.* *v.* 4144, 7626.
- flowe**, *v. n.* *P.* 39*, 933, ii. 1881.
- flyh**, see *fle* (2).
- flyhte**, *flihte*, *s. iv.* 1055, 2342, *flyht*, *iv.* 1058, *v.* 5975.
- fo**, *s. ii.* 3354, iii. 284, *iv.* 3408; *as a. v.* 7252.
- fode**, *s. i.* 2975, ii. 87, *v.* 325, *foode*, *vi.* 846.
- fol**, *a. i.* 442, 2269, *fool*, *vi.* 569, vii. 4271, foolish.
- fol**, *s. i.* 2214, *ii.* 3248, *iv.* 3347, vii. 3953 ff., *foll*, *i.* 1967, *fool*, *vi.* 19, *pl.* foles, *iv.* 625, *v.* 322, *fooles*, *vi.* 535; *fool*.
- folde**, *s. P.* 390, 439, *ii.* 3055, *fold*: *v.* 2784, *embrace*.
- fole**, *s. viii.* 2407, *foal*.
- folhaste**, *s. iii.* 1430 ff., 2735, *folhast*, *iii.* 1096.
- folhastif**, *a. iii.* 1635, 1795, vii. 899.
- folhastifnesse**, *s. vii.* 435.
- folie**, *s. i.* 520, 2357, *iii.* 141.
- folk**, *s. P.* 467, *i.* 2033, *ii.* 1770, *iii.* 185.
- folwe**, *v. a. n.* *P.* 443, *i.* 261, *3 s. pres.* folweth, *ii.* 3503, *folwith*, *iv.* 671, *PP.* 23.
- fom**, *s. iv.* 1666, *v.* 4008, *vi.* 1469.
- foman**, *s. v.* 6418*, *pl.* fomen, *i.* 2877, *iv.* 1523, *foomen*, *vii.* 3334*.
- fonde**, *v. a. n.* *P.* 62, 80*, *i.* 3198, *ii.* 929, *iv.* 3109, *v.* 1421, attempt, try.
- fonge**, *v. a. ii.* 2558, *iii.* 1111, *iv.* 2294, take.
- for**, *prep.* *P.* 16, *i.* 844, 1683, *ii.* 1856, *iv.* 1090 *f.*, for al that &c., *i.* 192, 1055, *iii.* 334, *vii.* 2677: *cp. fore*.
- for**, *conj.* *P.* 12, 40, *i.* 598, 1012, 1466, for that, *P.* 22, *i.* 1784, since, because, in order that.
- forbere**, *v. a. i.* 244, 1602, 3119, 3163, *ii.* 538, 1768, *iii.* 138, 411, 754, 2321, *iv.* 1496, 2344, *v.* 6309; *v. n. i.* 1279, *iii.* 754, *v.* 563: leave out, spare, prevent, forbear, avoid.
- forbiede**, *v. a. n. v.* 394, god forbiede &c., *ii.* 3064, *iii.* 1121, god forbede, *iii.* 477, *pret.* forbad, *v.* 1636, *pp.* forbede, *i.* 3408, *iii.* 2253.
- forblowe(n)**, *pp.* *ii.* 25, viii. 1402, blown about.
- forgoht**, *pp.* *ii.* 1573, bought off.
- foreache**, *v. a.* *P.* 409, drive out.
- forecast**, *pp.* *v.* 1193, cast away.
- forde**, *s. ii.* 2166, *vii.* 1236, ford.
- fordo**, *v. a.* *P.* 326, *i.* 2415, *ii.* 3172, *pp.* *fordo*, *v.* 7576, destroy.
- fordrive**, *v. a.* *pp.* viii. 1636, driven about.
- fore**, *adv.*, come fore, travaile fore, &c., *iv.* 1723, *v.* 3345, viii. 992.
- forebode**, *s. v.* 6053, prohibition.
- forein**, *a. iii.* 5, *v.* 973, vii. 2975, far removed.
- forest**, *s. i.* 351, 1528, 2292, *iii.* 324.
- forestempne**, *s. iii.* 994, man at the prow (?).
- foretokne**, *s. i.* 2812.
- foreward**, *s. iii.* 507, *v.* 7004, engagement.
- forfare**, *pp.* *i.* 109, worn out (with travel).
- forfeft**, *s. iii.* 1798, vii. 2721, 4583, transgression, forfeit.
- forfete**, *v. a. v.* 5477.
- forfeture**, *forsfaiture*, *iii.* 1500, *v.* 780, 1764, 4214, offence, punishment.
- forge**, *s. i.* 1088, *v.* 963, workmanship, forge.
- forge**, *v. a. i.* 1087, *iv.* 237, *vi.* 1958.
- forgnawe**, *pp.* *iii.* 1406, gnawed to pieces.
- forgon**, *v. a. v.* 7284, go without.
- forjugge**, *v. a. vii.* 3171*, condemn.
- forlete**, *v. a.* *pp.* *vii.* 584, viii. 1434, abandoned, left alone.
- forlie**, *v. a.*, *3 s. pres.* forlith, *PP.* 108, *pret.* forlai, forlay, *iii.* 2031, *v.* 802, *viii.* 215, *forlich*, *viii.* 300, *pp.* forlein, forlain, *iii.* 198, 2276, *v.* 3189; lie with, violate.
- forlore**, *v. a.* *pp.* *i.* 2947, *ii.* 1242, *v.* 2825, *forlorn*, *v.* 1882, lost.
- forme**, *s. P.* 53*, 871, *i.* 576, 1339, 2670, *ii.* 2473, *iv.* 2211, *v.* 1872, *pl.* formes, *iv.* 2501.
- forme**, *v. a. ii.* 1012, 3245.
- formel**, *a. vii.* 157.
- Foroneūs**, *vii.* 3060.
- fors**, *s.* no fors, *v.* 7720, no matter.
- forsake**, *v. a. P.* 166, *i.* 1012, *iii.* 680, *iv.* 1592, *3 s. pres.* forsakth, *ii.* 2450, *forsok*, *iii.* 2031, *pl.* forsoke(n), *P.* 809, *i.* 611, *imperat.* forsak, *vii.* 3675, *pp.* forsake, *i.* 210, 3128, *ii.* 157; deny, give up, avoid, desert.
- forschape**, *v. a. iv.* 2108, *pret.* forschop, *i.* 370, 1846, *pl.* forschope, *vi.* 1446, *pp.* forsshape, *i.* 416, *iii.* 377, transform.
- forsfaiture**, see *forfeture*.
- forsfet**, *pp.* *ii.* 1039.
- forslowthen**, *v. a. iv.* 2319, *v.* 1887, neglect by sloth.

- forsmite, *pp.* viii. 1000, smitten (to death).
 forstormed, *pp.* ii. 25, viii. 1402, driven by storms.
 forsueie, *v. n.* i. 1028, vii. 3928, 5369, go wrong.
 forswere, *v. a.* v. 2870, *pp.* forswore, ii. 875, v. 3229.
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 dryve forth, P. 374, spend (time): as *prep.* forth with, P. 680, i. 680, 2936,
 ii. 927, 1479, iii. 310, forthwith, ii. 699, 1034, together with, with; forth withal, ii. 791.
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 forthdrawinge, *s. v.* 1021, breeding.
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 farther(e), *adv.* see furthere.
 furthermor(e), *see* furthermor(e).
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 forthgon, *v. n.* iv. 1850.
 forthi, *adv.* P. 5, i. 1638, (forthi, viii. 3152, for thi, viii. 2950*), therefore: noght forthi, i. 1901, ii. 398, nevertheless.
 forthren, *v. a.* ii. 2045, vi. 353.
 forthrere, *s. vii.* 804.
 forthriht, *adv.* v. 7118*, straight.
 forthringe, *s. ii.* 661, 2048, vii. 2957, furtherance.
 forthrowe, *pp.* viii. 1154, thrown about.
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 forto, P. 31, 208, i. 804, &c., for to, P. 209, 339.
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 fortunat, *a. vii.* 917.
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 fortune, *v. a.* P. 584, i. 1859, iii. 2365, iv. 188, viii. 2549, bring about, deal with, regulate, make fortunate.
 forwacched, *pp.* v. 5421, wearied with want of sleep.
 forwakid, *pp.* iv. 404, wearied with want of sleep.
 forwept, *pp.* iv. 404, worn out with weeping.
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 forworthe, *v. n.* vi. 280, perish.
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 foryetel (3), *a. vii.* 415, forgetful.
 foryetelnesse (3), *s. iv.* 541, 629.
 foryifte (3), *s. viii.* 2896, forgiveness.
 foryife (3), *v. a. n.* i. 2384, iii. 898, iv. 3427, vii. 4071, *pp.* foryive, i. 2253, 3334, foryove, i. 2136, forgive, give.
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- fraude, *s. ii.* 2151, 3046, *iii.* 1068.
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 glede, s. iii. 39, hot coal.
 glistre, v. n. i. 1137, v. 3734, vii. 815.
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 glose, v. a. i. 1254, vii. 3786, explain, conceal; v. n. v. 6537, vii. 2172, 2531, 3973, flatter, cajole.
 glotonie, s. vi. 543, 1161.
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 goode, s. P. 237, i. 1150, 2773, iv. 2369,
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 goodschipe, s. iv. 2173, vi. 1474.
 gore, s. v. 5730, cloak, cover.
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 goshauk, s. iv. 2935, v. 5644.
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 2630, *pl.* graces, i. 51, grace, favour,
 pardon.
 gracious, a. i. 137, ii. 562, 3080, v. 409,
 favourable, kind, favoured.
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 vi. 445: cried out, cried out for.
 gramaire, s. vii. 1528 ff.
- grame, s. iii. 48, 734, trouble.
 grant, graunt, s. i. 793, 1449, ii. 1505, v.
 969, permission, gift.
 granddame, s. i. 1445.
 grante(n), v. a. n. P. 92, i. 1828, 2597,
graunte, ii. 1463, viii. 3110*.
 grant merci (-y), i. 1832, 1902, ii. 2313,
 3366, thanks.
 grape, s. v. 1230, viii. 2849.
 gras, s. i. 352, 2844, vii. 1306, grass, vii.
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 greie, greye, a. *pl.* v. 2473, 6305, vii.
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 grain, s. P. 320, ii. 3310, v. 1885, vi. 770,
 grain, condition.
 greine, v. n. v. 823, 7626, bear corn,
 ripen.
 Grek, s. iv. 2627, Greek (language), vi.
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 grene, s. i. 682, 2348, griene, iv. 3325,
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 gret, a. P. 226, iv. 1837, grete, iv. 453, v.
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 grieve, greve(n), *v. a. n.* P. 283, *i.* 326, *ii.* 119, *iii.* 10, *vi.* 367; *impers.* P. 1086, *i.* 2011, *ii.* 54: hurt, vex, do injury, be vexed.
 grinde, *v. a., . 3 pl. pret.* grounde, *iii.* 3.
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 grisel, *s. viii.* 2407.
 grith, *iii.* 1847, protection.
 grom, *s. ii.* 3408, servant.
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 grounded, *pp. ii.* 1753, *iv.* 1966, *vii.* 1433, *viii.* 1993, based, composed, disposed.
 groundles, *a. vii.* 4827, bottomless.
 growe, *v. n.* P. 163, 511, *ii.* 46, *iv.* 3006, *pret. pl.* grewe, *i.* 2084, *pp.* grown, *i.* 553, *iii.* 152.
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 gruchinge, *s. ii.* 2222.
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 guide, guyde, *v. a.* P. 128, *ii.* 1884, 7702, direct, carry on.
 guie, guye, *v. a.* *vii.* 1673, 1774, *viii.* 2660.
 guile, *s. i.* 890, *ii.* 479, (guyle, PP. 308).
 guile, *v. a. n. ii.* 1915, *v.* 3204.
 Guilliam de Langharet, *ii.* 2995.
 guilour, *s. vi.* 1381, 2015.
 guise, *s. i.* 2696, 2706, *viii.* 676, fashion.
 gule, *s. vi.* 10, 629, gluttony.

gulation, *s. v.* 6861, tunic, garment.
 gult, gilt, *i.* 1880, 3334, *ii.* 1935, *iv.* 886, 1223, guilt.
 gulte, *v. n. ii.* 3294, be guilty.
 gulteles, *a. ii.* 1702, 2153, *iii.* 870, gylteles, *vi.* 728.
 gultif, guiltyf, *a. i.* 558, 2448, *ii.* 873, guilty.
 Gunnore, *viii.* 2502, Guinevere.
 Gurmond, *i.* 2466, *genit.* Gurmondes, Gurmoundes, *i.* 2474 ff.
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 halfwode, *a. vi.* 513, half mad.
 haliday, *s. v.* 7058.
 halle, *s. i.* 2113, 2201, *iv.* 1325.
 hals, *s. v.* 2914, neck.
 halsen, *v. a.* *iv.* 3074, explain (as an omen).
 halten, *v. n.* *iii.* 917, *v.* 1348, *pret.* haltede, *iv.* 1345, go lame.
 haltres, *s. pl.* *iv.* 1357 ff.
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 halvendel, *s. v.* 2109, 4985, half.
 halvinge, halvynge, *adv.* *iv.* 1885, *viii.* 2319, 2397, halvinge, *vii.* 3398.
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 hand, *see* hond.
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hapne, *v. impers.* ii. 2234, iii. 2652, iv.
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ii. 2547, v. 2249, fortune, chance.

happe, *v. n. v.* 2336, viii. 1127; *impers.*
ii. 718, iii. 1357: *cp. hapne.*

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hardi, hardy, *a. ii.* 2621, iii. 539, 2404,
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hardinesse, *s. iv.* 1966.

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harm, *s. P.* 344, ii. 370, iii. 757, v. 716, *pl.*
harmes, iv. 881, v. 3360.

harme, *v. a. vii.* 1135, 4354.

harneis, *s. v.* 3109, vi. 1652, vii. 3326*,
suit of armour, trappings.

harpe, *s. P.* 1055, iv. 2418, viii. 758.

harpe, *v. P.* 1073, v. 922, viii. 1670.

haste, *s. P.* 650, i. 2201, ii. 1542.

haste(n), *v. n. ii.* 1541, iii. 1652, iv. 290;
refl. i. 2302, ii. 1831; *v. a. iii.* 1656,
1723, v. 3342.

hastely, *adv. v.* 4044.

hastifesse, *s. v.* 1482.

hastihiede, *s. v.* 3532.

hastyf, hastif, *a. iv.* 1629, v. 6286.

hat, *s. ii.* 1872.

hate, *s. P.* 128, i. 1844, iii. 285.

hate(n), *v. a. P.* 927, 997, i. 2454, iii. 935.

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hauberk, *s. v.* 3170.

hauk, *s. i.* 2672, v. 4725, 6129.

haunte, *v. a. i.* 2656, ii. 482, v. 1956,
practise.

have, *v. P.* 61, i. 3344, v. 2839, *2 s. pres.*
hast, i. 176, *3 s. hath*, P. 88, 130, *3 pl.*
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i. 129, v. 113.

haveles, *a. v.* 2506, 6968, destitute.

haven, *s. iii.* 1038, v. 7557, viii. 1275.

havinge, *s. vii.* 2274, possession.

he, *pron.* P. 69, him, P. 15, 88, hem
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hed, *s. (1)* P. 605, i. 2535, iii. 1212 (of a cask), iv. 236, heved, P. 152, i. 1536, hefd, i. 199, on hede, vii. 846, on hevede, vii. 1108, of hed, iv. 3439 (see note), *pl. hefdes*, vii. 4694, hevedes, viii. 369; head: *as a. vii.* 811, viii. 3013*, chief.

hed, *s. (2)* ii. 2066, condition (?).

heiere, *see hih.*

heihte, *heyhte*, *s. i.* 2820, vii. 180, on (upon) heihte, P. 1019, i. 467, 2673, upon heighte, iv. 2124, vii. 1121.

heil, *a. i.* 703, 2122, healthy, wholesome.

heir, *s. i.* 1429, ii. 1320, eir, iii. 2708, hair, ii. 2578, iv. 1252.

helas, *interj.* i. 974, 3183, iii. 1472: *cp. alias.*

hele, *s. P.* 278, 397, i. 1821, 2761, v. 2835, soule hele, P. 749, ii. 1313; health, salvation, profit.

hele, *v. a. (1)* P. 398, heele, vii. 1568, heal.

hele, *v. a. (2)*, ii. 1955, iii. 779, 2756, v. 4033; *v. n. ii.* 2056: conceal, cover.

Heleine (1), Heleyne, *v.* 3073, 7472 ff., Eleine, viii. 2529, Helen (of Troy).

Heleine (2), ii. 3471, (mother of Constantine).

Heleine (3), ii. 1200, 1437.

Helenus, *v.* 7461, 7569.

hell, hel, *s. i.* 424, ii. 163, iv. 1980, 2991, vii. 3721, hull, P. 618, v. 1573, vii. 3706, *pl. helles*, iii. 1035, hulles, v. 3996, hill.

helle, *s. P.* 456, i. 3410, ii. 3135, v. 29, helle king, iv. 2851.

Hellen, *v.* 4257.

Hellican, viii. 575.

Helmege, i. 2592 ff.

helpe, help, *s. P.* 801, i. 2639, ii. 1329, 1516, iv. 986.

helpe(n), *v. a. n. i.* 25, 820, iv. 2291, *pret.*

halp, i. 421, 1947, *imperat.* help, v. 4970.

helpeles, *a. ii.* 1394, viii. 1125, PP. 263.

helpinge, *s. v.* 4695.

helplich, *a. iii.* 503, vi. 1324.

- helthe, *s.* P. 96, 1052, *i.* 2496, health, salvation.
- hemself, *pl.* P. 302, 682, *i.* 1016, hemselve(n), P. 351, *ii.* 98, *vii.* 2436.
- hen, *s. v.* 4101, *pl.* hennes, *viii.* 159.
- hende, *a.* as subst. *iv.* 644, graceful creature.
- Henri, P. 87, PP. 358, Henry, PP. 1, genit. *Henries*, PP. 272.
- hente, *v. a.* *iv.* 2798, 2890, pret. hente, *i.* 144, *ii.* 1274, *pp.* hent, *i.* 3379, take, seize.
- hep, *s. iv.* 3008, great quantity.
- hepe, *s. v.* 2872, hook.
- hepehalt, *a. v.* 957, lame.
- her, *s. i.* 2181, *v.* 3964, *pl.* heres, *i.* 2999, hair.
- her, *pron. see here.*
- herald, *s. i.* 2403, *pl.* heraldz, *i.* 2526, *iv.* 1632.
- heraldie, *s. ii.* 399, *see note.*
- herbage, *see therbage.*
- herbe, *s. v.* 3802, *vi.* 1408, *vii.* 1317 ff.
- herber, *s. iv.* 833.
- herbergage, *s. ii.* 1337, *iv.* 82, *vii.* 1069, lodging.
- herbergour, *s. ii.* 1329.
- Hercules, *ii.* 2154 ff., *iv.* 2057 ff., *v.* 1083, 1474, 3294, 3470, 3668, 3878, 6808 ff., 7198, 7217, *vii.* 3348, *viii.* 2506, 2560.
- here, *v. see hiere.*
- here, her, *pron. poss.* P. 51, 154, &c., their: here tuo, *v.* 7651, of them two.
- Heredot, *iv.* 2413.
- heresie, *s. P.* 350.
- heringe, hieringe, *s. i.* 449, *vi.* 909, *vii.* 3770.
- heritage, *s. i.* 2619, *ii.* 1025, *pl.* heritages, *vii.* 2008.
- herke, *v. imperat.* *ii.* 1226, herk, *v.* 5878, listen.
- herkne, *v. a. n.* *i.* 96, 329, 1596, 2780, *ii.* 1999, 2037, listen to, listen.
- Hermes, *iv.* 2606, *vii.* 1437, 1476.
- Hermyngeled, Hermyngheld, *ii.* 749 ff.
- herre, *s.* out of h., P. 962, *ii.* 2964, *iii.* 72, PP. 185, off the hinges, out of order.
- hert, *i.* 371, 2299, *iv.* 1300, hart.
- herte, *s. P.* 85, 382, genit. herte, *i.* 145, hertes, *i.* 774, *pl.* hertes, *i.* 2087, but oure herte, here herte, sing. *iii.* 1473, *iv.* 1377, tok to herte, *v.* 807.
- herted, *a. ii.* 640.
- herteles, *a. iv.* 349, *vi.* 254.
- hertely, *a. ii.* 2734, *v.* 4177, hertely, *vi.* 2026.
- herto, *adv.* *ii.* 2215.
- Herupus, *iv.* 1246.
- hervest, *s. v.* 2240.
- heste, *s. P.* 910, *i.* 813, *pl.* hestes, *i.* 1335, command.
- hete, *s. i.* 3353, *ii.* 2740, heete, *vii.* 3213*, *pl.* hetes, *iv.* 2521, heat.
- hete, *v. n.* *viii.* 1195, grow hot.
- hethen, *a. ii.* 1090, 3435, *vii.* 3693, the hethen, *pl. subst.* *iv.* 1659.
- heve, *v. a.* *v.* 381, *vi.* 146, lift.
- heved, *see hed.*
- hevene, *s. P.* 141, (heven, PP. 79), genit. hevene, P. 66*, *ii.* 2058, *iii.* 2286.
- hevenely, heavenly, *a. P.* 918, *i.* 834, 3136, *v.* 774, hevenelich(e), *i.* 2848, *vi.* 1529.
- heveneriche, *s. ii.* 3150, *vii.* 3034.
- heveneward, *adv.* *v.* 730.
- hevy, *a. i.* 1384, 2871, *v.* 6600, hevy chiered, *viii.* 2533.
- hevynesse, heviness, *s. ii.* 224, *iv.* 2936, *viii.* 729, PP. 152.
- hewe, *v. a.* *i.* 2903, pret. hiewh, *v.* 4072, hieu, *v.* 5897, imperat. hew, *i.* 2834; *v.* *n. i.* 1917.
- hewe, *s. (1)*, *i.* 701, 2699, *ii.* 2738, *iv.* 2981, hue.
- hewe, *s. (2)*, *ii.* 404, fellow.
- hewed, *a. i.* 2043.
- hey, *s. viii.* 2437, hay.
- heyher, heyhte, *see hih, heihte.*
- hide, hyde, *v. a.* *i.* 1784, 2388, *ii.* 434, pret. hedde, *ii.* 2889, *v.* 1254, 1930, hidde, *v.* 1845, imperat. hyd, *i.* 166, hyde, *iii.* 1502, *pp.* hid, hidd, P. 181, *i.* 607, *ii.* 1874, hedd, *iii.* 1920, *pl.* hidde, *v.* 6789.
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- linde, *s. i.* 2304, *iv.* 1341.
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loresman, *s. v.* 1005, teacher.
los, *s. iii.* 2144, *v.* 996, 5334, fame.
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loure, *v. n. i.* 172, ii. 245, iii. 30, *v.* 479, frown.
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lusties, *a. ii.* 2024, iv. 3262, 3455.
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luxure, *s. vii.* 4561, lust.
lye, *v. see lie*.
lye, *lie*, *s. P.* 504, iii. 895, dregs.
lyht, *liht*, *s. i.* 633, 1168, *ii.* 836, *iii.* 920, be lyhte, *v.* 6517, *pl.* lythes, *iv.* 3221, light.
lyht, *liht*, *a. (1) P.* 941, *i.* 2176, *vi.* 1982, *vii.* 956, *pl.* lihte, *iii.* 783, bright.

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 lyhthnynge, *s.* viii. 1000, lightning.
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 lym, *s. v.* 7233, vi. 1594, lime, (mortar).
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 refete, *v. a. pret.* v. 5697, viii. 2517.
 refus, *s. viii.* 686, refused.
 refuse, *v. a. n.* P. 74*, i. 1015, iii. 76, 1195, iv. 1238, 1750, (*pp.* refusid, viii. 2963), deny, refuse.
 regalie, *s. P.* 103, i. 2959, ii. 1022, vii. 1684, royal estate, royalty.
 regiment, *s. ii.* 1751, vii. 915, 1245, 1702, rule, government.
 regioun, region, *s. iv.* 2939, v. 2599, 6032.
 registre, *s. vii.* 19.
 registered, *v. a. pp.* ii. 3031.
 regne, *s. P.* 127, 579, ii. 2651.
 regne(n), *v. n.* P. 32*, i. 2890, 3036, v. 3253, (reigne, PP. 331), reign.
 regard, *s. iv.* 3520.
 reguerdoned, *v. a. pp.* iii. 2716.
 reguerdoun, *s. v.* 2368.
 reherce, reherse, *v. a.* i. 584, 1637, ii. 1682, iv. 3029, declare, repeat.
 rein, reyn, *s. iii.* 692, vii. 286, viii. 1592, *pl.* reines, i. 2987, rain.
 rainbowe, *s. v.* 1185.
 reine, reyne, *v. n.* i. 2925, iii. 689; *v. a.* v. 1672: rain.
 reins, *s. pl.* viii. 2819, reins (of the body).

- reisshē, reysshe, s. ii. 42, v. 4694, risshe,
 iv. 2853, rush.
 rejoie, v. refl. vi. 208.
 rekeninge, s. iii. 2283.
 rekevere, v. refl. viii. 2129, recover: cf.
 recovere.
 rekne(n), v. n. iii. 64, vii. 1101.
 relacion, s. vi. 2254, report.
 reles, s. i. 1188, iii. 848, vi. 253, deliver-
 ance, release, power (?).
 relesse, v. a. ii. 2904, 3322, iv. 1572, vii.
 3005.
 relief, s. vi. 640, satisfaction.
 relieve, v. a. i. 104, ii. 172, iii. 1316,
 2636, v. 2135, 2628, vi. 678, raise up,
 assist, relieve, satisfy.
 religiou(-on), s. i. 623, viii. 158, 1265,
 1456.
 remembrance, s. P. 69, i. 1060, 3392, ii.
 1519, iii. 2558, remembraunce, iv. 449,
 memory, mention.
 remembre, v. i. 2682, vii. 1118, have
 memory, remember.
 remenant, s. P. 963, i. 1184, 3016, 3294.
 remene, v. a. i. 279, v. 6541, (bring back),
 apply.
 remission, s. v. 4445.
 remuable, a. vii. 4896, unstable.
 remue, v. a. i. 1327, iii. 1165; v. n. iii.
 1411, v. 5646; move, remove.
 Remus, v. 900.
 rende, v. a., pret. rente, iii. 2072.
 rendre, v. a. viii. 1253, deliver.
 renegat, s. ii. 1093.
 renes, s. pl. iv. 998, reins (for driving).
 renne, v. n. P. 505, ii. 24, 401, 1972, pret.
 ran, ii. 2296, pl. ronne, i. 373, runne,
 vii. 4869, viii. 750, pp. runne, v. 6127.
 renomed, a. i. 2653.
 renomee, s. iv. 1250.
 renoun, s. iii. 1886, iv. 2154.
 renounce, v. a. ii. 2031.
 rente, s. i. 1566, 3356, v. 1053.
 repast, s. vi. 698, 926.
 repeire, v. n. viii. 1136.
 repentaille, s. v. 6783, viii. 3101*.
 repentance, s. i. 2446, iii. 803, v. 296.
 repente, v. a. n. i. 757, iii. 2184, v. 2837;
 refl. iii. 1814, viii. 255; impers. vii.
 5328.
 replie, v. n. v. 4644.
 repos, s. v. 508.
 reposer, viii. 2907.
 represse, v. a. vii. 2410, 3334*.
 reprise, s. i. 3308, 3414, v. 4708, retribu-
 tion, cost.
- reproef, s. P. 490, vii. 4108.
 reproeve(n), v. a. iii. 498, 1274, iv. 862,
 reprove, v. 4619.
 reptil, s. vii. 1011.
 requeste, s. ii. 1491, reqweste, PP. 27.
 reresonouer, s. vi. 911, late supper.
 rerewarde, s. ii. 1827, rear-guard.
 res, s. iii. 1152, 1671, vi. 58, haste.
 rescive, see receive.
 rescoufe, v. a. i. 667, vi. 96, rescowe, v.
 2019, save, deliver.
 rescoufse, ii. 1700, iii. 2085, v. 2551,
 rescoufse, iv. 2146, rescue.
 resemblable, a. P. 950.
 resemblance, s. ii. 1376, iv. 2424.
 resemblant, a. iv. 2492.
 resembled, v. a. pp. ii. 2839, v. 251,
 compared.
 resigne, v. a. P. 776, ii. 2931.
 resistance, s. P. 387, i. 2154.
 resonable, a. P. 359, i. 1030, ii. 276, iii.
 389.
 resoun, reson, P. 151, 488, i. 775, 2675,
 ii. 2495, iii. 245, iv. 652.
 respit, s. iv. 1563, vii. 3828, 5200.
 respite, v. a. i. 1053, 1593, iii. 2672, save,
 i. 2213, vii. 1617, delay; v. n. i. 1456,
 delay.
 restauracioun, s. vi. 637.
 restauratif, a. vi. 859.
 reste, s. P. 110, i. 998, 1604, ii. 2509.
 reste(n), v. n. ii. 1135, 1476, iv.
 736, 1670; v. a. vii. 2936; refl. viii.
 1308.
 resting place, s. vii. 1865.
 restore, v. a. P. 761, iii. 1827, 2480, vii.
 4445.
 restreigne, v. a. P. 510, i. 2660, ii. 889,
 1168, restrain, keep back.
 retenance, retienance, s. ii. 1576, v.
 7467, vii. 1054, retinue.
 retenue, s. i. 1328, ii. 3409, iii. 1166,
 2421, service, retinue.
 rhetorien, s. vi. 1399.
 rhetorike, rhetorique (-qe), s. iv. 2649,
 vi. 1401, vii. 36, 1523ff., 1631.
 retorn, s. vii. 4121.
 retorne, v. n. vii. 1428.
 retret, s. viii. 2416.
 reule, s. P. 108, 803, i. 883, rewle, iii.
 1169, rule, vi. 9.
 reule(n), v. a. n. P. 252, 497, i. 17, 808, ii.
 1322, rewle, iii. 2250.
 revel, s. v. 3143.
 revelacion, s. viii. 49, 2806.
 revelen, v. n. iv. 2719, revel.

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- reverence, *s.* P. 298, i. 218, 3291, ii. 1358, 2843, v. 322.
 revers, *a.* ii. 222, 2105, v. 7658, vi. 1418; *subst.* iii. 2289: opposite, contrary.
 reversed, *þþ.* P. 30.
 revile, *v. a.* v. 2806, vii. 4635, debase, abuse.
 revolucion, *s.* iv. 1783.
 reward, *s.* iii. 345, iv. 2024, v. 4978, regard, reward.
 rewarde, *v. a.* v. 171, 4471, viii. 2374.
 rewardinge, *s.* iii. 1596, v. 5195.
 rewe, *v. a. n.* P. 164, 1004, iii. 1610, 1625, v. 5760, vii. 3233, repent, be sorry, have pity.
 rewe, *s. see rowe.*
 reyn, *see rein.*
 reyne, *see reine.*
 reyni, reyny, *a. i.* 692, iii. 988, iv. 2979, rainy.
 ribald, *s. vii.* 2383 ff.
 Richard, P. 25, viii. 2987*, *genit.* Richardes, P. 24*.
 riche, *a.* P. 633, i. 814, 2537; *as subst.* vi. 1072; *sup.* richest, the richeste, i. 1098, v. 2612.
 riche, *s. i.* 2278, domain.
 riche, *v. a.* iv. 2265, v. 2398, 7744, enrich.
 richeliche, *adv.* iv. 1371.
 richesse, *s.* P. 97, ii. 737, iv. 514, 2208, *pl.* riehesses, vi. 633.
 ride, ryde(n), *v. a. n. i.* 350, 2035, ii. 945, 3194, iv. 1106, v. 7404, vi. 1188, *pret.* sing. rod, i. 348, ii. 1136, *pl.* riden, ii. 1272, v. 1293, *imperat.* ryd, i. 1562, *þþ.* ride, vii. 2859; *cam* ride, &c., i. 350, iv. 1307: ride, make expedition, lie at anchor.
 riedes, *s. pl.* v. 1031, reeds.
 rif, *a. ii.* 1618, rife, current.
 riff, *s. viii.* 1983, reef (of a sail).
 rifle, *v. a.* iii. 2384, v. 6521.
 rigole, *v. a.* v. 1436, delight (wantonly).
 riht, *a.* rihte, vii. 1312, *def.* rihte, ryhte, P. 232, i. 33, 1052, ii. 947, (righte, viii. 3091), riht, iii. 300: *adv.* riht, ryht, P. 682, 829, i. 639, 1862, 3362, ii. 1789, right, P. 50, rihte, v. 5351, vii. 545.
 riht, ryht, *s.* P. 271, 795, right, P. 251, viii. 3023, ryhte, v. 898, be rihte, vii. 2137, at alle rihtes, v. 3530.
 rihte, ryhte, *v. a. ii.* 589, iv. 821, v. 3058, vii. 2728, (righte, PP. 252), *pret.* rihte, vii. 5072, direct, arrange; *v. n. ii.* 3071, go right.
 rihtful, rihtfull, *a.* vii. 2833, 2918, 3814, 4122, (rightful, PP. 59, 383), just, true.
 rihtwisnesse, ryhtwisnesse, *s.* P. 109, i. 2936, v. 1645, (rightwisnesse, viii. 3035), righteousness.
 rime, *s. iv.* 2414, rhyme.
 rime, *v. a.* v. 1370, put in rhyme.
 rinde, rynde, *s. i.* 3261, v. 324, 4123, bark.
 ring, *s. i.* 2420, ii. 2614, ryng, v. 7119*.
 ringe, *v. a.* *þþ.* runge, ii. 1728, iii. 452.
 riote, *s. v.* 1217, 5240, 5278, vii. 1378, riot, v. 7131*, riot, disorder.
 riote, *v. refl.* vii. 4320.
 ripe, *a. i.* 2822, ii. 2579.
 rise, ryse, *v. n.* P. 544, v. 7135*, *pret.* ros, iv. 436, *þþ.* rise, ii. 1427.
 risinge, *s. vii.* 1085.
 risshe, *see reisshe.*
 rivage, *s. vi.* 1435, viii. 1615, landing place.
 rivele, *v. n. i.* 1681, be wrinkled; *þþ.* riveled, viii. 2829.
 rivere, *s. i.* 1043, ii. 2161, v. 1014.
 ro, *s. iv.* 2786, roe.
 robbe, *v. a. n. v.* 207, 993, 6107.
 robbery, *s. iii.* 2212, v. 6083 ff., 6142.
 Roboas, vii. 4029, 4128.
 roche, *s. i.* 2305, iii. 1048, v. 6814, *þl.* rockes, iii. 1034, 1054, rock.
 rocke, *v. a. ii.* 1081.
 rockes, *s. þl.* *see* roche.
 rodd, *s. i.* 2898, iv. 1276.
 rode, *s. (1)*, i. 1730, iv. 1629, journey, raid.
 rode, *s. (2)*, vi. 773, ruddy colour.
 rode, *s. (3)*, ii. 1161, rood.
 Rodes, iv. 1630.
 rodi, rody, *a. iv.* 385, v. 2471, viii. 1909, ruddy.
 Rodopeie, iv. 734.
 rof, *s. ii.* 2947, roof.
 rolle, *v. n. iii.* 313, vii. 3707.
 romance, *s. vi.* 878.
 Romanie, ii. 2638, vii. 5155.
 rome, *a. n. v.* 6502.
 Rome, P. 715 ff., 845, i. 763 ff., ii. 588 ff., 1195 ff., 1315 ff., 1448 ff., 1638 ff., 2502 ff., 2803, 3039, 3189, 3476 ff., iii. 100, iv. 2647, v. 904, 1067, 1435, 2031 ff., 2196, 2393, 4939, 5020, 5125, 6359 ff., 6811, 7104* ff., vii. 1598, 2061, 2347, 2361 ff., 2448, 2767, 2785, 2882 ff., 3145, 3216 ff., 3269 ff., 3946, 4188, 4636 ff., 5131 ff., viii. 199, 2717, PP. 353; Rome lond, P. 715, Rome gate, ii. 1537.

Romein, *a.* ii. 1406, 1829, 2565, iv. 2639;
subst. P. 768, i. 764, ii. 2554 ff., vii. 2846,
 4594, Romain, viii. 2633, *pl.* Romeins,
 P. 737, 841, ii. 679, 1774 ff., 2777, v.
 1068 ff., 1307, 2199 ff., vii. 2336, 3061,
 4697 ff.

Romelond, ii. 2544.

Romeward, ii. 1173, v. 2190.

Romulus, v. 900, vii. 3061.

rondeal, *s. i.* 2709, 2727.

ronne, *see* renne.

rooted, *a. i.* 1319.

rōre, *v. n.* ii. 160, roar.

rōre, *s. vi.* 2183.

rose, *s. i.* 603, ii. 402.

Rosemounde, i. 2481.

rosine, *s. v.* 2176, rosin.

Rosiphelee, iv. 1249.

rosmarine, *s. viii.* 1407.

rote, *s. (1)*, P. 118, i. 145, 2838, iv. 134,
 roote, vii. 3336*, root.

rote, *s. (2)*, vi. 1312, 1457, custom, con-
 dition.

rote, *s. (3)*, viii. 829, (a musical instru-
 ment).

rother, *s. ii.* 2494, rudder.

round, *a. iv.* 1147, vi. 777, *pl.* rounde, vi.
 1327: *adv.* i. 358, 2829, iv. 3005.

roune, *v. n.* ii. 45, 1944, iv. 407, v. 478;
v. a. v. 2460: whisper.

rounge, *v. n.* ii. 520, nibble.

route, *s. P.* 793, i. 2734, ii. 2997, iii. 2389,
 v. 1910, 5054, company, quantity: al
 a route, iv. 2145, v. 6932.

route, *v. n.* iv. 2731, 3272, v. 6895, snore.

routhe, *see* rowthe.

rovere, *s. iii.* 2369.

rowe, *s. ii.* 1960, iv. 26, 2238, rewe, viii.
 998, row, company; be rowe, vi. 1315,
 in order: *cp.* arowe, arewe.

rowe, *v. n. (1)*, P. 40*, i. 1961, iv. 1781;
v. a. ii. 1905: row.

rowe, *v. n. (2)*, iii. 1057, dawn.

rowthe, routhe, *s. i.* 182, 1200, iii. 1597,
 v. 5394, pity.

rucke, *v. n.* iv. 1669, crouch.

ruide, rude, ii. 173, iv. 946, v. 2571, viii.
 3122.

ruine, *s. P.* 837, v. 1706.

rule, *see* reule.

runga, *see* ringe.

rust, *s. iv.* 2494, 2557.

rusti, *a. viii.* 1378.

ryde, *see* ride.

ryht, ryhtwinesse, *see* riht, &c.

ryve, *s. vi.* 1429, viii. 516, shore.

S

Saba, *v.* 6833, 6932.

sable, *s. viii.* 2904.

sacre, *v. a.* vii. 4510, worship.

sacrement, *s. PP.* 309.

sacrifice, sacrifice, *s. i.* 1120, 1141, iii.
 1995, iv. 2966.

sacrifie, *v. a. n. i.* 1128, iv. 1519, viii.
 1826, sacrifice, offer.

sacrilegge, *s. v.* 6979 ff., sacrilege, *v.*
 7016*, 7090.

sadd, *a. vii.* 226, firm.

sadel, *s. iv.* 1202, *pl.* sadles, iv. 1312.

sage, *a. v.* 7455.

saghte, *see* sawht.

Sagittarius, Sagittaire, vii. 1143, 1150,
 1258.

sai, sain, saide, &c., *see* seie.

sail, *see* sail.

saintuaire, *s. P.* 322.

sake, *s. P.* 24, i. 209, 2474, ii. 585.

sal armoniak, *s. iv.* 2480.

Salamyne, iv. 3652.

sale, *s. v.* 5084.

salfly, *see* saufly.

salge, *s. vii.* 1385.

saliens, *see* Capra.

Salomon, iv. 2340, vi. 93, 1317, 1407, vii.
 3594, 3865, 3891 ff., 4027, 4477 ff., viii.
 2691, PP. 29.

salt, *s. iv.* 1837.

salte, *a. iv.* 1666, 3092, v. 1342, *pl.* v.
 1347.

salue, *v. a. ii.* 1504, greet.

Salustes, Saluste, ii. 1199, 1220.

salvacion, *s. ii.* 3361, v. 1795.

salvage, *a. iv.* 2262, vii. 4112, wild.

salve, *s. P.* 134, 396, ii. 2788, viii. 2290,
 cure.

salvely, *see* saufly.

Samarie, iv. 1938, vi. 2387, vii. 2554.

same, *a. i.* 1585; *as subst.* P. 461, i. 629,
 3032.

same, *adv.* v. 3375, together.

Samele, *v.* 1044.

Sampnites, *pl.* vii. 2787.

Sampson, vi. 94, viii. 2703.

Samuel, iv. 1936 ff., vii. 3821 ff.

sanguin, *a. vii.* 455.

sanz, *prep.* iii. 1550, v. 508.

saphir, *s. vii.* 1342.

sapience, *s. v.* 1205.

Sarazin, *s. iii.* 2489, iv. 1679, vii. 3702 ff.,
 4412, PP. 250; *fem.* Sarazine, ii. 705,
 vii. 4496, viii. 2694.

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- Sardana Pallus, vii. 4314, Sardanapalus.
 sardis, vii. 1416, sard.
- Sarra, vii. 5315.
- Satiri, *pl.* v. 1327.
- satureie, *s.* vii. 1423, savory.
- Saturnus, Saturne, Satorne, iv. 2445, v. 845 ff., 1133 ff., 1221, 1388, vi. 1293; (the planet) iv. 2471, 3223, vii. 937, 1115, 1174, 1188, 1330, 1340, 1374, 1427, viii. 2275.
- sauf, *a.* P. 104, ii. 181, iv. 917, sauf conduit, v. 994, saulf, P. 1016, *pl.* save, ii. 1157, iv. 1453, 2172, safe: *adv.* ii. 935, 2188, safely: *as prep.* i. 432, save, *i.* 1271, salve, v. 1359, save, except; save . . . that, iv. 3497.
- saufly, saufli, *adv.* i. 1469, 3152, ii. 3309, v. 2159, saufliche, v. 3617, salvely, v. 2932, salfly, v. 2965, safely.
- Säül, *iv.* 1935 ff., vi. 2384, vii. 3821 ff.
- saundres, *s. pl.* ii. 1961.
- save, *v. a.* P. 470, i. 941, 1300, iii. 927.
- save, *prep.*, see sauf.
- saveine, *s.* vii. 1353.
- savinge, *s. v.* 2794, vii. 3383.
- savour, *s. iv.* 2495, v. 587.
- sawe, *s. ii.* 588, 1396, iii. 431, iv. 2684, saying, speech.
- sawht, *pp. a.* iii. 2742, reconciled, saghte (*pl.*), viii. 1149, at peace.
- Saxon, *ii.* 723, Saxoun (language), *ii.* 1405.
- say, *s. ii.* 2090, trial.
- scales, *see skales.*
- scars, *see skars.*
- scarsly, *see skarsly.*
- scarsnesse, *see skarsnesse.*
- sceptre, *s. ii.* 589, PP. 378.
- schake, *v. a.*, *pp. v.* 570, *pret. schok*, vi. 2205.
- schal, *v. 1, 3 s. pres.* P. 15, 93, *i.* 1711, iv. 377, 2823, *2 s. schalt*, P. 589, *pl.* schulle(n), *i.* 2251, 2558, schul(l), *i.* 3197, 3246, *v.* 1914, schule, *v.* 3529, schol, P. 1034, *pret. scholde(n)*, P. 43, 153, 275, 362, 421, &c., schold, *ii.* 578, schulde(n), P. 317, *v.* 5357, viii. 2961, (schuldyn, viii. 3004): shall, must, may.
- schale, *s. iv.* 566, (nut) shell.
- schallemele, *s. viii.* 2483, shawm.
- schame, *s. i.* 274, 1668, *ii.* 3062, 3355, iv. 871.
- schame, *v. a.* *iii.* 2200, *v.* 723.
- shameles, *a.* vii. 1964, free from shame.
- schanckes, *s. pl.* iv. 2725, legs.
- schape(n), *v. a. n. and refl.* P. 387, *i.* 297, 820, 1514, 1551, 3342, *pret. schop*, P. 706, ii. 2855, *iii.* 1206, schope, *v.* 4278, *pl.* schope(n), *i.* 1105, 2627, *pp. schape(n)*, *i.* 1195, 1509, 1544; shape, appoint, contrive, prepare, bring about.
- schaply, *a. ii.* 3112.
- schappe, *s. i.* 1736, shape.
- schapthe, *s. vi.* 785, shape.
- scharnebud, *s. ii.* 413, dung-beetle.
- scharpe, *a. P.* 396, *iii.* 252, *iv.* 2417, vii. 170.
- sharpnesse, *s. P.* 1084.
- schawe, *v. a.* viii. 1303.
- schawe, *s. iv.* 1293, *v.* 6133, wood.
- sche, *pron.* P. 853, *i.* 148, &c., scheo, *i.* 160.
- schede(n), *v. a.* *iii.* 2243, vii. 3493, *pret. schedde*, PP. 148, *pp. schad*, *iv.* 1661, *P.* 105.
- schedinge, *s. iii.* 1105, 2534.
- scheete, *s. viii.* 1194.
- scheld, *see schield.*
- schelle, *s. vi.* 2228, vii. 615, viii. 2120.
- schenche, *v. a. ii.* 3098, pour out.
- schenent, *v. a. pp. i.* 1292, *iii.* 450, *iv.* 554, v. 728, harmed, ruined.
- schep, schiep, *s. P.* 399, *v.* 3271, *pl. P.* 414, *iv.* 2894.
- schepderdesse, *s. v.* 6115.
- scherpherde, *s. P.* 394, 1064, *iii.* 2257.
- scherded, (*pp.*) *a. v.* 3707.
- scherded, *s. pl. vi.* 1985, scales.
- schere, *v. a. v.* 4001, *pp. schore*, *i.* 1751, cut, crop.
- scheres, *s. pl. v.* 5691.
- scherte, *s. i.* 2171, *ii.* 2243, schortes (*pl.*), *i.* 2179.
- schete, *v. n.*, *3 s. pres. schet*, *ii.* 2957, *pret. scho te*, *v.* 4862, shoot.
- schette, *v. a. ii.* 2130, *pret. schette*, *vi.* 1587, *pp. schet*, *ii.* 2807, *iii.* 2043; *v. n.* *iii.* 1453, *vii.* 4623: shut.
- scheue(n), *v. a. P.* 112, *i.* 84, 1035, *ii.* 603, *imperat. schew, scheu*, *i.* 185, *v.* 6190, show; *v. n. P.* 46, 834, *i.* 626, *ii.* 1921, *iii.* 809, 857, appear, be evident.
- schield, scheld, *s. i.* 421, 1998, 2470, *ii.* 2594.
- schiep, *see schep.*
- schifte, *v. a.* *iii.* 1310, *v.* 3166, 4668, vii. 1518, viii. 556, arrange, dispose of, turn.
- schilde, schylde, *v. a. P.* 67*, *ii.* 714, *iv.* 2753, *v.* 6334, *vi.* 1244; *v. n.* 266: protect, defend.

- schip**, s. i. 1065, ii. 24, *be schipe*, P. 1016, iv. 731, *to (into) schipe*, i. 1164, ii. 1108, *to schip*, viii. 1573.
- schipman**, s. i. 500, iii. 991, viii. 1084.
- schode**, v. a. i. 1750, vii. 1534, divide.
- schof**, *see schwve*.
- scholde**, *see schal*.
- schoo**, *scho*, s. P. 356, vii. 4306, shoe.
- schort**, a. i. 1687, iv. 1709, *schorte*, vii. 5201, *pl. schorte*, ii. 903, iii. 874.
- schortly**, *schortli*, *adv.* i. 1690, v. 2603.
- schote**, s. ii. 2238, shot.
- schour**, s. vii. 290, *pl. schoures*, v. 4173, 7829, *shoures*, P. 938.
- schovelo**, s. v. 16, shovel.
- schowve**, v. a. ii. 2340, *pret. schof*, ii. 174, iv. 108, *pp. schoven*, vii. 3280, push, thrust.
- schreden**, v. a. i. 2837, tear.
- schrewe**, s. iii. 798, 2220, v. 959, vii. 44, rascal, scoundrel.
- schrewed**, a. vi. 2098, villainous.
- schrifte**, s. i. 197, 818, v. 1385.
- schrive(n)**, *schrive*, v. a. n. and *refl.* i. 208, 219, 546, iii. 1127, v. 7101, *pret. schrof*, iv. 519, *imperat. serif* (thee), i. 587, 2718, *pp. schrive(n)*, i. 190, 2383, iv. 1772, *schrive*, viii. 2969, confess, hear in confession, absolve.
- schrunkens**, *pp. i.* 1683.
- schryhte**, v. n. *pret.* viii. 1383, shrieked.
- schuldre**, s. P. 607, i. 1687, ii. 2220, shoulder.
- schydes**, s. *pl.* iii. 1033, split pieces (of wood).
- schylde**, *see schild*.
- schyne**, v. n. iii. 1308, iv. 980, *pret. schon*, iv. 3551.
- science**, s. iv. 974, 2413, *pl. sciences*, iv. 2666, vii. 27.
- scisme**, s. P. 348, schism.
- sclaundre**, *sclandre*, *sklaundre*, s. ii. 881, v. 712, 5536, 7570, vii. 3083.
- sclaundre**, v. a. ii. 864, slander.
- scole**, s. P. 199, i. 2665, ii. 436, iv. 3373, school.
- scomerfare**, s. viii. 1391, piracy.
- score**, s. ii. 500, iv. 1356, 2891.
- scorn**, s. viii. 2397, *to scorne*, *to skorne*, v. 696, 6931, vii. 3992.
- scorne**, v. a. v. 6217.
- Scorpio**, vii. 1123 ff., 1259, 1403, tail of Scorpio, vii. 1426.
- scorpionioun** (-on), s. vii. 1124, 4091.
- Scottes**, *pl. ii.* 929.
- scribe**, s. P. 305.
- scripture**, P. 872, iv. 2626, writing.
- scrivein**, s. iii. 1070, writer.
- sculpture**, s. iv. 2422, vi. 1343.
- se, sen**, v. a. n. P. 28, 134, 610, i. 1132, (see, PP. 281 ff., 382), 2 s. *pres. sest*, ii. 1059, 3 s. *seth*, i. 2804, ii. 224, *pret. sih*, *syh*, P. 603, 617, i. 795, &c., *sawh*, i. 138, iii. 1604, *sihe*, v. 5810, (*sigh*, viii. 2962), 2 s. *sihe*, ii. 234, iii. 2629, *pl. syhe(n)*, *sihen*, iii. 970, vii. 1798, 4745, *pret. subj. syhe*, *sihe*, i. 664, 904, *imperat. seth*, ii. 861, *pres. part. seende*, ii. 1808, *pp. sen*, P. 342, *sene*, P. 789, 936, *seene*, iv. 1492, *seie*, ii. 967, v. 2374, *sein*, *seyn*, i. 2883, ii. 170, iii. 757.
- seal**, s. i. 1474, 1487, ii. 3217.
- seche**, v. a. n. P. 173, 899, i. 570, 1285, 2278, ii. 3219, iv. 3463, (3 *pl. pres. sechin*, viii. 3036), *sieche*, viii. 2911, *seke*, *sieke*, i. 1024, 3072, ii. 928, 1455, iv. 1604, *pret. soghte(n)*, i. 425, 1144, ii. 2474, iv. 2163, *soughte*, P. 197, v. 3933, *sowhte*, iv. 3548, *pp. soght*, ii. 3128, *sought*, v. 4003, *imperat. sech*, v. 7605; *al to seche*, *noght to s.*, &c., i. 924, ii. 44, 2276, iv. 2963.
- secounde**, a. i. 2601, ii. 1, iv. 2479, v. 2127, *seconde*, i. 1233, v. 2129, following, second.
- secre**, a. ii. 2132, *in secre*, i. 617.
- secret**, s. vi. 1573.
- secretaire**, s. iv. 888, private counsellor.
- secte**, s. P. 349, v. 1643, vii. 1572, religion, kind.
- seculars**, s. *pl. i.* 648.
- seed**, s. iv. 3007, v. 4014, seed.
- Sedechie**, vii. 2566 ff.
- see, se, s. (1)** P. 306, v. 1944, vi. 1037, seat.
- see, se, s. (2)** P. 933, i. 486, ii. 145, 2531, iii. 86, sea : *see foul*, vi. 2129, *cp. se-foul*.
- seewolf**, s. v. 4138, shark.
- sefne**, *see sevone*.
- sefnthe**, a. vii. 1363.
- sefoul**, s. viii. 2654.
- Segne**, v. 1113.
- seie (1)**, *sein*, *sain*, v. a. n. *inf.* P. 431, i. 281, 2760, (*seye, seyn*, P. 86², viii. 2966), *say*, *sai*, i. 2750, v. 5198, 2 s. *pres. seist*, *sait*, i. 176, ii. 555, 3 s. *seith*, P. 43, &c., 3 *pl. sein*, *sain*, P. 12, 56, *seie*, P. 442, *pret. seide*, *saide*, i. 153, 768, 2740, 3218, *sayde*, v. 1756, *seid*, i. 3188, v. 4309, *imperat. sey, sei, say, sai*, i. 184, 1822, 2418, ii. 1871, iii. 932, *seie*,

- vii. 4084, *pp.* *seid*, said, P. 335, i. 585, 1229, 3323, iii. 931, vii. 150; as who seith, P. 43, i. 2794: say, name.
- seie* (2), *see se.*
- seil*, s. i. 704, 1165, ii. 2152, iii. 1555, sail, v. 3313, 3923, sail.
- seile(n)*, *saille*, v. n. i. 511, iv. 1741, v. 991, *pres. part.* sailende, seilende, ii. 1210, iv. 733, v. 5407, seilinge, i. 524.
- sein*, *pp.* *see se.*
- seint*, a. ii. 3335, *fem.* *seinte*, iv. 964.
- seint*, s. viii. 2778, *pl.* *seintz*, v. 1813.
- seintefie*, v. a. vii. 4247, viii. 1269.
- sesine*, *see sesine.*
- sek*, *siek*, a. i. 703, 1703, ii. 15, v. 586, viii. 873, *sik*, v. 616, *def.* *sike*, vi. 1012, *pl.* *seke*, P. 914; as subst. the *sike*, ii. 1202, *pl.* *seke*, ii. 3163, *sieke*, viii. 2368: sick, sick man.
- seke*, *see seche.*
- seker*, *see siker.*
- sekerliche*, *see sikerliche.*
- sekernesse*, *see sikernesse.*
- seknesse*, s. P. 61, i. 2571, v. 410, *siek-* *nesse*, i. 185, 713, *siknesse*, ii. 3249, iii. 280, sickness.
- selde(n)*, *adv.* P. 787, iii. 1636, iv. 61, *sielde(n)*, iv. 1472, 2282, v. 4420; *sielde whanne*, iv. 2734, *sielde wher*, vii. 4240, *selde if*, v. 6595, *selden whanne . . . if*, vii. 4328: seldom.
- seli*, a. iii. 658, simple.
- selk*, s. iv. 857, v. 5770, silk.
- selle*, v. a. ii. 3061, v. 243, *pret.* *solde*, iii. 2546, *pp.* sold, ii. 1662.
- Selonites*, vii. 4515.
- selve*, a. i. 200, ii. 51, 2064; as subst. that *selve*, i. 1247.
- selver*, s. P. 608, iv. 2460, viii. 823.
- Sem*, vii. 546, 557, viii. 83.
- semblable*, a. i. 646, iii. 2595, v. 1545.
- semblance*, *semblaunce*, s. ii. 3273, iv. 379, v. 1534, 6674.
- semblant*, s. P. 114, i. 1213, ii. 1912, vi. 707, appearance; feigne *semblant*, ii. 187, 2015, 2196, make pretence.
- seme(n)*, v. n. and *impers.* P. 559, i. 614, 903, *sieme*, i. 1891, viii. 2386, me (him, you) *semeth*, iii. 2344, iv. 965, 1774.
- Semiramis*, iii. 1332, v. 1432.
- semly*, *semlich*, a. i. 1899, viii. 708.
- sempterne*, a. vii. 104.
- senatour*, s. ii. 1195, 1330.
- sende*, v. a. n. P. 86, 161, *pret.* *sende*, P. 1013, i. 851, 992, *sente*, i. 3095, ii. 613, v. 1072, *pp.* *sent*, P. 588, *send*, v. 5236.
- Senec*, ii. 3095, v. 7735.
- senne*, *sinne*, s. P. 457, 920, 1017, i. 2929, ii. 3063, iii. 2033, 2546, v. 1739 ff., (*synne*, viii. 3040), sin.
- sensible*, a. vii. 127.
- sentence*, s. i. 2153, ii. 2978, 3417, viii. 1620.
- Septembre*, vii. 1117, viii. 2845.
- Septemtrion*, vii. 1264.
- sepulture*, s. i. 2349, iii. 2015.
- Serapis*, v. 1564 ff.
- serpent*, s. i. 396, *pl.* *serpentz*, viii. 2574.
- servage*, s. ii. 2981, vii. 4096, servitude.
- servant*, s. i. 251, ii. 3300, *pl.* *servantz*, iii. 18, *servantes*, vii. 2333*.
- serve(n)*, v. a. P. 707, i. 737, 860, 2521, ii. 35, 1297, iii. 502, iv. 531; v. n. i. 169, 1245, 2131, iii. 1291, iv. 1407, (3 s. *pres.* *servith*, viii. 3026).
- serviceable*, a. v. 762.
- service*, *servise*, s. P. 78*, i. 176, ii. 2971, iv. 1036.
- servitute*, s. v. 1655.
- sese*, v. a. i. 1697, 2479, 3357, ii. 3009, iii. 2646, seize, take possession of, deliver as a possession.
- sesine*, *sesine*, s. v. 5527, vii. 564, possession.
- sesoun* (-on'), s. iii. 693, vii. 1014, season.
- set*, s. vii. 4913, setting (of the sun).
- sete*, *seete*, s. v. 846, vi. 1041, vii. 2900, seat.
- sette(n)*, v. a. n. P. 357, i. 2, 3 s. *tres.*
- set*, i. 637, 1724, *sett*, viii. 3089, *pret.*
- sette*, P. 41*, i. 201, ii. 2226, vii. 4624,
- set*, ii. 2220, v. 3691, *imperat.* *sett*, viii. 2095, *pp.* *set*, *sett*, P. 116, 245, i. 1486, iii. 647, *sette*, vi. 10, *sete*, vii. 2864;
- sette . . . of*, v. 2498, *set . . . therby*, viii. 2194; set, appoint, suppose, account, plant, make attack.
- sevene*, *num.* P. 804, i. 577, ii. 320; *sefne*, i. 2916, vii. 692.
- seventy*, *num.* viii. 91.
- Severus*, vii. 4575.
- sewe*, s. v. 5900, seasoned dish.
- sex*, *sexe*, *num.* v. 7246, vii. 5347, viii. 126.
- sexe*, a. vii. 908, 1082.
- sextenthe*, a. P. 25.
- sextiene*, *num.* vii. 1055.
- seyinge*, s. viii. 3081*.
- Seyix*, *see Ceix.*
- shoures*, *see schoures.*
- sibb*, a. viii. 1703, related.

GLOSSARY AND INDEX OF PROPER NAMES

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- Sibeles, Sibele, v. 1135 ff.
- Sibile, v. 7454.
- sibrede, s. viii. 139, 266, kindred.
- sich, *see* such.
- Siculus, vii. 3296.
- side, syde, s. P. 28, 146, 392, 1085, i. 2381, 3424, iii. 1503, iv. 1308, 3227, (ride) on side, iv. 1311.
- Sidoyne, vii. 4499.
- sieche, *see* seche.
- siege, s. i. 1082, iii. 1759.
- sieged, v. a. *pp.* iii. 2046, besieged.
- siek, sieknesse, *see* sek, seknesse.
- sieke, v. *see* seche.
- sielde(n), *see* selde(n).
- sighes, syghen, v. n. iv. 3170, v. 3670, 5729, sigh.
- sighte, *see* sihte.
- signal, s. vi 1668, sign.
- signe, s. i. 2544, iii. 2227; (of the zodiac) iv. 3222, v. 752, vii. 695, 968 ff.
- signet, s. v. 5775.
- signifie, signefie, v. a. P. 885, iii. 814, v. 914, vii. 4717.
- sihte, syhte, s. i. 427, 437, 665, 1728, 2221, ii. 3072, sighte, vii. 1228, viii. 2950, sight.
- sik, *see* sek.
- sike, syke, v. n. i. 697, 1726, 2996, 3140, ii. 1350, iv. 1150, sigh.
- siker, seker, a. P. 568, ii. 2422, 3153, iv. 1003, v. 664, 2427; *superl.* sikeres, ii. 2469, the sekereste, vi. 1599; *adv.* i. 3048, 3339, iv. 911: sure, secure; surely.
- sikeriche, sekerliche, *adv.* i. 1564, 2145, sikery, iii. 1427, sikirly, iv. 2498, surely, assuredly.
- sikernesse, sekernesse, s. i. 1890, iv. 937, v. 205, vi. 232, security.
- siknesse, *see* seknesse.
- silence, s. i. 1302, cilence, iv. 3206, vi. 1872.
- sillable, s. viii. 2049.
- silogime, s. viii. 2708.
- Silvestre, P. 742, ii. 3351 ff., PP. 346.
- Simon (Magus), P. 204, 241, 439 ff., ii. 3055.
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- simplesce (-esse), s. P. 217, i. 832, 2099, (simplesce, P. 76*, symplesse, viii. 3134), simplicity, humility.
- sinful(l), a. iii. 2569, PP. 45; *as subst.* iv. 3490.
- singe, v. n. i. 111, ii. 3012, iii. 330, *pret.* song, P. 1057, ii. 1080, sang, i. 2732,
- pl.* songe, i. 2034, sunge, v. 1468, *pp.* sunge, ii. 1300.
- singulier, singuler, a. vii. 1996, 2931, private.
- sinke, v. n. i. 1309, v. 2938, sincke, iii. 1628, *pret.* sank, ii. 2070, *pp.* sunke, vi. 115.
- sinne, *see* senne.
- sire, s. P. 722, i. 2878, ii. 54, 2710, lord, sir.
- Sirenes, *pl.* i. 484.
- sithe, sythe, s. v. 3590, ofte sithe (sithes), fulofole sythe, &c. i. 118, 318, 1400, ii. 658, iii. 458, time, times.
- siththe(n), *adv.* P. 832, i. 1842, vi. 2351; *conj.* siththe, sith, sithe(n), P. 973, i. 13, iii. 66, vi. 1073, sithen that, i. 2244: since.
- sitte, v. n. P. 337, i. 2397, 2 s. *pres.* sist, v. 5742, sittest, vii. 2462, 3 s. sit, sitt, i. 1317, v. 6121, sitteth, iv. 2724, vii. 2286, *pret.* sat, i. 1675, iv. 653, satte, vii. 2282, *pl.* seten, i. 2524, ii. 2913, iii. 2163, siete(n), iii. 1809, v. 3339, seete, vi. 1174, sit, be seated: *impers.* (it) sit, i. 273, 745, 1211, iii. 1674, sitte, viii. 2428, suits, is fitting.
- sive, s. iii. 433, sieve.
- skales, scales, s. *pl.* ii. 3456, v. 4128.
- skar, s. P. 507, crack.
- skarcete, s. v. 4857, stinginess.
- skars, scars, a. v. 4712, 4728, sparing.
- skarse, v. n. viii. 1146, diminish.
- skarsly, scarsly, *adv.* iv. 552, v. 4412, skarsnesse, scarsnesse, s. v. 394, 4674 ff., 4740, stinginess.
- skiere, v. (*refl.*) i. 478, ii. 472, v. 1424, defend.
- skile, s. P. 380, 402, i. 36, 1866, iii. 2165, skyle, iii. 2360, *pl.* skiles, ii. 2770, reason, reasoning: *as a.* iii. 397, reasonable.
- skile, v. n. viii. 2047, reason.
- skin, skyn, s. i. 1681, v. 2469, 6862.
- skippe, v. n. iv. 2784, vii. 345, *pret.* skipte, iv. 2110, v. 4997.
- sklaundre, *see* sclaundre.
- skorne, *see* scorne.
- skulke, v. a. iv. 2720.
- skulle, s. i. 2544 ff.
- sky, s. i. 2001, iii. 984, iv. 825, 1436, viii. 2942, *pl.* skyes, v. 3993, cloud, sky.
- skyn, *see* skin.
- slades, s. *pl.* iv. 2727.
- slake, v. a. iv. 2812, viii. 1983, slacken, appease; v. n. PP. 220.

- slawhte, *s. iii.* 2058, 2483, slaying.
 sle(e), slen, *v. a. n. i.* 1439, 2590, *iii.* 261,
_{3 s. pres.} sleth, *ii.* 2623, *iii.* 957, (sleeth,
 PP. 265), *pret.* slowh, slouh, slow,
 slou, *i.* 434, *v.* 3727, 4045, 5897, *pl.*
 slowhe, *i.* 377, *v.* 1722, slowen, *i.*
 1181, *subj.* slowe, PP. 132, *pp.* slain,
 slain, P. 685, *i.* 527, 1427, slawe,
i. 514, *ii.* 770.
 sleihte, sleyhte, *s. i.* 468, 688, 797, 1085,
 1111, sleighe, *iv.* 2082, 2123, *v.* 2111,
_{pl.} sleythes, *ii.* 1873, skill, device,
 trickery.
 slep, *s. i.* 155, 1782, a slepe, *v.* 2177, to
 slepe, *ii.* 3333, to slep, *iv.* 2819, Slep,
 Slepes hous, god of Slep, *iv.* 2973 ff.
 slepe(n), *v. n.* P. 310, 476, *i.* 884, *pret.*
 slepte, P. 595, slep, *v.* 2762, *pp.* slepe,
iv. 2914, *v.* 158.
 slepi, *a. iv.* 2731, 2848, *vi.* 1405.
 slider, *a. vi.* 378, slippery.
 sleeve, *s. v.* 2575, 7669.
 slih, *see* slyh.
 slipte, *v. n. pret.* *iv.* 2109.
 slitte, *s. p.* 338, cleft, separation.
 slombre, *v. n. iv.* 3032.
 slow, slou, slowh, slouh, *a. iv.* 54, 245,
 1281, *v.* 1949, *vii.* 415, 761, *voc.* slowe,
iv. 843, *pl.* (*as subst.*) slowe, *iv.* 137, 356,
 1082; *superl.* the sloweste, *iv.* 1082.
 slowh, *s. i.* 2981, marsh.
 slowthe, slouthe, *s. P.* 321, 342, *iii.* 2758,
iv. 3 &c., sloth.
 slowthe, *v. a. iv.* 19, lose by sloth; *v. n.*
iv. 1796, 3420, be slothful.
 sluggardie, *s. v.* 2714, 3177, slugardie,
iv. 2752.
 slyde(n), *v. n. iv.* 41, *v.* 4158, *vi.* 1792,
vii. 4457.
 slyh, slih, *a. P.* 262, *v.* 2303, *vii.* 4936,
_{def.} slyhe, *ii.* 2374, slyh, *ii.* 2341, *pl.*
 slyhe, slihe, *ii.* 2199, *v.* 3213, *vii.* 3257*;
_{superl.} def. slyheste, slyeste, *i.* 1442, *ii.*
 2102: cunning.
 slyhli (-ly), *adv. i.* 2629, *v.* 677, 7145*.
 slyke, *v. a. v.* 7092*, smoothe; *v. n. v.*
 6634, flatter.
 slym, *s. vii.* 338.
 slype, *v. refl. v.* 6530, sneak along.
 smal, *a. iv.* 463, 1147, *def.* smale, *v.* 1990,
_{pl.} smale, P. 81, *i.* 1679; *as subst. pl.*
 P. 426: slender, small.
 smale, *adv. v.* 4535.
 smaragdine, *s. vii.* 840, emerald.
 smarte, *adv. vii.* 848, quickly.
 smelle, *v. n. iv.* 2546; *v. a. vii.* 2794.
 smite, *see* smyte.
 smith, *s. v.* 644, 962.
 smok, *s. i.* 2171.
 smoke, *s. ii.* 1556.
 smyle, *v. n. ii.* 1404, *iv.* 388, *v.* 3012.
 smyte, *v. a. n. P.* 424, *iii.* 910, *3 s. pres.*
 smit, P. 1085, *pret. sing.* smot, *i.* 2003,
 2342, *ii.* 874, *iv.* 3349, smette, *ii.* 2239,
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 snake, *s. vii.* 1010.
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 snow, *s. vii.* 293, *viii.* 2851, snow whyt,
iii. 807.
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 P. 1002, how so, *i.* 1455, be so, so be,
i. 187, 1652, up so doun, *ii.* 1744, *iii.*
 80, *iv.* 561.
 sobbe(n), *v. n. iii.* 303, *v.* 5729.
 sobbinge, *s. i.* 2182.
 sobre, *a. P.* 239, *iii.* 140, *viii.* 2684,
 2869.
 sobre, *v. a. viii.* 1700.
 socour, *s. iii.* 2670, *v.* 4953.
 socoure, *v. a. i.* 653, *ii.* 2882, *iii.* 328.
 Socrates, *iii.* 640, 701.
 sode, *pp.* v. 4281, boiled.
 sodein, *a. P.* 619, *i.* 1069, *ii.* 688, *iii.* 335,
 soudein, *v.* 4942, sudden: *adv.* *iii.*
 862.
 sodeinliche, soudeinliche, *adv.* P. 503,
i. 2963, *v.* 7830, *vi.* 211, sodeinly (-li),
 P. 1038, *i.* 911, *iv.* 573, soudeinly, *vi.*
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 soffrance, suffrance, *s. P.* 773, *iii.* 1639,
 1672, *v.* 4267, (suffraunce, *viii.* 3022*).
 soffre, suffre, *v. a. n. P.* 698, 788, *i.* 1371,
 2380, 2570, 2941, *ii.* 206, 3023, *v.* 7378,
_{3 s. pres.} soffreth, soeffreth, suffreth,
iii. 2431, *iv.* 1428, *v.* 574, (*1 pl.* soeffrin,
 PP. 222); suffer, allow, leave, permit.
 softe, *a. i.* 619, 1220, 2564, soft, *iii.* 2734,
_{pl.} softe, *i.* 915, *ii.* 309; the softe pas,
iii. 1386; gentle, quiet: *adv.* P. 476, *i.*
 1725.
 softly, *adv. iv.* 2885.
 sojorne, sojourne, *v. n. iv.* 740, 3224,
v. 1078, *vii.* 1173, *viii.* 1286, dwell, re-
 main: *pp.* sojorned, *vi.* 1180, *vii.* 294,
 kept.
 solas, *s. vii.* 1900, pleasure.
 soldan, *see* souldan.
 solein, soulein, *a. iii.* 1220, *iv.* 448, *vi.*
 135, *fem.* soleine, *v.* 1971, alone,
 lonely, strange.
 solempne, sollempne, *a. v.* 1317, *vii.*
 4703, *viii.* 1561.

- solempnite, sollempnite, s. i.** 1157, iv. 3651, **solempnete, sollempnête, iii. 2169, vi.** 1825, vii. 2405, celebration, ceremony.
- sollempneliche, adv.** viii. 1617.
- solucion, s. iv.** 2515.
- Solyns, Solins, iii.** 2600, iv. 2410, Solinus.
- som, a.** P. 6, i. 1499, v. 2469 ff., som while, som time, iii. 2624, iv. 649, viii. 3119, som man, vii. 643 f.; *pl.*
- some, i.** 1265, somme, P. 355, alle and some, v. 7320, som men, P. 529, iii. 2113: *as subst.* som, vi. 384, *pl.*
- some, somme, P.** 432, i. 2034 ff., ii. 1362, 2510, iii. 2112.
- somdiel, somdel, a.** P. 613, iii. 697, iv. 800; *adv.* P. 286, 612, i. 1003: some, somewhat.
- somer, s. iv.** 1091, viii. 2853, somer dai, ii. 732, somer floures, P. 937; summer.
- somfare, s. viii.** 2856, condition of summer.
- somertide, s. v.** 6009, somer tyde, v. 6819.
- somme, s. iii.** 2568, vii. 161, viii. 1119, sum.
- somoune, sommone, v. a.** vii. 5182, viii. 1551, 1915, summon.
- sompnolence, s. iv.** 2703, 2770 ff.
- somtime, adv.** iv. 810 f., 1131, 2799, somtyme, iv. 3304, som time, som tyme, iv. 649, viii. 3119.
- somwhat, pron.** i. 1297, iii. 2332, iv. 2829; *adv.* P. 19.
- somwho, pron.** P. 345, some one.
- sond, s. v.** 4009, vi. 1294, sand
- sonde, s. ii.** 324, 1567, iii. 247, iv. 799, viii. 1859, sending, message, decree.
- sondre, v. n., to sondre, iii.** 986, part asunder.
- sondry, sondry, P.** 29, 501, i. 2530, ii. 1476, iii. 2210, v. 1458, sundri, v. 7437, separate, several, various.
- sondrily, adv.** vii. 1305.
- sone, s. P.** 740, i. 206 &c., to sone, v. 806; son.
- sone, adv.** i. 996, 1633, 2091, ii. 357, also sone, i. 3079; soon.
- soned, see soune.**
- song, s. ii.** 3012, iv. 3346, songe, i. 2745, *pl.* songes, i. 2739.
- sonne, s. P.** 919, iii. 1307, iv. 979, sonne lyht, v. 2790, sonnes l., vi. 559, sunne, ii. 3452, sun.
- sopp, s. v.** 3807.
- sor, s. P.** 134, ii. 22, 2789, sore, v. 2858, hurt, sore.
- sorceresse, s. vi.** 1434, viii. 2602.
- sorcerie, s. iv.** 2077, v. 940, vi. 1289, 1768 ff.
- sore, adv.** P. 598, i. 475, 2245, sor, vii. 5256.
- sore, v. n.** i. 2672, vii. 1842, soar.
- sore, s., see sor.**
- sorgful(l), a.** ii. 1303, iii. 1481, sorrowful.
- sorgfully, sorwfulli, adv.** i. 3173, ii. 69.
- sorghe, see sorwe.**
- sori, sory, a.** i. 989, 2182, ii. 2307, iii. 2203, iv. 1347, wretched, unhappy.
- sort, s. i.** 673, iv. 450, 3099, kind, lot.
- Sortes, viii.** 2718.
- sorwe, s. i.** 971, 1665, ii. 48, iv. 1212, sorghe, ii. 165, v. 513, sorrow.
- sorwe, v. n.** i. 1814, 3182, ii. 745; v. a. PP. 104.
- soster, s. i.** 399, 3155, iii. 165, iv. 1383, suster, iv. 1369, *genit.* sostres, v. 5726.
- sosterhode, s. v.** 4205, 5398, viii. 103, sosterhede, viii. 96.
- soth, a.** P. 12, 534, i. 1955, *def.* sothe, iii. 1270, *pl.* sothe, PP. 93, in soth, iii. 1078.
- soth, s. ii.** 58, the sothe, P. 834, 850, i. 981, *pl.* sothes, vii. 2351, truth.
- sothfastnesse, s. i.** 2268, vii. 3303*.
- sothly, sothli, adv.** ii. 522, iv. 3496, v. 244, sothliche, ii. 2021, truly.
- sothsawe, s. v.** 2935, truth.
- sothseiere, s. iii.** 761, vii. 2348.
- sotie, s. i.** 539, 2320, iv. 1887, sotye, vi. 223, folly.
- soubgit, a.** P. 675, iv. 3523, v. 1726, sougit, vi. 1507; *subst.* soubgit, iii. 1277, v. 55, subgit, PP. 165: subject.
- soubtil, soutil, a.** ii. 2125, iv. 2076, vi. 1443, soutiel, v. 1026.
- soubtilite, s. ii.** 2378, 3046, soutilete, v. 2138.
- souche, v. n.** i. 314, ii. 1969, suspect.
- sodein, see sodein.**
- sodeinliche, see sodeinliche.**
- sougit, see soubgit.**
- souke, v. n.** ii. 3227, suck.
- souldan, soldan, s. ii.** 613 ff., 2548 ff., vii. 1784.
- souldeour, s. iii.** 2356, soldier.
- soule, s. P.** 453, *genit.* P. 749, ii. 1313.
- solein, see solein.**
- soulphre, see sulphre.**
- soun, s. i.** 2217, iii. 453, iv. 346, sound.
- sound, a.** ii. 2223, v. 5371, vi. 1488, *pl.*
- sounde, v.** 4164.

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- soun(e), *v. n.* i. 2807, ii. 2875, iii. 60; *v. a. v.* 5699, soned, (*þþ.*), iv. 2644; sound.
- soupe, *v. n.* i. 2114, v. 6872, vii. 4766, have supper.
- souper, *s. i.* 2112, v. 3835, 6871, souper time, viii. 705.
- soupertime, *s. v.* viii. 711.
- souple, *v. a.* vii. 4890, (bend), influence.
- sour, *a. vi.* 1127, viii. 194, the soure, vi. 336; *adv.* soure, ii. 246.
- source, *s. i.* 148, iii. 611.
- soure, *v. a. iii.* 447, make sour; *v. n.* i. 1190, turn sour.
- south, *s. vi.* 862.
- southward, *adv.* vii. 1255.
- soutilete, see soubtilite.
- soverein, sovereign, *a. P.* 186, i. 1609, iv. 1518, vii. 1776, *fem.* sovereine, ii. 3507, vii. 1392, viii. 2530: *subst.* i. 862, v. 1133, soverain, v. 1464.
- sovereinet, *s. i.* 1847.
- sowe, *v. a. n. P.* 320, v. 819, *pret.* siew, sieu, sew, iv. 1837, v. 1883, 3722, *þþ.* sowe, ii. 2376.
- sowinge, *s. v.* 1228.
- sowke, *s. ii.* 1079, suck.
- space, *s. v.* 615, 679, v. 3439, 3843.
- spade, *s. v.* 16.
- Spaine, Spaigne, *i.* 3390, ii. 1088, vi. 539, 569.
- spanne, *s. i.* 1112, span.
- spare, *v. a. ii.* 693, 3360, iii. 2220, PP. 19; *v. n. iii.* 2217, iv. 439, to spare, *v.* 7826.
- sparinge, *s. v.* 4785.
- sparke, *s. ii.* 2946, iv. 2995.
- spatula, *s. vi.* 1311.
- specifie, see specific.
- speche, *s. P.* 174, i. 923, 1278, iv. 875, spieche, iv. 144.
- specheles, *a. i.* 1293, v. 3966.
- special, *a.*, in special, *P.* 120, i. 1501.
- specific, specifie, *v. a. n. P.* 33, 866, i. 572, ii. 1407, iv. 2534.
- sped, *s. i.* 107, 1379, ii. 115, iv. 3450, spied, i. 1956, iv. 301, success, advantage.
- spede, spiede, *v. n.* i. 687, 796, 2654, iv. 2280, *pret.* spedde, iv. 2178, succeed, be advanced; *v. a. and refl.* ii. 103, 2232, iii. 2198, *pret.* spedde, ii. 624, v. 3866, *þþ.* sped, i. 1557, vi. 2095, spedd, v. 1720, advance, help, hasten.
- speke(n), *v. n. P.* 31, i. 10, 204, 1520, 3 *s. pres.* spekth, i. 656, *pres. part.* spak, i. 294, 818, *þl.* spieke(n), ii. 959, 1456, 2264, v. 622, vii. 1611, speeke, viii. 749, *imperat.* spek, iii. 850, *þþ.* spoke, i. 537, 1178, speke, v. 5035.
- spekere, *s. v.* 945, 1466.
- spekinge, *s. v.* 7129*, *þl.* spekynges, i. 239.
- spelle, *v. a. iv.* 570.
- spellinge, *s. v.* 4067.
- spende, *v. a. iv.* 2591, *pret.* spente, v. 7787.
- Spercheid(s), *v.* 4006.
- spere, *s. i.* 1998, ii. 3195.
- Spertachus, *vii.* 3418.
- spiece, *s. vii.* 888, *þl.* spieces, splices, i. 2977, 3446, iii. 466, v. 5898, vi. 856, kind, spice.
- spille, *v. a. i.* 1192, 2850, vii. 3493, *pret.* spilde, ii. 948, spilte, iii. 1446, *þþ.* spilt, ii. 3285, viii. 570, destroy, spill, waste; *v. n.* iii. 264, iv. 2586, perish, fail.
- spinne, *v. a. n. v.* 1283, *þþ.* sponne, vi. 2381, *P.* 299.
- spire, *v. n. ii.* 1146, 1999; *v. a. viii.* 1472: inquire, inquire for.
- spirit, *s. ii.* 3137, iv. 2364, viii. 2590, *þl.* spiritz, iv. 2464.
- spirital, spiritiel, *a. ii.* 2987, v. 1915; as subst. *P.* 855, ii. 3492.
- splen, *s. vii.* 449 ff.
- Spodius, *v.* 4817.
- spoke, *s. vii.* 815.
- spore, *s. P.* 1084, i. 2301, iii. 1235, spur.
- sporne, *v. a. iv.* 2115, vi. 429, kickagainst; *v. n. iv.* 1279, vi. 464, vii. 4739, stumble.
- spot, *s. iv.* 609, PP. 366.
- spousaile, *s. ii.* 642, *þl.* spousailes, viii. 975.
- spouse, *s. iii.* 658, v. 6017.
- spouse, *v. a. vi.* 497.
- spousebreche, *s. iii.* 2158, v. 6014, adultery.
- spoute, *s. vii.* 1193.
- sprantlede, *v. n. pres. part.* iv. 111.
- spriede, sprede, spreede, *v. a. n. i.* 2824, ii. 504, vi. 895, 3 *s. pres.* sprat, ii. 417, spredeth, v. 7679, *pres.* spradde, ii. 684, iv. 1526, v. 1458, spredder, v. 6891, *þþ.* sprad, iv. 3082, spred, v. 2316; spread.
- spring, *s. v.* 6239, daies spring, iv. 2852.
- springe(n), *v. n. P.* 347, i. 353, iii. 428, *pres.* sprong, i. 2306, iii. 1921, *þl.* spronge, i. 2085, sprung, v. 1595, *þþ.* sprongen, vii. 4679.
- spume, *s. v.* 4122.
- square, *a. vi.* 1327.

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- squier**, *s. ii.* 254, *pl. squiers*, *v. 2275*.
stable (dore), *s. iv.* 903.
stable, *a. iv.* 268, 444, *vii. 4202*; *adv. iv.* 3671.
stable, *v. a. PP.* 145, set firmly.
stacion, *s. vii.* 204, place.
staf, *s. P.* 420, *v.* 536, 4991.
stage, *s. P.* 603, *iv.* 2977, *vii.* 741.
stake, *s. ii.* 3094, *iv.* 2431, *vi.* 191.
stalke, *v. n. i.* 910, *ii.* 828, *v.* 3861, 6498, go stealthily.
stalle, *s. PP.* 383, place.
stalle, *v. a. vii.* 1162.
stalon, *s. viii.* 160, stallion.
stanche, staunce, *v. a. P.* 345, *i.* 2312, 2838, 3308, *vi.* 303, 422, quench, satisfy, heal.
stare, *v. n. iv.* 1832, *vi.* 178.
stark, *adv. iv.* 3082.
stat, *s. ii.* 2992, *iii.* 1998, (*staat*, *viii.* 2990): *cpl. astat*.
statue, *s. P.* 891.
stature, *s. i.* 2166, 3135, *iv.* 744, *vii.* 981, stature, form; *vi.* 1524, statue.
statut, *s. ii.* 1741, *v.* 4551, *viii.* 360.
stede, *s. (1) P.* 274, 1074, *i.* 842, *iii.* 923, *iv.* 3483, *pl. stedes*, *iv.* 718, *v.* 2087, place; in stede of, *P.* 128, 396, *i.* 1669, in the stede, *ii.* 2684, in hire stede, *i.* 2602, *iii.* 1558.
stede (2), see *stiede*.
stedefast, *a. vii.* 906.
stel, see *stiell*.
stele, *v. a. n. iv.* 3333, *v.* 207, 3873, *pret.*
stal, *stall*, *iv.* 3351, *v.* 3900, 6750, *pp.* stole(n), *iv.* 902, *v.* 6558, steal.
Stellibon, *i.* 398.
stelthe, *s. i.* 644, *v.* 6296, 6495 ff.
stepmoder, *s. i.* 1844.
stere, *v. a. ii.* 447, *iii.* 137, *iv.* 337, 2085, 3124*, *v.* 1854; *v. n. v.* 3064: stir, move.
steringe, *s. ii.* 3141, motive.
sterne, *a. i.* 2127, *iii.* 2444, *iv.* 2065, sturne, *viii.* 403.
sterre, *s. iv.* 1348, *v.* 879, 912, *vii.* 1303 ff.
sterred, *a. vii.* 1060, *viii.* 2942.
sterreles, *a. vii.* 1024, 1126.
sterreliht, *s. v.* 3958, 6508, sterre lyht, *i.* 1168.
sterte, *v. n. iv.* 336, *vi.* 59, *vii.* 3656, *pret.* sterte, *ii.* 850, *iv.* 2102, *pp.* stert, *i.* 372, start, rush, move.
sterve(n), *v. n. i.* 3263, *ii.* 36, *iv.* 797, *pret. sing.* starf, *ii.* 885, *pp.* storve(n), *iii.* 1509, *v.* 1999; die.
- stevene**, *s. i.* 493, 3025, *iv.* 847, voice, promise.
steward, see *stieward*.
steyne, *v. ii.* 1963, stain.
stick, *s. v.* 4959, 5054, 5972.
stiede, stede, *s. i.* 2508, *iv.* 901, *vi.* 1280, steed.
stiel, *s. P.* 611, *vi.* 1814, *stel*, *iv.* 2425, steel.
stiire, *s. i.* 560, 2943, *ii.* 709, helm, guidance.
stiire, *v. a. P.* 234, 1088, *i.* 506, 1064, 2394; *v. n. iii.* 993.
stiereles, *a. ii.* 1393, without rudder.
stieresman, *s. v.* 3122.
stieward, steward, *ii.* 1091, 2760, *v.* 2669 ff., *vii.* 3948.
Stige, *v. 1113*, Styx.
stigh, see *styh*.
stike, *v. n. iii.* 1631, *iv.* 2723, stick.
stile, *s. i. 8.*
stille, *a. i.* 1289, *iii.* 932, 2738, *iv.* 3009, silent, quiet: *adv. P.* 478, *i.* 886, 952, 1794, 2617, *iii.* 1719, quietly, in silence, always.
stille, *v. a. P.* 61*, *vii.* 1583, *viii.* 2636, keep still, silence, satisfy.
Stinfalides, *v.* 1019.
stinge, *v. a. vii.* 1048.
stink, *s. iv.* 2557.
stinte(n), *v. n. iii.* 1612, *iv.* 3453, *pret.* stinte, *ii.* 1132, *imperat.* stynt, *viii.* 2284, cease; *v. a. iv.* 132, *vi.* 2005, make to cease.
stock, *s. iii.* 585, *v.* 1513, *viii.* 239, *stok*, *iv.* 2868.
stod, *s. vii.* 3345, *viii.* 161, stud.
stoke(n), *v. a. pp.* *i.* 538, *iv.* 584, *vii.* 5019, shut.
stol, *s. vii.* 3954, *pl. stoles*, *P.* 336, *iv.* 626, stool.
stomak, stomach, stomach, *s. v.* 1487, *vi.* 162, *vii.* 479.
stomble, *v. n. iv.* 621.
ston, *s. P.* 618, *i.* 1794, *iv.* 2523 ff., *pl. stones*, *P.* 953, *i.* 2537.
stone, *v. n. P.* 84, *i.* 428, 1313, 3233, 3 s. pres. stant, *P.* 30, 118, 170, &c., standt, *v.* 5215, pres. subj. stonde, *P.* 481, *i.* 1458, stond, *i.* 3416, pret. stod, *P.* 95, 214, *ii.* 2513, (stood, *viii.* 3004*), *pl.* stode(n), *P.* 50, 233, 798, 3 s. pret. subj. stode, *P.* 41, *iii.* 1580, (3 pl. stodyn, *viii.* 3050), imperat. stond, *iv.* 3244, *pp.* stonde(n), *i.* 2930, *vii.* 2529; stand, remain, depend.

- stoppe(n), *v. a.* i. 475, 522, *v.* 3516.
 stor, *s. ii.* 2363, store.
 storie, *s. v.* 6002.
 stormes, *s. pl.* i. 2987, *v.* 3298.
 stormy, *a. P.* 938, *iii.* 686.
 storce, *see sterfe.*
 stounde, *s. i.* 1425, *ii.* 2, 877, *iv.* 3632,
 time, period.
 stoute, *a. (pl.)*, *v.* 3507, 7282.
 straught, *adv.* *P.* 1044, *ii.* 1482, strawht,
 straught, *v.* 3327, 3665.
 straide, *pp.* *viii.* 2860.
 strange, *a. P.* 604, *i.* 1416, 3029, *ii.* 2060.
 strange, *v. a. iv.* 1489, *v.* 1890, 6040;
 v. n. v. 4103: estrange, change; grow
 strange.
 strangfe, *v. a. v.* 6531, *vii.* 3323*.
 Strangulio, *viii.* 545, 1290 ff.
 straught, *a. vi.* 772, straight.
 straught, strawht, *adv. see straught.*
 straw, *see stree.*
 strecche, *v. a. and refl.* *i.* 1, 622,
 pret. strawhte, straughte, *ii.* 1056, *iii.*
 1407, *v.* 5029, straghte, *i.* 2820, *viii.*
 1150, stretch, direct; *v. n. pret.* strawhte,
 straughte, straghte, *i.* 2820, *iii.* 1939,
 v. 3338, 3923, reach, go.
 stree, stre, *s. iii.* 85, 667, *iv.* 1716, straw,
 v. 2310, *pl.* stres, *i.* 2993, straw.
 streite, *a. v.* 7655, close.
 streite, streyte, *adv.* *ii.* 237, 1638, *v.*
 261, *vi.* 1374, near, closely, strictly.
 streite, *v. a. v.* 6380, diminish.
 strem, *s. P.* 509, *ii.* 195, *iv.* 2730, stream.
 strengere, strongest, *see strong.*
 strengthe, *s. P.* 704, *i.* 787, *ii.* 2413, *vi.*
 1595, strength, force, stronghold.
 strengthe(n), *v. a. ii.* 1077, 3157, *vi.*
 1598, *vii.* 2546, strengthen.
 strete, *s. i.* 938, *iii.* 1338, street.
 streyte, *see streite.*
 strif, *s. P.* 248, 993, *iii.* 650.
 strike, *v. a. v.* 3318; *v. n. viii.* 1891.
 strok, *s. P.* 426, *iv.* 2099, *v.* 2565.
 stronde, *s. i.* 1169, *ii.* 758, *iv.* 741, shore.
 strong, *a. P.* 716, *ii.* 1740, *v.* 7377, def.
 stronge, *P.* 314, *v.* 2050, *pl.* *i.* 1155, *ii.*
 48, *iii.* 1112, *iv.* 2103; comp. strengere,
 vii. 4087; superl. strongest, *vi.* 1593: as
 subst. the stronge, *P.* 615, *vii.* 4296.
 strowed, *v. a. pp.* *iv.* 3022, strewn.
 stryve, *v. n. iii.* 26, 1651, *PP.* 73.
 studie, *v. n. P.* 323, *i.* 3091, *vii.* 2245.
 studie, *s. iv.* 2662, *v.* 3090.
 studious, *a. vii.* 759.
 sturdi, *a. viii.* 403, harsh.
- sturne, *see sterne.*
 stwes, *s. pl.* *viii.* 484, stews.
 styh, *v. n.* 3 *s. pret.* *ii.* 3401, *v.* 3991,
 (stigh, PP. 177), ascended.
 subfumigacioun, *s. vi.* 1310.
 subgit, *see soubgit.*
 subjeccioun (-on), *s. P.* 683, *i.* 2857, *ii.*
 3272, *v.* 6409.
 sublimacion, *s. iv.* 2517.
 substance (-aunce), *s. P.* 199, *iv.* 2465,
 2563, *PP.* 314.
 substancial, *a. vii.* 226.
 substitucion, *s. vii.* 2769.
 such, *pron. a. P.* *8.* *i.* 175, 1624, *ii.* 2241,
 iii. 2421, swich, *v.* 377, swiche, *iv.* 1429,
 sich, *viii.* 1110, *pl.* suche, *i.* 853,
 swiche, *ii.* 504: as subst. swich,
 ii. 566, *pl.* suche, swiche, *P.* 233, 299,
 iv. 1236: as adv. such, *P.* 735.
 sucre, *s. i.* 1705, *v.* 2833, sugar.
 suete, *see swete.*
 sufficance, *s. i.* 4, 1915, *v.* 4819, ability,
 sufficiency.
 sufficient, *a. i.* 1183, *ii.* 2700, *iii.* 1779, *viii.*
 2696, (suffisant, *viii.* 3099), sufficient.
 suffise, suffice, *v. n. P.* 324, *i.* 1399, *iii.*
 321, *iv.* 790, 1129, *v.* 320, *vii.* 5092,
 suffice, be able, endure.
 suffrance, suffre, *see soffrance, &c.*
 suggestiou(-on), *s. i.* 1014, *viii.* 364, 1684.
 suie, *v. a. i.* 2256, *ii.* 256, (sue, *viii.*
 3031*); *v. n. pres. p.* suiendo, *ii.* 1591,
 3526, *iv.* 2482, suinge, *vi.* 2371: follow.
 suite, *s. ii.* 1378, *iv.* 27, 1306, *v.* 4385 f.,
 viii. 2930: fashion, livery; pursuit.
 sulphre, soulphe, sulphur, *s. iv.* 2481,
 v. 2176, *vii.* 355.
 Sulpices, *iv.* 2407.
 sundri, *see sondri.*
 suore, suote, *see swere, swete.*
 superfluite, *s. v.* 2217, *vi.* 267.
 superior, *a. iii.* 2447.
 supplant (-aunt), *s. ii.* 2368, 2374.
 supplantacioun (-on), *s. ii.* 2327, 2937.
 supplantarie, *s. ii.* 2322.
 supplante, supplante, *v. a. ii.* 2369,
 2385 ff., *pret.* supplantede, *ii.* 2453.
 supplicacion (-oun), *s. viii.* 2184, 2301.
 supplantour, *s. ii.* 2437, 3024.
 support, *s. vii.* 3207*.
 supporte, *v. a. vii.* 2144.
 suppose, *v. a. n. i.* 226, 879, 2196, *ii.*
 1018, 1174, *vi.* 2300; *impers.* *v.* 22:
 conjecture, think; seem.
 supposinges, *s. pl. v.* 3848, conjectures.
 surfet, *s. vii.* 4561, excess.

surgerie, s. v. 1061, vi. 1411.
 surgien, s. viii. 1163.
 Suriale, i. 399.
 Surie, *see* Surrie.
 surmonte, v. a. ii. 1716, v. 6738, rise
 above, surpass.
 surquiderie, s. i. 1877, 2358.
 surquidous, a. i. 2257.
 surplus, s. vi. 682, rest.
 Surrie, vi. 2375, Surie, vii. 2539.
 suspencion (-oun), v. 578, 7093*.
 sustienance, sustenance, s. ii. 1851, iv.
 2443, v. 122.
 sustiene(n), v. a. vii. 476, 704, (sustene,
 PP. 71).
 swalwe, s. v. 6005.
 swan, s. iii. 797, iv. 105.
 swelle, v. n. iii. 671, (*pret. swal*, i. 368*).
 swerd, s. P. 242, i. 1189, iii. 3.
 swere, v. a. n. i. 1462, 2765, *pret. s.*
 swor, i. 985, *suor*, v. 5930, *pp. swore*,
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 togedre, *adv.* P. 648, i. 1102, ii. 137, al
 togedre, P. 984.
 tohewe, *v. a.* iv. 1547, toheeewe, (*pp.*) v.
 5899, hew in pieces.
 tokne, *s. P.* 638, i. 873, 1174, 2211, iii.
 804, that in tokne, P. 907.
 tokne, *v. a.* P. 601, betoken.
 tokninge, *s. v.* 5765.
 tolyte, tolite, *s. i.* 19, iv. 2621, vii. 3847,
 to lite, iii. 581, too little.
 tombe, *see tumbe.*
 tome, *s. ii.* 2680, (leisure), opportunity.
 tome (=to me), i. 294, ii. 3160, viii. 2386.
 tomoche, *s. i.* 19, iv. 2621, v. 7689, to
 muche, iii. 591, too much.
 tomorrow, *adv.* iii. 2399, iv. 9, vii. 3668.
 tongue, *see tunge.*
 tonne, *s. P.* 504, iii. 1210, v. 1677, vi. 333,
 tunne, viii. 2253.
 tonsure, *s. viii.* 482.
 too, *s. v.* 472, *pl.* ton, P. 876, toe.
 toose, *v. a.* P. 400, shear.
 Topazion, vii. 1406.
 to plihte, *v. a. pret.* v. 850, pulled in
 pieces.
 topseilcole, *s. v.* 3119, viii. 1890.
 topulled, *v. a. pp.* i. 565, pulled asunder.
 torche, *s. iv.* 3651, v. 3846.
 torment, *v. a.* i. 2989, iv. 412.
 torne, *v. a.* P. 273, i. 1537, 2267, 2408,
 (*pp.* turnyd, viii. 2956); *refl.* i. 1792,
 iv. 2112; *v. n.* P. 463, 591, i. 3265,
 v. 312, (turne, PP. 95): turn, return.
 tourneie, tourneie, *v. n.* i. 2515, vi. 1850,
 tourney.
 tornement, *s. i.* 2509.
 torninge, tornyng, *s. P.* 138, iii. 85.
 torof, *v. n. pret.* viii. 617, was torn to
 pieces.
 to sondre, *see sondre.*
 tosprad, *pp.* v. 3964.
 toswal, *v. n. pret.* v. 6252, *pp.* toswolle,
 vi. 1467.
 tote, *v. n.* v. 470, vi. 819, spy, gaze.

- toth, s. P. 325, *pl.* teeth, teth, ii. 411, v. 3523, tooth.
 tothe (= to the), iv. 1875.
 tothrowe, v. a. vii. 5257, throw aside.
 totore, *pp.* P. 414, i. 1723, iv. 1355, torn in pieces.
 touche, touch, s. v. 269, 315, 6278, 7147.
 touche, v. a. P. 58, i. 313, ii. 2057, iv. 667, v. 275, touch, concera; touchende, i. 742, 3441, concerning: v. n. i. 241, ii. 527, iv. 3016, have concern, treat; touchende of, P. 481, i. 1232, (as) touchinge of, i. 2721, viii. 2993*, touchende to, i. 1338, 1971, concerning.
 touchinge, s. iii. 84.
 toun, s. P. 839, i. 802, iii. 454, 1380, to toun, ii. 1354, in toun, ii. 2103.
 tour, s. P. 1019, ii. 3027, iv. 818, tower.
 tourneie, see torneie.
 tow, s. v. 5623.
 toward, *prep.* i. 456, 638, 1136, 2103, 2284, 3032, ii. 1384, viii. 2077, towardes, P. 78, i. 747, iii. 1090, to, towards, with regard to, near: toward Troie, iii. 2643, on the way to T.
 towth, a. vi. 722, tough.
 Trace, v. 1198, 5569, 5832, Thrace.
 trace, v. a. vi. 1328.
 traiteresse, s. v. 4620.
 traiterie, s. iii. 2211, viii. 1779, treason.
 trance, traunce, s. i. 1800, iii. 1457, viii. 1367, 2813.
 trancee, v. iv. 2115, trample (?).
 transforme, v. a. i. 2971, ii. 194, iv. 501.
 translate, v. a. ii. 3044, 3 *pl.* *pret.* translateden, iv. 2660, change, translate.
 transpose, v. a. iv. 2656, translate.
 trapped, v. a. *pp.* i. 1133, v. 2708, furnished with trap-doors, entrapped.
 traunce, see trance.
 travail(l), s. ii. 1009, iv. 1105, 1604 ff., travaile, iv. 2663, labour.
 travaile, v. n. P. 78*, i. 2658, ii. 266, 641, 2533, viii. 1050, labour, travail; *refl.* iii. 584, v. 110; labour, strive: v. a. ii. 3314, iv. 428, 1893, trouble, cause to labour, iii. 1205, travel about.
 travers, s. viii. 3158, obstacle.
 tre, tree, s. i. 1319, 2818, iv. 3593, *pl.* tres, trees, P. 935, ii. 2298.
 treble, a. vii. 1755, 2366.
 trede, v. viii. 2682.
 tregetour, s. ii. 1873, juggler.
 treigne, s. vii. 4456, snare.
 treine, s. iv. 621, train (of a robe).
 treis, s. i. 2963, three, (or one, two, three).
 tremble, v. n. ii. 2622, iii. 190; v. a. vii. 5104.
 tresced, a. vii. 4881.
 tresces, tresses, s. *pl.* v. 5464, 5686.
 treson, tresoun, s. i. 1659, ii. 1185, 2945, viii. 1563.
 tresor, s. P. 316, i. 2633, v. 69, tresour, ii. 3305, treasure.
 tresorer, s. ii. 3304.
 tresorie, s. v. 134, 1922.
 trespass, s. vii. 3327.
 tresses, see tresces.
 trete(n), v. n. P. 77, i. 7, 1099, ii. 3201, iii. 1831; v. a. ii. 1686: treat, deal, deal with.
 tretee, s. v. 5258, treaty.
 tretour, s. iii. 2096, viii. 1937, traitor.
 trewe, trew, a. P. 184, i. 702, 1198, iii. 2228, 2346, v. 2877, 7391, true; *superl.* the treweste, ii. 1282.
 trewes, s. *pl.* iv. 2708, truce.
 trewly, trewli, treuly, i. 1650, iii. 66, iv. 921, v. 2536, 3454, trewely, ii. 2018, iv. 1649, trewliche, i. 1336, truly.
 trewman, s. vii. 1640.
 tribe, s. vii. 4118, viii. 136.
 tribut, s. i. 2795, iv. 2159, v. 5365.
 tricherie, s. i. 828, ii. 812, iv. 2078.
 tricherous, a. ii. 3019.
 Tricolonus, v. 1239.
 trie, trye, v. a. ii. 3420, iv. 2456, v. 2895, vi. 1204, vii. 42, separate, purify, test.
 trinite, s. i. 3276, vii. 77.
 triste, v. a. n. i. 1947, ii. 492, 1160, truste, v. 2898, *pret.* triste, i. 1983, 2573, 2874, troste, i. 1739, truste, v. 3894; trust.
 tristesce, s. iv. 3396, 3432.
 Tristram, vi. 471, viii. 2500.
 Triton, v. 1192.
 Trocinie, iv. 2928.
 Troian, vii. 3144, Trajan.
 Troie, i. 1078 ff., ii. 2452, iii. 974 ff., 1757, 1885 ff., 2643, iv. 81, 147 ff., 772 ff., 1696, 1820 ff., 1903 ff., 2143, 2152, v. 1003, 1833, 2551, 3071, 3303, 5281, 6455, 7197 ff., vi. 1391, 1416, vii. 3585, viii. 2517, 2570, 2625; newe Troye, P. 37*, tale of (bok of) T., i. 483, iii. 971, v. 3245, vii. 1559.
 Troiens, *pl.* v. 1839, 7211, vii. 3056.
 Troeward, iv. 732, v. 6450.
 Troilus, ii. 2457, iv. 2795, v. 7597, viii. 2531.
 trompe, s. i. 2128, ii. 2866, vii. 3763.
 trompen, v. n. i. 2139, sound a trumpet.
 trompette, s. vii. 3744, trumpet.
 trosse, see trusse.

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trouble, *a. v.* 4160: *as subst. vi.* 360: turbid.
trouble, *v. a. vi.* 362; *v. n. trowble*, viii. 3009*.
trowe, *v. a. P.* 512, *v. 580*, 1925, believe; *v. n. i.* 1925, 2691, iii. 531, believe, think.
trowthe, *trouth*, *s. P.* 154, 488, i. 746, 1559, 1588, iv. 2747, *v. 4363*, vi. 2285, vii. 1724 ff., trouthe plight, vii. 4228, *pl. trowthes*, *i.* 822: truth, assurance, loyalty.
truage, *s. iv.* 2175, *v. 1553*, 1726, tribute, subjection.
truandise, *s. iv.* 2767, laziness.
truantz, *s. pl. iv.* 342, idlers.
truffle, *s. viii.* 2062, trifle.
trusse, *v. a. i.* 2634, iv. 1398, pack.
trusse, *trosse*, *s. v.* 4966, *v. 5056*, vii. 3253*, bundle.
trust, *s. P.* 91, i. 3154, ii. 769, iii. 281, trist, iii. 2754, *v. 2133*.
truste, see *triste*.
Tubal, *iv.* 2425.
tuelfthe, see *twelfthe*.
tuelve, see *twelve*.
Tullius, *iv.* 2648, *vi. 1401*, vii. 1589, 3163*, viii. 3119.
tumbe, *tombe*, *s. iv.* 3665, viii. 1527, 1581, tomb.
tun, *s. viii.* 830, tune.
tunder, *s. ii.* 1274, tinder.
tunderstonde (= to understande), *ii.* 815.
tunge, *s. P.* 61*, *i.* 678, *ii.* 1602, *iv.* 2639, tongue, *iii.* 1799, tongue, language.
(false) tunged, *a. ii.* 1751.
tunne, see *tonne*.
two, *two*, *num. P.* 336, *i.* 810, 2041, *v. 188*, bothe two, *P.* 1068, *i.* 851.
turne, see *torne*.
Turne, *iv.* 2186.
turves, *s. pl. v.* 4031.
tweie, *num. P.* 18, *i.* 1344, *v. 3610*, *tweine*, *tureine*, *ii.* 3472, *v. 4040*, two.
twelfthe, *tuelfthe*, *a. vii.* 1215, 1402.
twelve, *tuelve*, *num. P.* 158, 526, *i.* 1134, *ii.* 97.
twenty, *num. iv.* 1356, *vii.* 1227.
twinklinge, *twincinge*, *s. i.* 3033, *v. 5935*.
tinne, *v. a. iii.* 423; *v. n. ii.* 2293: separate, be separated.
tinnes, *s. pl. vii.* 1033, twins.
two, see *two*.
twytes, *adv. v.* 4094, twice.
tyde, *s. see tide*.
tyde, *v. n. v.* 3755, happen.
tyding(e), *see tidinge*.

tye, *s. v.* 3559, case.
tyh, *v. n. pret. v.* 5709, came.
tymber (1), *see timber*.
tymber (2), *vi.* 1844, timbrel.
tyme, *see time*.
tymliche, *adv. iv.* 3163.
Tymolus, *v.* 6831.
Typhon, *v.* 798 ff.
Tyr, *viii.* 375 ff.
tyrannye, *see tirannie*.
tyt, *adv. v.* 5769, *vi.* 1751, quickly.

U

Uluxes, **Ulices**, **Ulike**, *i.* 516 ff., *iv.* 147, 1818 ff., *v.* 3099 ff., 3201, *vi.* 1392 ff., viii. 2623.
umbreide, *v. a. v.* 5034, reproach.
unable, *a. vii.* 585, 3275, useless, incapable.
unaffiled, *a. i.* 2287, untrained.
unansuerd, *a. ii.* 2706.
unaperceived, *a. v.* 6271, *unaparceived*, *v. 7147**.
unaquit, *a. ii.* 3332, unrewarded.
unarme, *v. a. v.* 3803.
unarmed, *a. vii.* 3589.
unarraied, *a. vii.* 2659, in disorder.
unavanced, *a. v.* 2328.
unavised, *a. or adv. i.* 2701, iii. 1097, *iv. 1241*, unwise, unwisely.
unbegunne, *a. viii. i.*, without beginning.
unbehovely, *a. viii.* 1134, viii. 2884, unprofitable, unfit.
unbende, *v. a. pret. i.* 1967, unbent.
unbesein, *a. viii.* 153, devoid.
unbinde, *v. a. viii.* 2812, *pp.* unbounde, *v. 159*.
unbore, *unborn*, *a. i.* 3164, *iv.* 3221, *v. 1748*.
unbounde, *a. v.* 7734.
unbxom, *a. i.* 1255, 1272, disobedient.
unbxomly, *unbxomliche*, *adv. i.* 1368, *vii.* 3569, rebelliously.
unbxomnesse, *s. i.* 1394, disobedience.
unchaste, *see thunchaste*.
unclene, *a. ii.* 575, unclean.
unclenessse, *s. vii.* 474.
unclose, *v. a. v.* 2376, open.
unclothe, *v. refl. v.* 3494.
uncoupled, *v. a. pp. i.* 2298.
uncouth, *a. v.* 5694.
undefendid, *a. PP.* 223, not forbidden.
under, *prep. P.* 108, *i.* 27, 1104, undur,

- v. 1573, (undir, viii. 3060, PP. 39):
adv. P. 76, i. 2237, ii. 418.
underfonge, *v. a.* P. 68, iv. 206, viii. 1486, *pret.* *underfing*, v. 7182*, *pp.*
underfonge, i. 63, ii. 1751, iv. 418,
(undirfongen, PP. 264), receive, accept.
undergete, *v. pp.* ii. 1133, come under.
underling, *s. vi.* 2350, vii. 1294.
undernethe, *prep.* ii. 2933; *adv.* v. 3130.
undersette, *v. a. v.* 2157, support.
understonde, *v. a. n.* P. 206, 481, i. 46, *pret.*
understod, i. 1798, (*undirstod*, PP. 150), *pret. subj.* *understode*, P. 460, i. 2774, *imperat.* *understond*, i. 1882, ii. 3132, *pp.* *understonde*, P. 34*.
understandinge, *s. iii.* 1950, vi. 972,
understanding, significance.
undertake, *v. a. n. i.* 2020, 3232, iv. 1967,
v. 2340, (*undirtake*, PP. 159), *pret.*
undertok, *v.* 2130, (*undirtok*, viii. 3107), *pl.* *undertoke*, v. 2077, *pp.*
undertake, P. 241, i. 1108, *undertake*,
take in hand, declare.
undeserved, *a. i.* 51, vi. 358.
undo(n), *v. a. n. i.* 2855, iii. 690, *pret.*
undede, v. 2380, *imperat.* *undo*, ii. 2483, *pp.* *undo*, ii. 1016, v. 7450.
undoinge, *s. vii.* 4099.
undren, *s. v.* 3669.
unenvied, *a.* P. 115.
unethes, *adv.* P. 846, i. 1221, *unethe*, iii. 2536, *noght (ne) . . . unethes*, iv. 570, 3478, *unnethes*, vii. 5033, *hardly*.
unevene, *a.* P. 803, v. 4547: *adv.* P. 170, iii. 14.
unfolde, *v. a.* iv. 686.
ungentilescce, *s. iv.* 845.
unglad, *a. ii.* 234, 3117, *pl.* *unglade*, ii. 3287.
unglade, *v. a. v.* 5680.
ungoode, *a. pl.* P. 489, viii. 239.
ungoodly, *a. v.* 6136, *ungoodlich*, v. 6293; *superl. def.* *ungoodlieste*, iii. 422.
unhapp, *s. ii.* 3085, iii. 1466, *pl.* *unhappes*, iv. 1024.
unhappely, *adv.* i. 376.
unhappi, *a. ii.* 2280, iii. 1390, v. 5685, *unfortunate, ill-omened.*
unholpe, *a. v.* 1862, *unhelped.*
unholy, *a. v.* 7021*.
unhorsed, *v. a. pp.* iii. 2658.
unite, *s. P.* 987, vii. 78, *unity.*
universiel, *universal*, *a. vi.* 2261, vii. 215.
unjoynted, *v. a. pp.* iv. 274.
unkemd, vii. 5023, *uncombed.*
unkendeli, *a. ii.* 3124, *unnatural: cf.*
unkindeliche.
unkest, *a. ii.* 467, *unkist*, iv. 2712,
unkissed.
unkinde, *unkynde*, *a. i.* 2565, iii. 374, 2055, iv. 849, *thunkinde*, viii. 222, *unnatural, ungrateful.*
unkinde, *s. viii.* 222.
unkindeliche, *adv.* iii. 375, 2066, *un-*
kindely, iii. 2065, viii. 2005, 2558, *unna-*
turally, unkindly.
unkindenesse, *s. v.* 5141.
unkindeschipe, *s. ii.* 3103, v. 4699, 4887 ff.
unkist, *see unkest.*
unknet, *v. a. pp.* ii. 2372, v. 556, vii. 4828.
unknowe(n), *a.* P. 319, ii. 467, v. 1251,
unknown; ii. 1105, v. 3148, *not know-*
ing.
unliche, *unlich, unlike*, *a. v.* 4415, vi. 1862, vii. 133, *unequal, unlike, superior.*
unliered, *unlered*, *a.* P. 233, iv. 611, *untaught.*
unloke, *v. a. pp.* P. 654, iii. 425, viii. 424, *unlocked.*
unlust, *s. viii.* 481, *sorrow.*
unlusti, *a. ii.* 1308, *unhappy.*
unmerciable, *a. iii.* 216, *unmerciful.*
unmete, *unmeete*, *a. ii.* 122, iii. 1100, iv. 3573, vii. 5030, *unequalled, unworthy,*
far apart: adv. v. 2140, *beyond com-*
parison.
unmyhti, *a. v.* 1502, *unable.*
unmylde, *a. i.* 1242.
unpeyed, *a.* P. 64*, *unweighed.*
unpike, *v. a. v.* 6509, *unfasten.*
unpinned, *pp.* iii. 424, *unconfined.*
unpitous, *a. vii.* 3411.
unpitously, *adv.* viii. 2994*.
unplein, *a. i.* 1058, *dishonest.*
unpreised, *a. ii.* 2078.
unprisone, *v. a.* vii. 3293, *free from*
prison.
unprofitable, *a. ii.* 3108.
unpurse, *v. a. v.* 558, *take from the*
purse.
unresonable, *a. v.* 761, viii. 2932.
unriht, *a. ii.* 2773, iii. 1247, *wrong.*
unrihte, *v. a. ii.* 506, v. 6744, *set wrong,*
undo.
unrihtwisnesse, *s. vii.* 4724, 5270.
unsauhete, *a. (pl.)*, vii. 2034, *out of*
accord.
unschette, *v. n. iv.* 2997, vii. 4968,
open.

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unsein, *a.* v. 3572, unseen.
 unsely, *a.* i. 88, *v.* 459, *viii.* 2360,
 unhappy.
 unsemelieste, *see* thunsemelieste.
 unserved, *a.* iii. 2277.
 unsittende, *a.* vii. 1736, unfitting.
 unskilfully, *adv.* vii. 4757, unjustly.
 unsofte, *a.* iii. 123.
 unsowed, *v. a.* *pp.* viii. 1183.
 unsped, *a.* viii. 532, without success.
 unstable, *a.* P. 863, ii. 1226.
 unstoken, *pp.* *v.* 34, opened.
 untame, *a.* iii. 245, wild.
 unteid, *a.* iii. 830, iv. 3462, vi. 598, unrestrained, wandering.
 unthewed, *a.* i. 3040, wrongly disposed.
 unthryve, *v. n.* *v.* 2508, be unprosperous.
 until, *prep.* i. 2061, iv. 3058, unto.
 unto, *prep.* P. 80, 152, i. 2162, iv. 684, &c.,
 un to, P. 339, viii. 3069.
 untome (= unto me), iii. 99.
 untoward, *prep.* iv. 559, *v.* 2622, towards.
 untreuly, untrewly, *adv.* *v.* 5814, vii.
 5239, untrewly, *v.* 6976.
 untrewe, *a.* P. 536, i. 1201.
 untrist, untrust, *s. v.* 585, 717, mistrust.
 untrowthe, untrouthe, *s. i.* 926, ii. 852,
 2750, *v.* 5683.
 untrusse, *v. a.* *v.* 4988, unload.
 unwaked, *a.* vii. 4966, asleep.
 unwar, *a.* ii. 1041, iv. 15, vi. 1262, *pl.*
 unware, P. 393, ignorant, careless, unknown.
 unwarli, *adv.* vii. 4784.
 unwedded, *a.* ii. 785, *v.* 6436*.
 unwelde, *a.* iii. 989, vii. 1855, unmanageable, helpless.
 unwerred, *a.* iii. 2317, free from war.
 unwis, *see* unwys.
 unworschipe, *s. vii.* 2130, dishonour.
 unworthely, *adv.* vii. 2479.
 unwys, *a.* ii. 208, iv. 3529, unwis, viii.
 2094, *def.* unwise, iii. 1799, *pl.* unwise,
 v. 742.
 up, *prep.* ii. 3469, iv. 1002, 1342, *v.* 160,
 upon: *adv.* P. 570, i. 339, 1184, *v.* 3530;
 cp. uppe: up so doun, ii. 1744, iii. 80,
 iv. 561.
 upbere, *v. a.* *pp.* upbore, *v.* 1814, viii.
 405, 631.
 upcaste, *v. a.* *pret.* iv. 3032, viii. 1156, *pp.*
 upcast, *i.* 697.
 updrawe, *v. a.* *pp.* ii. 794, *v.* 3313, viii. 599,
 brought up, drawn up.
 upheld, *v. a.* *pret.* i. 985.

uplefte, *v. a.* *pret.* i. 1674, vii. 2264,
 uplift, i. 198, lifted up; *v. n.* uplefte,
 P. 696, was raised.
 upon, *prep.* P. 27, 61, 781, i. 968, 1000,
 1197, 1599, 2673, ii. 2899, iii. 2425, iv.
 236, 2080, 3101, (*uppon*, viii. 2959);
 adv. *v.* 3556, hier upon, *v.* 7206*: on,
 upon, into, with regard to, by reason of.
 uppe, *adv.* P. 344, i. 2570, iv. 1831: *cp.*
 up.
 upriht, upryht, *a.* and *adv.* P. 147, 656,
 1028, i. 746, ii. 253, vii. 5282.
 uprihtes, upryhtes, *adv.* P. 940, i. 2918,
 iii. 2634.
 upriste, *s. i.* 2198, rising.
 upset, *v. a.* *pp.* *v.* 2316, set up, upsete,
 viii. 244, overthrown.
 upward, *adv.* i. 663, *v.* 3978.
 us, *s. P.* 359, *i.* 2695, *v.* 137, use, usage.
 usage, *s. v.* 7542, *vi.* 664.
 usance, *s. i.* 2027, *vi.* 569, custom.
 use(n), *v. a.* P. 397, i. 342, 1373, 2101, *v.*
 6578, (*pp.* usid, viii. 2964), use, practise;
 v. n. ii. 400, *v.* 38, be wont.
 usure, *s. v.* 4384 ff.

V

available, *a.* vii. 1526, 3176, *PP.* 142,
 serviceable.
 vaillant, *a.* iv. 1633, valiant.
 vaile, *v. n.* vii. 144, profit.
 Valentinian, *v.* 6398.
 Valerie, Valeire, *v.* 6360, vii. 3181.
 valleie, *s. v.* 1013, vii. 3320*, valley.
 value, *s. ii.* 3410, iii. 2765.
 vanite, *s. i.* 451, 2784, *v.* 215, vii. 2410.
 vanysht, *v. n.* *pp.* *v.* 3959.
 variance, *s. P.* 542, *vii.* 1758.
 vasselage, *s. v.* 902, 6435*, prowess.
 vecke, *s. i.* 1675, hag.
 Vegecius, *v.* 885.
 vegetabilis, *iv.* 2535.
 veile, *v. a.* viii. 1261.
 vein, *a.* ii. 1713, *def.* vein, P. 221, *i.* 599,
 fem. veine, P. 262, *i.* 2677, *pl.* veine,
 i. 2689; in vein, *i.* 1946, 2736, *ii.*
 2253.
 veins, veynes, *s. pl.* ii. 3123, *iv.* 3463,
 v. 4164, viii. 1186, veins.
 veneison, *s. iv.* 1996, game (in hunting).
 Venenas, *vii.* 1393.
 venerie, *s. v.* 1262, hunting.

- venerien, *a.* vii. 795, 1347.
 vengable, *a.* iv. 3510, apt to take vengeance.
 vengeance, *s. i.* 378, 1433, (vengaunce, viii. 2997*).
 venge(n), *v. a. and refl.* i. 991, 2578, ii. 1285, iii. 1013, vii. 2891, avenge.
 vengement, *s. i.* 1457, viii. 220, vengeance.
 Venus, *i.* 124, 235 ff., 2491, iii. 1462, 2555, iv. 419, 824, 1262, 1467, 1787, 3558, 3658, v. 650, 859, 917, 1388 ff., 1493, 4827, 4861, 5819, 5843, 6715, 6753, 7413, 7479 ff., vi. 506, 614, 639, 2425, vii. 20, viii. 2172 ff.; (the planet) iv. 2473, 3245, vii. 773, 797, 1020, 1113, 1135, 1231, 1315, 1382, 1395, 1421.
 venym, *s. P.* 858, ii. 2294, 3490.
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 Verconius, *iv.* 2433.
 vernage, *s. vi.* 218, (a kind of wine).
 verrai, verray, *a. P.* 978, i. 1450, 2451, ii. 3397, iv. 2275, veray, verai, iv. 2519, v. 1774, true.
 verrailiche, verrailly, *adv.* i. 904, vi. 116, 866.
 vers, *s. vi.* 70, order.
 vertu, *s. P.* 79, 360, iv. 2327, vii. 1545, virtue, power.
 vertue, *v. refl.* iii. 2766, endeavour.
 vertules, *a. vii.* 1319, without virtue.
 vertuous, *a. P.* 39, ii. 7, iv. 2635, vii. 1327, 1548, virtuous, powerful.
 verveyne, *s. v.* 4039.
 Vesper, *iv.* 3209.
 vessel(1), *s. ii.* 1133, 3445, vii. 3500.
 Veste, *v.* 892.
 vestement, *s. v.* 7135.
 viage, *s. ii.* 2528, iv. 218, 1948, viii. 1540, journey.
 vicair, *s. ii.* 2804.
 vice, *s. P.* 79, i. 577, 647.
 vicious, *a. vii.* 792.
 victoire, *s. P.* 1001, i. 2476, iii. 2681.
 vigile, *s. iv.* 3252.
 vil, *a. P.* 887, i. 2098.
 vilein, *a. iii.* 1182, *v.* 7203, *pl.* vileins, *P.* 738, worthless, cowardly: *subst.* iii. 1244, iv. 2300, vii. 3062, boor, commoner.
 vilenie, vileinie, *s. i.* 2408, *v.* 170, viii. 1431, worthlessness, unworthy deed.
 vines, *s. pl.* iv. 2441, *v.* 1229.
 vinour, *s. vii.* 1875, vine-grower.
 Viola, *v.* 4811, 4849.
 violence, *s. ii.* 2977, iii. 24, iv. 607.
 violent, *a. vii.* 946, 4551.
 virelai, *s. i.* 2709, 2727.
- Virgile, *v.* 2032, vi. 98, viii. 2714.
 virgine, *s. v.* 1773 ff., 6363 ff., viii. 52.
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 Virgo, *vii.* 1081 ff., 1249.
 visage, *s. P.* 112, i. 1684, ii. 1789, iii. 1784, vii. 4046, face, appearance, pretext.
 viser, *s. i.* 637, ii. 2081, mask.
 visioun, *s. v.* 7410.
 visite, *v. a. ii.* 917.
 vitaile, *v. a. ii.* 711, 1031, victual.
 Vitellus, Vitelle, *vi.* 538, 563.
 voide, *a. iv.* 2098, *v.* 1914, viii. 36, empty, clear.
 voide, voyde, *v. a. i.* 1890, ii. 2125, iv. 2084, PP. 317, empty, drive away.
 vois, *s. i.* 495, 1828, *v.* 995, 1721, voice, rumour, vote.
 voisdie, *s. vii.* 3739, cunning.
 voluptuosite, *s. viii.* 156.
 vou, *s. v.* 5816.
 vouche, *v. a. iii.* 486, iv. 668, affirm.
 vowe, *v. a. i.* 3021.
 Vulcanus, *v.* 642 ff., 956.

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- wacche, *v. n. ii.* 110, watch.
 wacche, wachche, *s. iv.* 2808, *v.* 2241, watch.
 wade, *v. n. ii.* 2221, iii. 228.
 waile, weile, *v. n. i.* 3025, *v.* 7443.
 waileway, *interj.* viii. 327.
 waisshe(n), *v. a. n. and refl.* *v.* 301, 1471, *pret. s. wissh,* *v.* 306, *wyssh,* *v.* 3806, vii. 2283, *pl. wisshen,* *v.* 3836, *pp. waisshen,* *i.* 2846; wash.
 waite, wayten, *v. n. ii.* 110, 117, iii. 915, 2090, iv. 802, wait, keep watch; *v. a. v.* 7112, PP. 204, watch for, attend to.
 wake(n), *v. n. iii.* 51, *iv.* 2709, 2837, 3314, *pret. wok,* *i.* 914, *ii.* 1349, wake, stay awake.
 wakere, *s. iv.* 3162.
 wakinge, *s. iv.* 3142.
 wal, see wall.
 Wales, *ii.* 904.
 walke, *v. n. i.* 99, *ii.* 758, 2094, *iii.* 364.
 wall, wal, *s. P.* 836, *ii.* 1089, 2893, *pl. walles,* *i.* 1155.
 walle, *v. a. v.* 7230.
 wane, *s. v.* 5369, vii. 591.
 wanhope, *s. iii.* 281, *iv.* 3397, despair.
 wantounesse, *s. iv.* 1277, *v.* 6116, vii. 798.

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- wantounly, *adv.* iv. 1017.
- war**, *a.* P. 508, i. 330, 1075, ii. 557, *pl.* ware, viii. 1392, be war, ii. 1606, v. 7838, aware, careful.
- war**, *v.n. and refl. imperat.* war thee wel, iii. 968, v. 7606, war hem wel, iii. 1113, war, vii. 1137.
- warant**, *s. i.* 1695, ii. 1237, v. 1924, security, warrant.
- ward**, *s. i.* 332, iii. 1953, v. 5298, guard; *pl.* wardes, v. 1868, wards (of a key).
- warde**, *v. a. n.* i. 331, 536, iii. 1954, v. 5297, guard.
- wardein**, *s. v.* 6614, 7152*.
- warie**, *v. a. v.* 510, 3913, curse.
- warisoun (-on)**, *s. i.* 671, 3349, property.
- warm**, *a. iii.* 314, iv. 422, vii. 4135, al warm, ii. 2485, v. 679.
- warme**, *v. a.* viii. 1194.
- warne**, *v. a. i.* 2506, ii. 1436, 2092, iv. 1432, warn, command, inform.
- warnyng**, *s. viii.* 581.
- was**, **were**, &c., see be.
- was**, as *subst.* viii. 2435.
- wast**, *a. P.* 839, v. 7816, desolate, wasted.
- wast**, *s. (1)*, i. 1192, v. 356, 4656, waste.
- wast**, *s. (2)*, v. 7143, waist.
- waste**, *v. a. P.* 649, i. 2836, 3310.
- wastour**, *s. v.* 1053.
- water**, *s. i.* 2194, ii. 2189, 3170, iv. 3009, vii. 238, water stronde, i. 1169, water Nimpes, v. 1182, waterspoute, vii. 1193.
- watergates**, *s. pl.* iii. 689, 987.
- waterpot**, *s. iii.* 673.
- wawe**, *s. i.* 2945, ii. 24, 728, iv. 3083.
- waxe**, **wexen**, *v. n. P.* 629, ii. 2260, iii. 56, iv. 345, 3 s. *pres.* wext, vi. 34, waxeth, P. 1078, 3 s. *pret.* wax, P. 914, ii. 1713, 3 *pl.* woxen, P. 914, vii. 1995, *pp.* woxe, v. 9, 6008.
- way**, see **weie**.
- wayt**, *s. ii.* 2447, 2999.
- wayten**, see **waite**.
- we**, *pron. P. 2*, i. 842, &c., *cp. ous.*
- wedd**, *s. i.* 1558, pledge; to wedde, i. 1588, ii. 2662, iv. 2876, as a pledge.
- wedde(n)**, *v. a. n.* i. 1587, 1741, 2486, ii. 623, 664, 1305, v. 486, *pp.* weddid, iv. 650, wedded, i. 1761.
- wedded**, *a. v.* 4655, 5631.
- weddinge**, *s. vii.* 5326.
- wede**, *s. ii.* 1847, v. 6209, dress, cover.
- weder**, *s. i.* 2925, ii. 1888, iii. 1029, v. 7048, weather, wind.
- weene**, *s. iv.* 2595, expectation.
- weene**, *v. see wene*.
- weer**, see **wer**.
- weie**, *s. P.* 17, 232, i. 89, 818, 1002, 1712, 3440, (weye, viii. 3058*), **wey**, i. 1562, **way**, v. 6596; do wey, vii. 5408; mi weie, his weie (= away), viii. 1452, PP. 336: way, road, means.
- weie**, *v. a. n.* v. 4412, vii. 1105, PP. 91, *pp.* **weie**, PP. 320, weigh.
- weile**, see **waile**.
- weke**, *s. i.* 3110, vii. 957, week.
- wel**, *adv. P.* 92, 522, 616, &c., **wiel**, P. 648, vii. 816, **wel** is, i. 1605, **wel** you be, ii. 1513, *cp.* iii. 840, **wel** the more, &c., P. 55*, ii. 3512, 3523, **wela fourtenyht**, iv. 1418, als (also) **wel...as**, i. 1316, 2248 f, ii. 3408.
- wel**, **wele**, *s. P.* 547, i. 149, 2371, iii. 283, 780, iv. 1070, prosperity, happiness.
- welcome**, *a. v.* 3788.
- welcome**, *v. a. v.* 3373, viii. 1895.
- welcominge**, **welcomyng**, *s. ii.* 671, v. 3813, vi. 1504.
- welde(n)**, *v. a. ii.* 2411, iv. 1828, v. 77, 1631, vii. 657, manage, rule.
- welfare**, *s. ii.* 225, iv. 3412.
- welke**, *v. n. P.* 934, wither; *pp.* **welked**, viii. 2437.
- welkne**, *s. P.* 928, iii. 985, viii. 1042.
- welle**, *s. i.* 148, 2306, 2343, iii. 1408, well, spring; **welle stremes**, vii. 251.
- wellwillende**, *a. iv.* 507, well disposed.
- welmore**, *adv. i.* 973, iii. 455, 797, much more.
- welnyh**, *adv. P.* 30, i. 983, vi. 1685.
- welthe**, *P.* 95, 787, i. 2495, ii. 1207, prosperity, wealth.
- welwillinge**, *s. iii.* 599, 2258, goodwill.
- wenche**, *s. ii.* 3097.
- wende(n)**, *v. a. v.* 522, *pret.* **wente**, ii. 2248, *pp.* went, P. 240, iii. 878, v. 4450, vii. 442, turn; *v. n. and refl.* P. 591, i. 2090, 3 s. *pres.* went, i. 50, *pret.* **wente**, i. 143, 826, 1163, v. 3314, **went**, v. 7533, turn, go.
- wene**, **weene**, *v. n. P.* 337, 656, i. 681, 1603, 1897, ii. 2479, iv. 911, 2596, *pret.* **wende**, i. 2005, ii. 2289, think, expect, trust; *v. a.* i. 925, 1194, ii. 2018, *pret.* **wende**, i. 1187, expect, believe.
- wenge**, see **wynge**.
- wente**, *s. iv.* 168, v. 2726, vi. 1029, vii. 2250, turn, way, device.
- wenyng**, **wenyng**, i. 1946, 1958, 2267, expectation, thought.
- wepe**, *v. n.* i. 115, 955, 965, 2325, 3 s. *pres.* **wept**, i. 2338, *pret.* **wepte**, i. 2180, 2325, weep.
- weping**, *s. i.* 2188, 3171, viii. 522.

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- wepne, s. ii. 1767, v. 338, weapon.
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 wer, weer, s. P. 143, i. 1924, iii. 1148,
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 were, s. vii. 4813, wearing.
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 werne, v. a. i. 1931, ii. 85, iv. 2066, viii.
 948; v. n. i. 2622, prevent, refuse.
 werre, s. P. 129, i. 2463, 3288, war.
 werre, v. a. iii. 2489, 2537, fight against,
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 v. n. iii. 2584, v. 6420*, make war.
 werre, *see werse*.
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 wether, s. v. 4045, vi. 429, ram.
 wetinge, s. iv. 1109, wetting.
 weve, v. a. n. v. 1283, vii. 4333, *pret.*
 waf, v. 5770, weave.
 wevinge, s. iv. 1175.
 wex, s. iv. 1055, vi. 1958, wax.
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 wey, *see weie*.
 weyhte, s. ii. 341, 1926, iii. 1572, weight,
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 weyve, v. a. i. 479, 2894, ii. 610, 2930, iii.
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- whil, whyl, while,** *conj.* P. 252, i. 762, ii. 1010, iii. 1577, iv. 1495, whil that, whyl that, i. 963, 3384.
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- wicche(craft),** s. vi. 1288.
- wicke,** a. ii. 571, iii. 115, 462, 1651, v. 7353, wilke, viii. 3025, bad: *as subst.* v. 5915.
- wicke,** s. i. 3312, ii. 495, evil.
- wicked,** a. ii. 496, iii. 1626, wickid, iii. 649, vii. 3805, wikkid, P. 459.
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- wickednesse, wikkidnesse,** s. vii. 4723, 5060.
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- wierde,** s. iii. 1819, weerdes, (*pl.*) iv. 2765, destiny.
- wif,** s. i. 677, 765, 1573, *genit.* wyves, i. 2500, *dat.* to wyvē, v. 2686, *pl.* wyves, ii. 1283, v. 6019, woman, wife.
- wifhode,** s. i. 974, v. 456, vi. 1475.
- wifles,** a. i. 1411, viii. 1760, without wife.
- wihssinge,** s. iii. 1174, wishing.
- wiht, wyht,** s. i. 28, 315, 745, 1548, wight, i. 3011, person, creature.
- wikkid, wikkidnesse,** *see wicked, &c.*
- wilde, wylde,** a. P. 68*, 1057, i. 1241, ii. 161, 2295, iii. 325, 1638, a wylde fyr, v. 2178.
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- winge,** *see wyngē.*
- winke, wynke,** v. n. i. 384, v. 1842, close the eye.
- winne,** *see wynne.*
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- wis,** *see wys.*
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- wisse(n),** v. a. P. 232, iii. 1640, v. 1669, inform, guide.
- wisshe,** v. n. i. 115, 3164, iii. 1575, iv. 11, *pret.* wisshide, i. 120.
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- wite(n),** v. a. n. P. 286, i. 2742, 2 s. pres. wost, ii. 3528, 3 s. wot, P. 27, ii. 226, woot, i. 1640, 3 *pl.* witen, i. 608, *pret.* wiste, P. 1024, i. 911, 931, ii. 36, wist, ii. 2010, *pp.* wist, P. 503, hadde I wist, i. 1888, ii. 473, iv. 305, wiste, viii. 37, *imperat.* wite, i. 2450, know: *cp.* not.
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- withdrawe,** v. a. and *refl.* i. 2224, *pret.* withdrawh, withdrawh, i. 930, iii. 2673, v. 6268, *pp.* withdrawe, ii. 2582, iv. 2683, v. 2812, *imperat.* withdrawgh, withdrawh, iv. 3220, v. 7738; v. n. iv. 1924.
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- withinne,** *prep.* P. 989, i. 1158, 2954, withinnen, viii. 959; *adv.* P. 836, i. 360, 875, (withynne, viii. 3081).
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- withsein**, *withseie*, *v. a.* iii. 978, 2166, 3 s. pres. *withseith*, ii. 2806, *withseid*, iii. 1838, oppose, say in opposition.
- withset**, *v. a. pp.* ii. 2335, hindered.
- withstonde**, *v. a. i.* 787, iv. 1993, pret. *withstod*, ii. 2973, *pp.* *withstonde*, i. 91; *noght withstondende*, v. 1611, cf. vi. 683.
- witles**, *a. vi.* 163, 567, senseless.
- witnesse**, *s. P.* 907, i. 714, 2559, ii. 1696, iii. 487, iv. 2040, evidence, witness.
- witnesse**, *v. a. n.* ii. 3095, v. 2864, vii. 4821, bear testimony (to).
- wo**, *s. P.* 547, iv. 3031, *wo thee be*, i. 1659, iii. 462, cf. i. 1076, iii. 802, *wo worthe*, viii. 1334, 2582, *wo begon*, i. 1762, *wo the while*, v. 6752.
- wo**, *a. ii.* 134, v. 3678, sorrowful.
- wod**, *a. P.* 1078, ii. 153, iii. 217, def. *wode*, iii. 244, iv. 3064, mad, wild.
- wode**, *s. i.* 110, 344, ii. 2296, (*woode*, v. 7026 *), *genit.* *wodes*, iv. 1308, wood.
- wode**, *v. n.* iii. 86, rage.
- wodemayde**, *s. v.* 6237, wood-maiden.
- wodesschawe**, *s. v.* 6324, wood.
- woful(l)**, *a. P.* 255, i. 75, 1001, 1674; sup. the *wofulleste*, vii. 5017.
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- wol**, *v. i.* 3 s. pres. *P.* 482, 750, 963, *woll*, *P.* 62, i. 838, 1266, *wole*, i. 2389, v. 4516, *wile*, i. 1865, *nyle* (=ne wile), iii. 961, 2s. *wolt*, i. 2254, *wilt*, i. 3333, *pl.* *ye wole*, i. 1831, *ye woll*, i. 66, 3274, *wol ye*, ii. 551, 3 *pl.* *wol*, i. 1363 f., iv. 1678, *wole*, v. 2107, 3 s. pres. subj. (?) *wole*, *P.* 368, iv. 1171, 1215, *wile*, *P.* 379, i. 35, pret. ind. and subj. *wolde*, *P.* 17, 151, 461, i. 162, 816, 3169, *wold*, v. 4217, 7137, *wolde god*, iv. 899, 1148, *pp.* *wold*, iv. 248; *will*, *would* (as auxil.); *v. a. i.* 3169, iv. 3475, desire.
- woldes**, as subst. *pl.* vi. 923.
- wolf**, *s. P.* 419, iv. 328, vii. 3364.
- wolle**, *s. iv.* 2435, v. 45, 1203, *wulle*, *P.* 399, iv. 2895, wool.
- wollesak**, *s. i.* 1692, sack of wool.
- wombe**, *s. P.* 609, iii. 190, iv. 2755, belly, womb.
- womman**, *s. i.* 681, ii. 56, *pl.* *wommen*, i. 488.
- womanhiede (-hede)**, *s. i.* 1719, iii. 1607, iv. 602, 2305, v. 533, woman's nature, womanliness.
- womanlich**, *wommanly*, *a. i.* 2757, vii. 4879.
- wommanysshe**, *wommannysshe*, *womanisshe*, *a. i.* 495, 913, iv. 1924, v. 6199, viii. 855, *wommannysch*, *woman-*
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- wonde(n)**, *v. n.* iii. 1569, 2215, v. 7036, turn aside; *v. a. vii.* 5260, avoid.
- wonder**, *s. P.* 75, 243, i. 2798, *wondre*, iv. 1972, (*wondir*, viii. 3093, PP. 47), *pl.* *wondres*, v. 1570; **no wonder** thogh, &c., i. 1726, 2759.
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- wonderfull**, *a. P.* 557, v. 349.
- wonderly (-li)**, *adv.* ii. 1544, iii. 1157, iv. 2980.
- wondre**, *v. n. P.* 175, ii. 775, 1508, iv. 3647.
- wondringe**, *s. v.* 5149.
- wone**, *s. i.* 2276, ii. 3260, iii. 149, v. 468, custom, habit.
- wone**, *v. n. i.* 920, ii. 1053, iii. 150, v. 467, dwell.
- wones**, *s. pl.* iv. 2217, v. 210, vii. 4116, viii. 612, possession.
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- worchinge**, *s. ii.* 3485, vii. 1369.
- word**, *s. P.* 113, 460, i. 746, ii. 1406, vii. 1509 ff., (*pl.* *wordis*, viii. 3118 ff.).
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- worldesriche**, *s. iii.* 2587, vi. 87.
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- worm**, *s. v.* 3716, 5131, serpent.
- worschipe**, *s. P.* 785, i. 919, 1553, v. 188, 195, honour.
- worschipe**, *v. a. P.* 105, v. 1272, honour, worship.
- worshipful**, *a. ii.* 662.
- worse, worst**, see *werse*, *werste*.
- wortes**, *s. pl.* vii. 2297, herbs.
- worth**, *s. P.* 636, iv. 1327.
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wyte, *v. a.* ii. 1844, charge; *to* (forto)
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ydel, *a. i.* 1986, *iv.* 1094, 2678, *v.* 4724, idle, useless, empty: *adv.* *iv.* 1152.

ydeliche, *adv.* *iv.* 1197, idly.

ydelnesse, *s. iv.* 1086, 1104.

ydelschipe, idelschipe, *s. iv.* 1729, 2329, *vii.* 4390.

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Ydomeneux, *iii.* 1949.

ydriades, *vii.* 835, (name of a stone).

ydromance, *s. vi.* 1297, divination by water.

ydropesie, *s. v.* 250, dropsy.

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yelde(n) (3), *v. a. v.* 4926, 7092, *pret. pl.* *yolde*, *viii.* 1265, *pl.* *yolde*, *iv.* 2125, *v.* 5648, *vii.* 4639, render, surrender, repay.

yelpe (3), *v. n. iv.* 3410, *v.* 6156; *refl. i.* 26, 1651: boast.

yelwe (3), *a. vii.* 4881.

yeme (3), *v. a. v.* 6611, take care of.

yer, *yeer* (3), *s. P.* 25, 779, *pl.* *yeres*, *ii.* 711, 1218, 2259, *yeeres*, *iv.* 481, *yer*, *i.* 2922, 3134; *yer* (*year*) to *yer*, *yer* to *yeere*, *i.* 342, *ii.* 239, *v.* 1242, *yer* be *yer*, *ii.* 20, *yeeres* *dai*, *v.* 1311: year.

yerd (3), *s. iv.* 870, courtyard.

verde (3), *s. iii.* 369, *v.* 2363, *vii.* 4676, stick.

yeve (3), *see* yive(n).

yhe, ÿe, *s. P.* 34, 330, *i.* 305, 903, 2362, *v.* 2034, *pl.* *yhen*, *i.* 140, 774, eye, sight.

yhed, *a.*, bryht yhed, *vii.* 1857, bright eyed (man).

yhte, *s. v.* 7307, possession.

yifte (3), *s. i.* 794, 1100, *ii.* 330, gift; god I give a yifte, *iv.* 1114, I vow to God, *cpl.* *iv.* 1684.

yifteles (3), *a. ii.* 997.

yis (3), *adv.* *ii.* 235, 1251, *iii.* 416, 854, *iii.* 1269, yes (*not specially after a negative*).

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ylem, *s. vii.* 216 ff., first substance.

Ylia, *v.* 894.

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ynowh, *a. i.* 929, 1565, *pl.* *ynowhe*, *ynowe*, *i.* 1135, *ii.* 3226; *subst.* *ynogh*, *ynow*, *v.* 84, 2485: enough.

ynowh, *ynouh*, *ynow*, *ynou*, *adv.* *ii.* 3319, *v.* 2607, 5010, *vii.* 2100, sufficiently.

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